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GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD.”—*Acts* xxi. 19, 20.

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THE
CHURCH MISSIONARY INTELLIGENCER.

FLEE—FOLLOW—FIGHT.

*An Ordination Sermon.**

BY THE REV. PREBENDARY WEBB-PEPLOE, M.A.,

Vicar of St. Paul's, Onslow Square.

"I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."—1 Tim. vi. 13, 14.



WE are gathered together this morning, as most of my hearers are aware, to witness, and to take part by prayer, in the solemn service of the Ordination of a Deacon. That Ordination is to be in the person of our young brother, Edgar Mathias, who worked among us a short time ago as a lay-worker, and who is now about to be set apart for the holy office of the ministry by the Bishop of Western Equatorial Africa, under whom he will proceed to work.

This is not the first occasion on which this congregation has been called upon to take part in this peculiarly solemn rite. On St. Peter's Day, June 29th, 1882, Bishop Crowther, the Bishop who preceded the Bishop who is with us to-day, ordained in this church the Rev. Thomas Phillips to the priesthood. Mr. Phillips was then going out as English Secretary to the Niger Mission. That solemn service is described in the *Church Missionary Gleaner* for August, 1882, as being the first occasion on which a white man was ordained to the ministry by a black Bishop. Again, on Sunday, June 17th, 1888, Bishop Perry ordained in this church Mr. Beverley and Mr. Robson, who were going forth to work in the East Africa Mission, and from that day to this, we as a congregation have had a peculiar interest in Africa; and to-day that interest is to be deepened by the fact that our young brother, who has already ministered in our district, is to be connected with Western Africa. We are to bid him God-speed as he joins the goodly band (alas! all too small) of fifteen missionaries who are about to sail for the work of evangelizing Africa. We were permitted, by a special fund of 2500*l.* that was raised one year, to start women's work on the East Coast of Africa, and I should rejoice greatly if we could this day enlist many workers for the West, and I pray God that the outcome of this day's gathering may be that many shall be set

* [On Sunday, October 29th, Mr. Edgar Mathias, B.A., about to proceed to the Niger Mission, was ordained by Bishop Hill at St. Paul's, Onslow Square, under commission from the Bishop of London. This Sermon was preached by the Vicar on the occasion. Mr. Webb-Peploe did not know that part of his text had been fixed upon months ago as the Gleaners' Union Motto for 1894; nor, when it was publicly announced at the Gleaners' Anniversary three days after, on November 1st, was it known to us that it had been his text on the Sunday.—ED.]

apart to this holy work. But in order that this may be, and that we may understand the meaning of this morning's service, I would remind you that I am specially called upon by the Preface in the Ordination Service (to which I refer you) to deliver "a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office." Now to carry out this solemn behest committed to me by the Bishop here present, I would endeavour to show from the text I have chosen (1) the solemn duties and privileges of the soldier of Christ; (2) the power by which the man of God is to be enabled; (3) the pattern by which his whole life is to be framed—and the company in which the soldier is called to act; and (4) the prospect by which the soldier is to be encouraged to his work, and the compensation which awaits the man who is faithful to the end.

And here I pause to remind you that the duties and privileges of soldiers of Christ are not to be limited to the man who is to be ordained this day, nor to those who are already in the ordained ministry of the Church. Whatsoever is true for the clergyman is true also for the people. Does St. Paul, for instance, in his striking admonition to Timothy (in 2 Tim. ii.) speak to him as a son, as a soldier, as an athlete, as a husbandman, as a workman, as a vessel, and as a slave? Then, surely, in this sevenfold description of the true soldier of Christ, we cannot fail to observe that, in *every one* of these attributes of a minister of the Gospel, we have simply the picture of every true Christian on earth. What is for one is for all who call themselves by the name of their Saviour. There can be no man who is rightly a believer in the Lord Jesus Christ who is not called upon to fulfil every one of these figures.

Again, are there exhortations to be addressed to our young brother who is about to enter the special ministry of the Church? So every single charge given to Timothy and Titus, at least in regard to a man's character and conduct, that is in regard to his personal life, is exactly as much fitted to the layman of this nineteenth century, as it was to the Presbyter and the Deacon in the day in which St. Paul wrote to Timothy,—so while I give the charge from God to my young brother Edgar Mathias, I give the charge to myself and to every person in this church, and I pray God that as we think of him going forth to the perils on the Niger, our hearts may be lifted up to God in consecration of ourselves, and that while I am speaking of the privileges of a soldier of Christ, every one in this church may be able to say, "Thank God, those are for me."

It is very striking that in God's Providence this particular chapter from which my text is taken should have occurred in the ordinary course of the daily lessons: "I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." The word *this* in verse 14 is not in the original, and the question arises at once, To what does the Apostle refer? Are we

to look back to what immediately precedes? Unquestionably, and we shall have occasion to allude to these words by-and-by; but, as Dean Alford says, I think his intention in using the word "commandment" must have been to express "a general compendium of the whole of the Gospel, after which our lives and thoughts must be regulated." That is to say, the commandment is a general direction for the whole life of a soldier, especially for one whom *we* should call a minister. A deacon means a servant, and every servant is a deacon for the Lord Jesus Christ; but in order to show that this has a very wide application, and that we may apprehend the full force of the "*commandment*," we must look back throughout the whole Epistle, and consider the life which St. Paul calls upon the Lord's ministers to live.

Observe then that we get, at the very outset of the letter, a striking parallel to our text in ch. i. 3, 5, and 18. Timothy is left at Ephesus to "charge" others; that charge had one end, which was "*Love*," and this charge (of love) was committed to Timothy by prophecy (or preaching), and by laying on of hands. (Compare iv. 14 with i. 18.)

And think you that the Apostle meant to limit the word *love* to love towards our neighbours, because he says in i. 5: "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned"? Unquestionably it means that it is the love of a man engaged in the service of those round about him. But assuredly it involves the other side of love, which we shall discover if we study the subject carefully; for, whence does love take its origin in the heart? Simply and solely from the fact of God's love to us. See what St. John says: "We love Him, because He first loved us" (1 John iv. 19). And this is evidently (1 Tim. i. 14, 15) the primary fact from which springs that "charge" or "commandment" of which the *end* is to exhibit or make known love. This "faithful saying" is to be known and accepted of all here, "that Christ Jesus came into the world to save sinners." It was the realisation of that love to himself, the love that had rescued St. Paul, though a helpless sinner, and made him a vessel of grace, mercy, and peace, that fired his soul, and made him feel that he had but one thing to live for, viz., the Lord Jesus Christ; and so he says, in verse 16: "I obtained mercy, that in me first Jesus Christ might show forth all longsuffering for a pattern to them which should hereafter believe on Him to life everlasting;" and because he was a pattern in his faith and in the love which Jesus Christ had shown to him, he felt constrained to give up all for Christ, that he might tell every man what a Saviour he had found, and show the unsearchable riches of Christ to the world.

Thus it was that he charged home upon Timothy (as I am called to charge home upon my young brother this morning) that he should set forth Christ's love, that love which had been shown to his own soul, and which he therefore must show to others; St. Paul, I say, charged it home upon Timothy with almost the solemnity of reproof, for this reason—that Timothy was an exceedingly delicate man, whose emotional nature made him shrink back from preaching the Gospel in the midst of the heathen, and of Christ's enemies, and

he seemed unable to bear the brunt of the battle in Ephesus. St. Paul says therefore: "I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." Yes! even in Ephesus, the centre of idolatry, even there, amidst all the difficulties that will abound—"This charge I commit unto thee, son Timothy (i. 18), to stand forth and be brave in the name of the Lord, notwithstanding thy fears, notwithstanding thy body which is weak, notwithstanding all that thy heart may say in the way of excuses. In 1 Tim. vi. 20, and then again in 2 Tim. i. 14, St. Paul says, "O Timothy, keep that which is committed to thy trust," and, "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."

What is this trust? It is the charge, the holy charge, the grand charge of having had love revealed to thee, that thou mayest be allowed to reveal it to others. Keep it—where? In thy heart, as the most precious treasure revealed to man. But in thy heart alone? Oh! no, but keep it in thy heart that thou mayest be ready to pass it on to every man. This is the principle upon which we are called to "charge" our young brother, in the hope that it may influence him to the very last moment of his existence. This is the trust committed to him, to every minister of the Gospel, and to every man and woman who "names the name of Christ," if they will fulfil their high dignity and honour.

But it suffices not this morning to speak in general terms. St. Paul thought it necessary to be exceeding exact and minute, and though I cannot, in the few minutes at my disposal, be very detailed, I must, in order to help all in the church, set forth, as far as I can, the fulness of the "charge."

St. Paul says, This is the principle, son Timothy, that thou hast to make known to others, and I give thee charge that thou keep this "commandment." But how shall it be kept? Now let us take one head from each of the last five chapters of this first Epistle. St. Paul says in chapter i. that he was saved to be a pattern to others, and he then proceeds to show the guiding principles of the true Christian life.

Chapter ii. is filled with the blessed subject of *prayer*: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." No servant of Christ, no "man of God" (as verse 11 of ch. vi. has it) can ever fulfil his high dignity in this world, and keep the charge committed to him, unless he be essentially a man of prayer: "I will, therefore, that men pray everywhere" (verse 8).

In the third chapter he brings out *the religion of the body and of the home*, and he says that if the "man of God" is to be a leader in the Church, whether as an Episcopus, or as a Deacon (the younger minister in the service of God), his body must be kept in "temperance, soberness, and chastity;" his tongue in faithfulness and humility; and his home must be a model for the heathen around. My brother, God give you grace so to keep the body, the tongue, and the home

in subjection, that you may be a pattern and a pillar of the truth, and that you may thereby show forth the great "mystery of godliness."

In chapter iv. we find how *the intellectual existence* of the "man of God" is provided for, and the Apostle says, that he who would be a faithful servant of God must be a perpetual student of God's Holy Word; he must not give way to the various doctrines of the day, and "the oppositions of science falsely so called" (1 Tim. vi. 20), but he must meditate upon, and study God's Word, in order that he may be delivered from heresies, and be enabled "both to save himself and them that hear him" (iv. 15, 16).

In chapter v. he shows how the "man of God" may *rebuke evil* aright. Wherever he is, he is to be a standard-bearer in the name of the Lord, and his principles will come out, whether "entreating an elder," or rebuking sharply a younger brother, if needful. He is always to be a pattern of godliness, but at the same time a rebuker of sin.

Then in chapter vi. St. Paul proceeds to speak of *the lowly contentment with his lot* which should be found in the servant of God; he should never refuse the hardships and perils which God ordains, but should take all things calmly, because God has ordained them; and bear them patiently, because it brings glory to God.

But now we come to the Apostolic summing up of all these details of the Christian life; and this I would specially commend to my young brother's attention as the very epitome of the "commandment" of love. Our "charge" or "trust" is the Gospel of love, but to fulfil our privilege we must observe the "commandment." See and study closely verses 11 and 12: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Observe this threefold charge; and the three F's, Flee, Follow, Fight, may perhaps fix themselves on the young Christian's mind. "*Flee* youthful lusts," all the things St. Paul had mentioned before—the love of money, the love of ease, the love of indulgence. "*Follow* after that which makes for peace." "*Fight* the good fight of faith."

Now observe the three special manifestations of the holy life exhibited here, which concern our body, soul, and spirit; our bodies are to flee from whatever is harmful, our souls are to follow that which is pure and true, and our spirits are to "fight the good fight of faith." The enemies with whom we are to engage are three: the flesh, the world, and the Devil. From the flesh—flee; you can never fight the flesh, it is absolutely futile; stay by that thing which provokes "the lust of the flesh," keep looking at the object of it; and you only increase the passion which has already been engendered. If I could with propriety tell you the need of this exhortation, you would earnestly plead for our brother to-day. From the awful temptations to which he will be exposed, *he must flee*, if he hopes to be "more than conqueror," so long as those temptations concern the flesh: and yet, not *always* flee—for when the temptations are spiritual he is called

to follow and fight as the "good soldier of Jesus Christ." He wants meekness, he wants holiness, he wants righteousness: then let the "man of God" follow wherever God takes him. And fight, oh! yes, he must fight the Devil, and all the principalities and powers in the heavenly places: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephes. vi. 12).

And if he look for help and comfort—where shall he find them? Let the "man of God" flee "the lust of the flesh"; let him "walk in the Spirit, and he shall not fulfil the lust of the flesh" (Gal. v. 16). If he is always to follow, where shall he find a home? "If any man serve Me, let him follow Me; and where I am, there shall also My servant be" (St. John xvi. 24). "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (St. Matt. xvi. 24). Flee from the flesh to find rest in the Spirit; follow Christ now, and you shall be with Him for ever. These are the commandments to be observed in regard to the body and the soul. And when we come to the fight of faith which concerns our spirits, and see the battle so strong, and the Devil's forces so great, and we think that he has had six thousand years' experience of this terrible fight, how can we hope to gain the day? "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephes. vi. 10-18). The Spirit against the flesh, the Christ against the world, my God against the Devil, and I never fail, I cannot fail, so long as I trust the great "Lord of Hosts."

This is the charge that we commit to our brother this morning, this is the charge that we give you all before God; for to every soul in this church it has its application: "Flee, follow, fight:" escape from the flesh, keep near to Christ, "resist the Devil," and you shall be preserved in body, soul, and spirit (1 Thess. v. 23).

I may mention but one other point in closing, though there is much more in my text that I would gladly amplify if I might. We have seen the *Principle* on which our young brother is henceforth to carry out the charge committed to him; and to give him food for thought, I would invite him to inquire—Where is the *Power* to carry out this great Principle? Look at what St. Paul says: "I give thee charge in the sight of God, Who quickeneth all things." Yes, and our blessed Master Himself has said: "The flesh profiteth nothing; it is the Spirit that quickeneth." So now, my brother, as you kneel to be prayed for by this congregation, remember that we are specially praying for you that the Holy Ghost may be upon you, and in you, and working through you in all things; to that Holy Ghost Who quickeneth all, we commend you this day in the sight of God. For *Who* is it that quickeneth? The mighty Spirit of God. To Him then and to His mighty power we commend you all; and in His sight we give you charge, as men and women who should realise that the very same charge is laid upon every one of us.

But when we turn from the *Principle* on which, and the *Power* by which, every true "man of God" is to work, you ask, "And where is the *Pattern*? What standard have we to adopt?" The Apostle says: "I give thee charge . . . *before Jesus Christ*, Who before Pontius Pilate witnessed a good confession." Consider Him then till the vision absorbs your whole soul; and as He was enabled to witness a good profession, so shall you by the grace of God. With the Spirit to quicken you, the Christ for your pattern, you shall go forth in the Name of the Lord, strong in Him, and in the power of His might to follow Christ Jesus, as the Lamb, till you share His glory as the King.

Oh! my young brother, and all here present, come stand and consider Jesus Christ as He stood before Pontius Pilate—what a wonderful pattern or model we have! And say which you would rather be, the judge on his throne, with all Rome at his back, or the deserted prisoner, Who seems to have no friends, but Who has God Almighty as His Father and His portion forever? Will you take the "charge" committed to you in all its fulness and power? "Who before Pontius Pilate witnessed a good confession;"—remember! you are called to do the same before the world. There are Heathen who can harm and molest as Pontius Pilate did of old! My brother, will *you* take your stand, and make your profession among them? And my brethren, *you* have Pontius Pilates in London; I give you charge therefore to make a good confession before these Pontius Pilates of a sinful world.

And now having seen the Principle, and appropriated the Power, and followed the Pattern, it only remains that we grasp the *Prospect*. We ask therefore—What is to be the end of all this strife? "That thou keep this commandment without spot, unrebukeable, *until the appearing of our Lord Jesus Christ*." It will not be long, it cannot be long for a man whose life is set apart for God in Western Africa; a few short years and the battle must end, a few short years and each man's toil must by the law of circumstances come to a close. Oh! God, make this young man to live "without spot and unrebukeable, until the appearing of our Lord Jesus Christ"! It is a glorious end to look forward to, that "when He shall appear, we shall be like Him, for we shall see Him as He is." "When He shall appear," He shall step forth from His hidden chamber of glory to manifest that glory to His waiting servants, and He shall bid us, if faithful, enter into that glory, that we may be with Him for ever: "Then shall every man have praise of God," when he is fitted for the glory, and he shall receive a full reward for the services he has rendered.

In the Name of the Lord then, we say to this young man, about to come forward to the solemn service of Ordination: Flee the lusts of the flesh, follow in the steps of Jesus, fight until the battle-time is over, and then shall you hear the Master say: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

THE RISE OF OUR EAST AFRICAN EMPIRE.*



APTAIN LUGARD'S book has been long and eagerly looked for because of its historic and present interest, and we are glad to acknowledge that its appearance does not disappoint the hopes nurtured about it. For it deals most completely and adequately with certain features of the East African problem, and it is published in a manner thoroughly suitable to the subject. There are 130 really beautiful illustrations, which have been prepared, Captain Lugard tells us, with the greatest care so as to make each detail true to fact. There are fourteen specially prepared maps, which make it perfectly easy for the reader to follow Captain Lugard's routes, and to grasp the whole *entourage* of Uganda in its relation to neighbouring states, and to the great European divisions of Africa. We are sure that the writer has no need to ask that mercy at the hands of his readers which he solicits in his Introduction, for his facts are well and carefully handled, and are put before the reader with much clearness and skill. As a record of travel over regions some of which were wholly unknown before, and others only just emerging to our consciousness, both volumes are deeply interesting. The chapters upon special subjects, apart from the main current of the narrative, are most serviceable and readable, and possess a mass of useful information culled upon the spot. These include subjects so different as the features of jungle life, a study of African animals, especially the elephant and zebra, the consideration of East Africa as a field for future development, the question of the labour supply, the discussion of the question of Government by Chartered Companies, and the forms of administration best suited for the special conditions of the country. But, of course, by far the greater portion of both volumes is concerned with the steps whereby British influence and authority were first set up and consolidated in Nyassaland and Uganda. And it is only fair to say that, whether we may agree or not with all Captain Lugard's conclusions as to the transactions in which he himself was an actor, there is no suspicion or question as to his evident intention to be impartial. The question whether or not that very desire, acted upon too strenuously, forced him into positions and situations which it is very hard to justify, will not affect our recognition of his integrity. For the "neutrality principle," whether in India or Africa, applied to the greatest and highest interests which can concern the welfare of mankind, always forces even the wisest and most generous of men into impossible situations, and in the end, as we think history shows, defeats its own object. Upon the subject of the retention of Uganda, and the results which would certainly follow its evacuation, Captain Lugard speaks with a clearness and decisiveness which is unequalled in the rest of the book. We can go wholly with him there, and he seems there to breathe in freer air, and to be more thoroughly at home. The spiritual imperialism of those who are "put in trust of God to preach the Gospel" to Africa, and the Anglo-Saxon imperialism which cannot

* *The Rise of Our East African Empire.* By Capt. F. D. Lugard, D.S.O., &c. London : Wm. Blackwood and Sons, 1893.

brook the breaking faith with treaties, and the handing over of African nations to internecine strife and massacre, to be only followed hereafter by a rule other than ours, are here absolutely at one, though their point of view and their object are different.

Captain Lugard's work is in two volumes, and to us the second is the volume of greater interest. The volumes deal, roughly, with the two spheres of British influence:—Nyassaland (which the writer would like to describe as a province under the new name, though familiar, of Livingstonia) and Uganda, or, as he suggests, Equatoria. Nyassaland, with some valuable chapters on Mombasa, occupies the first volume, which contains also Captain Lugard's views upon the African slave-trade and upon Christian Missions. The whole of the second volume is given up to Uganda. A brief *résumé* of the events which led up to the Company's rule is given, and Captain Lugard reminds us of the arrival of English missionaries in June, 1877, as the result of Mr. Stanley's challenge to Christian England in the columns of the *Daily Telegraph*, armed with a letter to King Mtesa from the then Minister of Foreign Affairs, which stated "that the missionaries were not agents of the Government, but had its friendly support." * It was not, we are again reminded, until February, 1879, nearly two years after, that a party of "White Fathers" arrived from the French Algerian Mission to begin work upon ground which was already occupied with a Protestant Mission. This is not the only occasion upon which Captain Lugard has to report the manifestation of the same desire to build upon "another man's foundation," for before he had been long in Uganda a similar inroad was made upon Usoga by Père Brard, whither Messrs. Gordon and Smith had gone a month previously.

The well-known events which preceded the Company's rule, and which are now familiar to the whole world, are passed over lightly as prior to the main topic of the book, though an emphatic testimony is given to the noble heroism of the Christian martyrs in facing death through Mwanga's cruelty:—

"On one occasion as many as thirty-two were burnt on one pyre; but in spite of martyrdom by torture and burning, the religion grew, and converts came to be baptized, though they knew that the profession of the Christian faith might cost them their lives on the morrow."†

But for this brief witness to the reality of a faith which thus faced death fearlessly, we might sometimes almost think in the after pages of the work that to Captain Lugard the Christian Missions in Uganda were simply methods of sectarianism and controversy. For the *omissions* are the most wonderful feature of the whole book. We have no doubt that they are unconscious, and perhaps the writer takes it for granted that such results need no acknowledgment from him. But who can come away from reading this book without the impression that the chief result of the missionaries' work was the creation of the bitterest party strife? We get scarcely a glimpse of the marvellous transformation of a Heathen nation which was going on. The whole story of the inner life of the Uganda Mission, the

* Vol. ii. p. 3.

† Vol. ii. p. 7.

victory of Christianity in the heart of Darkest Africa, the birth of a nation's literature, the change of its oldest customs, the secret of its new-born loyalty to England, and the home influences which saved it at its greatest crisis—all this was worthy of a far fuller record than the passing mention which it sometimes receives.*

The story of the revolution and of Mwanga's restoration by the Christians may be passed over, and it was just after the latter of these events that, on April 14th, 1890, Mr. Jackson arrived with the Company's Expedition at Mengo, the king's capital, and was followed upon his departure by Captain Lugard himself in December of the same year. His description of his first reception is interesting:—

"I took a dozen Sudanese with me, and their 'present arms' and bugle flourish made my show in this respect nearly as good as the king's. He has quite a band of drums and other kinds of noise to herald the approach of a visitor, and these all struck up just as I drew up my little Sudanese guard, and 'presented.' They then remained close outside, facing the *baraza* door. I found the king in the durbar-hut, surrounded by a mass of humanity, packed in every cubic inch of space in the (not very large) hut. I entered and sat on a chair on my right, taking care not to tread on his carpet—for I had luckily been warned, and could see that he was nervously anxious I should not do so. I shook hands cordially and frankly with him (for till now I had no idea he was the murderer of Hannington; I thought it was his father, Mtesa). He is a young man whose features are negroid, but show traces of Wakuma blood; his face betokens irresolution, a weak character, and a good deal of sensuality."†

This was the king, now in the hands of the Roman Catholic, or French, party, though utterly unfit to be admitted into their Church ‡ because of his uncontrolled vices, over whom Captain Lugard had to win an influence which should secure Uganda for the Company and the Empire; and how far he succeeded subsequent pages of his book show. The *baraza* was on a Friday, and Captain Lugard remembers his first Sunday in this once Heathen and riotous land by "the peculiar hush and stillness of the day," which "was very marked."§

It would be impossible to give even an outline of a work so full, and covering such different ground, for a large portion of Volume II. takes us with the writer to the countries of Ankole and Unyoro, and to the shores of the Lakes Albert Edward and Albert Nyanza. But for our special purpose it is important to dwell in more detail upon the book as it relates particularly to three special subjects:—(1) The conduct of our Mission; (2) The conflict with the Roman Catholics; (3) The retention of Uganda by England.

I. The Conduct of our Mission.—This is not for the most part a subject upon which Captain Lugard cares to dwell, except where that conduct clashes with the Administration, or appears to him to do so. But in several places he gives expression to his own views as to African administration, and has occasion, either implicitly or expressly, to criticise Church Missionary methods. His ideal of what an African Mission should be we gather from an early chapter of Vol. I., where he praises the Scotch Free Church Mission on Lake Nyassa, and the

* It is true that part of this progress has taken place since Captain Lugard left Africa; but as he alludes to other subsequent events, he could, if he had pleased, have noticed this also.—Ed.

† Vol. ii. pp. 23, 24.

‡ Vol. ii. p. 99.

§ Vol. ii. p. 27.

"administrative" Mission of the Established Church of Scotland at Blantyre.* "Beyond doubt," he says,

"I think the most useful Missions are the Medical and the Industrial in the initial stages of savage development. A combination of the two is, in my opinion, an ideal Mission. Such is the work of the Scotch Free Church on Lake Nyassa. The medical missionary begins work with every advantage. Throughout Africa the ideas of the cure of the body and of the soul are closely allied."

The missionary thereby gains all the influence of the "medicine-man." But "a mere preacher is discounted, and his zeal is not understood." The value, again, of the Industrial Mission among such people as the Waganda "can hardly be over-estimated." "The sinking of wells, the system of irrigation, the introduction and planting of useful trees, the use of manure, and of domestic animals for agricultural purposes, the improvement of his implements by the introduction of the primitive Indian plough," all help to make the Native's land more productive, and add, by increasing his surplus products, to his decency and comfort. And he goes on to regret the unhappy sectarian strife, which, as he thinks, arose in Uganda † "by the introduction of purely sectarian doctrine, involving bitter religious rivalries and jealousies, and ending at last in a deplorable war between nominally Christian sects." "To me, as an outsider, it appears a matter of great regret that a people so eager for knowledge, and so anxious to improve themselves, had not rather been led to a higher plane by the methods of an Industrial Mission. This, while teaching simple, religious truths, might perhaps have limited rivalry to a legitimate competition in mechanical and agricultural skill, without exciting jealousies founded solely on sectarian differences between the two great Churches of the Christian faith."

We cannot agree here with Captain Lugard. We should deny altogether, as unfair to the Scotch Mission, the words which seem to imply that their teaching of Christian truths lacks the definiteness of Gospel aim which we claim belongs to ours. "Simple, religious truths" have, indeed, been taught in Uganda, but they are such as are able to make even Heathen nations "wise unto salvation." Nothing short of that has ever accomplished anything in the whole story of the winning of countless tribes to God. And Captain Lugard's desire, which marks his whole book, to distribute equally the blame for "sectarian differences" in Uganda, makes him here, not impartial, but unfair. How can there be any of that pleasant agricultural rivalry when one party of converts are taught to regard the other as heretics outside the Church altogether? How can "two great Churches" have any fellowship in work, one with the other, when one is denied by the other the very title of "Church" at all? It is certainly not the fault of Protestants that there are two Missions in Uganda, and that the line of teaching of one has made happy harmony almost an impossibility. The Blantyre Mission happily never had that difficulty to face, or its history would have been sadly chequered. Its spiritual work has not been hindered, and with that work the industrial side of the Mission has naturally grown. The experience of New Zealand ought to teach us that whilst Industrial Missions are invaluable, yet their

* Vol. i. p. 69.

† Vol. i. p. 71.

worth lies in the industry following, not preceding, the much-discounted "preachers." And can any Mission which boasts the name of Alexander Mackay be denied the title of an Industrial Mission? Any reader of Mr. Ashe's *Two Kings of Uganda*, or of *Mackay of Uganda*, knows how much the Waganda owe to the C.M.S. missionaries—and particularly to him—for instruction in technical handicraft. In fact, not so very long ago a charge was laid against the Mission that it was too much concerned in such work. Yet Mackay's name finds no mention when Captain Lugard goes on to praise the Lovedale Mission in South Africa, and the Bagamoyo Mission of the "Black Fathers" opposite Zanzibar.

Another point which concerns very vitally the conduct of Missions is the question of their right of territorial extension. Captain Lugard complains that the advance of the C.M.S. Mission to Usoga was likely to embarrass the Company at a very awkward time, and was unnecessary, because Uganda itself was not yet occupied, except at the capital. "It appears to me that the time has come," he says—

"When the status of the missionary under a British administration should be clearly laid down, and that he should not be authorised to go where the authorities prohibit his going for reasons which in some cases may not be within his own knowledge. If the power of prohibition by the administrator be unduly exercised, public opinion in Europe can be relied upon to vindicate the rights of the Missions. . . . The first duty of the Missions, if they desired to extend into a new country, would be to ascertain if they would be welcome there. The Government, in sanctioning their going, would intimate to the Native chief that they are under protection, and must be treated well." *

Now this new doctrine about the right of Mission extension is, in reality, simply a return, in the case of Africa, to the doctrine in vogue in India in the days of Carey, Marshman, and Ward, which so terribly hindered the progress of God's Kingdom, whilst producing nothing but confusion and mistrust in the minds of the Natives. To our shame, we remember that Carey found his only resting-place in a Danish settlement just outside the forbidden limits of British rule. To us such a limitation seems at once impracticable and unreasonable. It is usually the missionary who precedes and unconsciously prepares the way for the British trader, and often the British protectorate which follows. How long would the Uganda Mission have had to wait until the coast authorities decided that it was safe to go hundreds of miles inland to a most warlike race? Where were the British administrators on the Lake shores, or even near them, to decide whether they would be "welcome"? How could such a state of mind be proven? and, if so, upon what grounds would that welcome be given? For in the case of Uganda itself it is notoriously the fact that Mtesa, whilst he welcomed Christian arts and skill, was indifferent as to Christianity itself. How could such a prohibition be by any possibility enforced in these days, when men are acting under the highest mandates of their religion? And does not that fact mark such a prohibition as also unreasonable? Let the State decide on what lines her own extensions shall be made. The Church of Christ will welcome her entrance upon any civilising mission which has the good of Native races at heart, and

* Vol. ii. p. 104; and see also vol. ii. pp. 365-8.

may, perhaps, sometimes remind her of past and solemn obligations when they are in danger of being forgotten. But what right has the State to interfere with the Church in her Mission to reach the whole world in obedience to the Master's command? How can men whose aim is naturally entirely different, decide the moment when it is right, and perhaps even urgent, that such an advance should be made? "The Kingdom of Christ" had "entered Japan through the schools" before edicts against Christianity were abolished and when missionaries were, politically, highly inconvenient to England. And the North-West Frontier of India was girdled with stations which mark the Christian line of advance upon Central Asia in spite of many protestations by administrators of their dangerous influence upon British rule. Any suggestion or expostulation of the Government based upon the interests or harmony of the races to whom we go ought, of course, to be treated with deference and respect, and carefully examined upon its merits. But State-sanctioned Missions would never have been allowed to enter upon half the fields where to-day, as one result of their success, the State has cautiously followed. We *must* go forward, wherever God leads, whatever cost it may sometimes mean, if only the leading is clear. We could never take that leading from the hands of an earthly Government. British sovereignty is limited and partial, Divine sovereignty is universal and absolute. And in the special case before us the letters which have appeared in the *Intelligencer** from the missionaries show how impossible it is for the Administration to grasp at once an opportunity which, nevertheless, from our point of view, is a real and even pressing one.

The question of *neutrality* on the part of Government in relation to Missions is another point raised by Captain Lugard's book. Now, we have never asked for, nor expected, that our Missions should be under the patronage of Government. Our missionaries go at their own risk, and, even, as in the case of Uganda, where we protest against the abandonment of the country, it is not on the ground of the original necessity for the presence of a civilised Administration, but that its coming into the country has created an entirely new situation, which renders it most dangerous and difficult, if not impossible, to return to what existed before. Captain Lugard does not agree with this contention, † but even those of our missionaries who are least in favour of Government protection bear witness strongly to this fact. We do not wish for the arm of the State in furtherance of work which is individual and voluntary. But supposing that the Administration has followed a British Mission, as in Uganda, into new territory, we claim that when once there it is there as the representative of a Christian State. It cannot view with complete indifference the entrance of a whole nation into the Christian faith. But it can take no cognisance of religious differences as such with a view to holding the balance between them without being false to the true theory of Sovereign Government according to our English ideas. There is a vast difference, too often overlooked, between religious neutrality and religious impartiality. We speak of neutrality when, as in the case of foreign

* *C.M. Intelligencer*, April, 1893, p. 275.

† Vol. ii. p. 587.

war, we look on, without right to interfere, at two States equally sovereign with our own. But the sovereign power of a State is *neutral* to nothing which it takes cognisance of within its sway. It exerts its sovereign prerogative over all concerns alike of which it takes notice. Only, with regard to certain matters—and notably the question of religious belief—it leaves these to the discretion of the individual and does not interfere, though sovereign. This is the principle of religious impartiality. Now the principle of barren religious neutrality, however conscientiously applied, as it was by Captain Lugard, always breaks down. For, if the State has nothing to do, in her judgments, with religious differences, then they ought never to enter into her consideration. They are altogether beside the question. Neutrality always implies a knowledge of opposing parties. But that is just what the State, in administering justice in individual cases, is presumed not to know. Her impartiality is the bulwark of her justice. But “religious neutrality” is always conscious of something beside the actual merits of the case. That creates at once the fear on both sides of prejudice. It pleases usually neither party, and if we wanted a plain proof of it we can find it in the pages of Captain Lugard’s book. He has certainly been sharply assailed on both sides, and, we think, often unfairly. But this only goes to prove how disappointing in its result such an attitude usually is. Here was a party which on Captain Lugard’s first entrance into the country, according to their own statements,* had been definitely working with a view to a political object—the future supremacy of France—and for that purpose had imported French-made arms, as a Christian Mission, and secured the person of the king on their side, though he was utterly unfit to be treated as in any sense a Christian convert. Undoubtedly the stronger party, they had, to all appearance, used that political strength to the suppression and violent treatment of the weaker. Here then, we should say, according to the principle of British justice, was a strong case for an impartial judgment and the readjustment of wrongs. Yet this was the kind of redress which the Protestant party received :—

“So far as I could judge from the inquiries I made, the Protestants appeared to have by far the greatest cause of complaint, and this seemed natural as they were the weaker party. If, however, I should give case after case in favour of the Protestants, purely because in each instance the evidence adduced should point in their favour, I should undoubtedly alienate the Roman Catholics, who naturally viewed things from their own standpoint, and they would consider me partial, however absolutely unbiassed I might really be. I therefore endeavoured to find two cases, one of which appeared to be clearly in favour of the Protestants, the other of the Roman Catholics, and thus, while deciding justly, to make the balance equal. This ‘pairing off of cases’ has given umbrage to the recent writers on the Roman Catholic side of the controversy.” †

Such a playing-off of parties was certainly not likely to remove grievances or create much confidence in British rule. We cannot see that the Administration had anything to do with these religious differences, but was bound to treat each case upon its merits without regard to any religious nomenclature at all. And tested by such means we have no fear of the result in the case of our Protestant

* Vol. ii. p. 66.

† Vol. ii. p. 70.

Missions. But our missionaries have a just cause of complaint—and that is what lay at the root of the indignant protest which Captain Lugard blames them for more than once*—when the mere fact of their being Protestants makes them in any sense marked people under an equal British rule. This is not religious equality; it is, however well-intentioned, a practical denial of justice to a group of people who needed it most because they were less political, less organised, less popular at court, less armed, less lawless, and more English than their rivals. We gladly acknowledge the motive of fairness in the present case; we only mean to urge that such conscious religious neutrality always inevitably, by its own nature, becomes unfair.

The same desire to balance off one Mission against the other accounts largely, we presume, for the wonderful oversight of what the Protestant Mission has actually achieved for Uganda. The office of the Administration as an arbitrator between religious factions is magnified at the expense of the Missions and the real good which they have accomplished for Uganda. It is to British rule, averting strife, standing armed sentinel over smouldering animosities, separating the heated elements ready at any moment to burst into a dangerous conflagration—that we are led to look for the salvation of Uganda. We do not for a moment accuse the writer of any desire to disparage the work accomplished; only we say that the standpoint of cold neutrality taken must unconsciously have that effect. We do not forget that some wonderful changes have taken place in Uganda Missions even since Captain Lugard left. But looking at it broadly, and remembering this, still any one might gather from these volumes that the introduction of Christianity into Uganda had been productive of very little but strife. Yet how different the results actually are. When Mr. Green, in his story of *The Making of England*, tells of the strife, both political and ecclesiastical, through which that united England was brought about, he dwells not only, nor even chiefly, upon the conflicts, but upon the spiritual forces which were moulding the heart of the nation, and were welding it slowly into one great Anglo-Saxon kingdom. He tells us of the inner spiritual work and the organised result achieved by such men as Aidan and Wilfrid, and Benedict Biscop, and Theodore. He records the strife of which the Synod of Whitby bears witness, but he records the solid work done both by the Celtic and the Roman parties, and its far-reaching effects upon the future of the nation.† He shows in particular, as the most important subject with which he has to deal, the birth of the literature of the nation in the quiet woodland retreat of Malmesbury, and the great monastery reared on the Northumbrian cliffs by the Abbess Hild, above the gorge of the wild Esk. How is it that in this striking and vivid picture of the rise of what may be hereafter a great East African Empire the same elements are wanting, though they are already present? How truly industrial and all-important for the future of Uganda is a Mission which has given it for the first time a literature! And the eager

* Vol. ii. pp. 322-3, 419-52.† Green, *Making of England*, c. viii. p. 382.

desire for reading is a most wonderful mark of the work to-day.* The change which has come over the people of Uganda is a change which marks the greatest epoch in the history of any people. It is surely worth recording. Mr. Stanley in his *Darkest Africa* bears witness to it as a passing traveller; and the progress since that time has been still more marked. Is it not a wonderful fact that in the heart of a country utterly Heathen a few years ago, there gathers Sunday by Sunday an immense congregation of worshippers in a noble church built entirely by their own labour and at their own expense? Is there a clearer proof of the depth and reality of the work done than that the foundations of a Native ministry have been laid by the ordination of six men already "tested and tried in the fires of persecution and adversity"?† Is it not marvellous that in Uganda we behold as the result of the fiercest opposition and in the face of wholesale martyrdom, a Church apostolic in its orders, and representative and self-governing in its councils, with its deacons and lay-readers solemnly and specially set apart after the most rigorous inquiry, and already as a Church beginning to realise and practically express its sense of obligation towards the Heathen of neighbouring tribes? These are the greatest historic features of our own Anglo-Saxon history. Why are they insignificant in the case of races to whom they come far less naturally than they did to our own, and whose geographical position gives them the very greatest influence over vast millions of an utterly dark and Heathen continent? We of course are not unmindful, however, of the recent character of some of these events. We are in Africa as a nation, if for any reason apart from trade, in order to abolish slavery. What are we to think of a work the result of which, after a very few years, is a solemn declaration on the part of forty Protestant chiefs, representing more than half of the kingdom of Uganda, nine of whom are a majority (out of a total of thirteen) of the great chiefs of the country,—for the entire abolition of domestic slavery? Captain Lugard notices the fact ‡ in the following words:—

"The Protestant chiefs declared themselves willing to abolish the status of slavery entirely, so far as their own faction was concerned. Pending, however, a fuller knowledge of the institution of so-called 'domestic slavery' in Uganda, and of the effect that its sudden abolition would have on the industries of the country, I did not think the moment ripe for such a measure, or consider it advisable to introduce such an innovation in the province of one faction only, until I knew whether it would be feasible in those of the Roman Catholics and Mohammedans. . . . Bishop Tucker states in the *Times* that the Protestants decided on April 7th, 1893, to manumit their slaves, thus carrying out their original proposal. We hear also that both sects have declined to restore fugitive slaves to the Mohammedans. Apart from the advisability or otherwise of the step, it is a notable commentary on our own quibbles about 'technical slavery' and the like that these so-called savages should have so far become imbued with the teachings of Christianity as to set free all slaves on their own sole initiative."

It is hardly likely, we fear, that Mohammedans will be of much assistance in abolishing a system upon which so much of their strength depends.

* *C.M. Intelligencer*, August, 1893, p. 608.

† *Ib.*, October, 1893, p. 760.

‡ Vol. i. p. 172.

The neglect spoken of above of the value and true character of Mission work is one which in all probability does but little harm to the Mission work itself, or the workers involved, but it is serious in its disastrous results upon the Administration which adopts it. The whole history of our relations with India is surely full of this warning. The strength of the local influences which tell in favour of British rule in Uganda at the present moment can only be gauged by a clear and intelligent comprehension of the real motives which lie beneath the affection of the Protestant Waganda for England. The neglect to study these on their religious side might involve a false step just now which could never be retraced. The secret of that sense of strong unity which has knit together the Protestants in troublous times, and makes them look to-day confidently to England for redress of every ill, finds expression in one of Bishop Tucker's most recent letters. It lies in the pastoral work of the missionaries which has given those Waganda all the inner life and organisation for a Christian Church. This is the hidden factor which has made them such a power in moulding the whole destinies of their nation. A glance at the record of five months' work (January to May 30th, 1893) shows it.* More than 10,000 Gospels sold, and 25,000 copies of other books and reading-sheets; three confirmations held, with 141 candidates; three ordinations, with the beginning of a Native ministry; 153 adults baptized into Jesus Christ, and 53 infants; 10 lay evangelists set apart and received; two new stations opened; slavery practically abolished;—whilst such results accompany missionary work in Darkest Africa we need have no fear that England will lose sight of the Protestants of Uganda.

II. *The Conflict with the Roman Catholics.*—The part of Captain Lugard's book which records the struggle between the Roman Catholics and the Administration is for the most part already familiar reading. We know the charges which were formulated against him by the Roman Catholic Union in their *Notes on Uganda*, which are already public property, but so is the Parliamentary Paper presented to Parliament in January, 1893, in which Captain Lugard replies in detail to the charges made by the French Government. Extracts from that Report appeared at length in the May number of the *Intelligencer* for 1892. We have no desire to revive for its own sake a controversy which has now been lulled to rest. Nor do we wish to imply that there were no indiscretions among the following of the Protestant party. But whatever want of wisdom they may, on any special occasions, have shown, it seems quite clear from Captain Lugard's fuller account that they can in no sense be termed aggressors. The first shot was unquestionably fired on the Roman Catholic side, and it was the last of a series of provocations which had for their aim a distinctly political object. The French fathers seem on more than one occasion to have proved that this aim was to secure the political control of the country in their own hands. On Captain Lugard's arrival in the country he found they had secured the person of the king, and he was received with the bitterest hostility as the representative of a Government which thwarted their aim. Captain Lugard evidently feels keenly the

* *C.M. Intelligencer*, October, 1893, p. 761.

necessity of showing over and over again that he did not favour the Protestant or Wa-Ingleza party at the expense of the Wa-Fransa, or Roman Catholics, and we think he proves this contention almost *ad nauseam*. Our only doubt is whether his extreme anxiety to be without reproach in his fairness towards an intensely political party did not lead him unconsciously to overlook the undoubted injuries which the less organised Protestants were for the most part quietly enduring. But we own the great delicacy of the situation, and the immense difficulties in the way of getting at the true facts when feeling on both sides ran so high. We believe that Captain Lugard strove with the utmost pains to do his duty according to the ideal he set before himself. But it is clear that throughout he was actively thwarted by a party who practically renounced the work of winning souls to God in order to secure chief power in the country. They came into a country which was already occupied by a Christian Mission, and when that Christian Mission strove to extend its borders, they pursued it with a rival mission. They used for their own political purposes a king whose moral character as the murderer of Hannington they knew, and whose vices in the eyes of all the court made him utterly unworthy of being associated with a Christian Church. As to their toleration let Captain Lugard's book speak :—

"I am quite convinced that it is erroneous to say that the Roman Catholics were animated by a spirit of toleration, and wished for absolute liberty of conscience, whilst the Protestants wished to coerce people into following their religion. . . . I was myself struck with the toleration, as regards religion, of the Protestants, when the country was divided, after the war in 1892. I insisted that in the Protestant provinces the Roman Catholics should still be free (if unarmed) to teach and propagate their religion—a request I could not dare to make to the Roman Catholics in their province as regards the Protestant creed. I expected strong opposition to this, but the unanimous reply of the Protestant chiefs is still fresh in my memory—'Surely, surely, we cannot coerce the religion of God?' " *

And he goes on to say that this difference arose from the fact that "the Fathers looked upon Protestantism as a heresy which they were bound to combat and expose." †

But even more serious was the introduction of fire-arms, which all civilised Governments agree are the bane of Africa to-day. Yet Captain Lugard affirms that the Roman Catholic Fathers frankly admitted that they had worked up till that time with a view to establishing an ultimate political supremacy, and moreover that they had themselves introduced fire-arms to forward that purpose :—

"French-made arms had been imported into the country, and there were very many of them in Uganda, and these must have been brought by the Fathers, for, so far as I know, there is no trade in French arms on the East African coast." ‡

Such was the party which provoked the serious outbreak of January, 1892, as to which so many different reports have been circulated. We can find in Captain Lugard's full account nothing but what shows more clearly even than before that the Protestants were absolutely innocent of the outbreak. And the fact which he

* Vol. ii. p. 98.

† Vol. ii. pp. 66, 74.

‡ Vol. ii. p. 99.

establishes so clearly, that the Roman Catholics precipitated the fight, even when he was still making earnest efforts to avert it, speaks volumes. Says Captain Lugard* :—

“What I have narrated of the concentration of the Wa-Fransa at the capital; the confident and insulting attitude in the baraza; the absence of the remotest attempt at conciliation, or even discussion of the situations with me, either on the part of the Fathers or the chiefs; and subsequently the purely gratuitous beating of the war-drums, before I had taken any action whatever, either with regard to the original outrage or the subsequent insults—convinced me that the situation I had to deal with was quite apart from any tension created by any single petty incident.”

When the fight was precipitated by the action of the Wa-Fransa, he dispersed them by means of his Maxim gun; but as there was only one bare spot on the top of the hill and the path up to it where the enemy were, with dense banana-groves on either side, little actual injury was done, though the moral effect was great, and the foe dispersed. Captain Lugard considers that “probably not more than half a dozen” were “killed by my fire, and by this means further bloodshed was prevented.” How different is the version which we heard at first! In the same way he incidentally mentions that in the oft-quoted fight on the island shore, the outside loss officially reported by Captain Williams in killed and wounded on the enemy’s side were twenty-five, “of which the Maxim killed twelve or less,” and in the boats about sixty were also killed; but the women and children “were in a different part of the island,” he believes “on the other side of a hill where no shot could possibly reach them,” and surrendered as captives.† He gives an amusing picture of what the so-called “imprisonment” of the Fathers, who were brought up to the fort of Kampala for safety with the women and children of their Mission, actually was.‡ The responsibility of the continuance of this serious outbreak, with its subsequent bloodshed, rests, beyond question, from Captain Lugard’s fuller narration, with the Roman Catholic Fathers. It was by their means solely that the king was detained as a prisoner § on an island in the Lake, whilst they made attacks upon the Protestants on the Lake shore,|| and pursued a waiting policy in the hope of gaining an advantage by the intervention of the Mohammedans against Captain Lugard. Meanwhile, concealed arms were being conveyed to them by caravan across German territory.¶ The general attitude of the Protestant chiefs during this trying time is borne testimony to in the following passage, though Captain Lugard has occasion to blame them sometimes for want of bravery. When some of the Roman Catholic Fathers wished to join their colleagues who held the king,—

“The Protestants at first demurred loudly when they heard the Fathers were going, but eventually acquiesced and for a singular reason. They said they did not know whether the Fathers meant truly in what they said, but none the less they would themselves act fairly and honourably towards them, and, if this was required by craft or falsehood, the fault would be on their own shoulders! It is an argument we may rarely hear, even in England—that truth and honour are capable of standing unsupported against deceit or misrepresentation—that if

* Vol. ii. p. 333.

§ Vol. ii. p. 421.

† Vol. ii. pp. 355-3.

|| Vol. ii. p. 352.

‡ Vol. ii. p. 347.

¶ Vol. ii. p. 374.

one is deceived there is still no reason why one should reduce one's self to the level of the deceiver—that it is better even to lose the game and know you have played fairly than win with loaded dice; but who would have expected such an answer from the Waganda?" *

III. *The Retention of Uganda.*—It is in the part of Captain Lugard's work where he deals with this question that we are in closest agreement with him. It is, of course, quite true that he looks at the whole matter from a somewhat different point of view, and thus the question of the effect of withdrawal upon the welfare of the Mission is a point which he considers quite minor and secondary to the other strong reasons against evacuation. Still, the fact remains that in his chapter on "The Retention of Uganda" he puts clearly and forcibly before the world an array of unanswerable facts against the abandonment of Uganda which can scarcely fail to convince any mind which still wavers upon the subject. He states very fairly, also, the reasons which are supposed to weigh on the other side; but one has only to balance the one against the other to realise how ridiculously weak the argument of the "Little England" party is.

First of all he tells us, in an earlier part of the work, of the first impressions which the message of the intended evacuation created in his mind. Nothing could be more vivid and startling, as showing how very different a course of action commended by Directors or a Cabinet at home may appear to an administrator actually upon the spot in Africa. He was on his way back from the long tour to the westward over the Ankole and Unyoro country. He had been away from Uganda for six months, and on Christmas Day messengers reached him, when nearing home, with the mails:—

"There was much, of course, of intensely interesting news in the year's budget of letters, but everything in private or official letters seemed trivial in comparison with the astounding communication which one letter contained. It was from the Directors, and conveyed orders for me to immediately evacuate Uganda, for the Company intended to withdraw to the coast." †

He writes in his diary:—

"This is a thunderbolt indeed! It is the second time now that a long spell of very hard work in Africa has been ended by a reverse so complete that all one's labour has seemed to be merely wasted—and worse. This collapse will be terrible in its results." ‡

And he traces those results in detail as being (1) The complete annihilation of the Protestant Uganda Mission and the withdrawal of the missionaries. (2) The swooping down of the Mohammedans upon the Roman Catholics, and their annihilation. (3) The breaking of our faith with the Toru people, whom he had just visited and brought under the Company's protection. (4) A blow to British prestige in Africa which could never be recovered; which will give fresh impetus to slavery. He adds:—

"It is folly to talk about a temporary retirement and 'resuming the good work I have done here.' *Resumption* would be infinitely harder than the original task. Kabarega, Manyuema slavers, Waganda—all will misdoubt our power and utterly mistrust our word. Well! if it is indeed to be done, there is a

* Vol. ii. p. 368.

† Vol. ii. pp. 286-7.

‡ Vol. ii. p. 288.

cruel wrong to be done! Hundreds—nay, thousands—of lives may be sacrificed, and the blood must lie at someone's door. I have my orders.

“ ‘Not mine to reason why,
Not mine to make reply,—
Some one has blundered!’ ”

He returned to the Fort Kampala, which he had been absent from so long, and met there Captain Williams, who had been in command during his absence:—

“I told Williams the orders I had received, and neither of us breathed a word about them to any other person. Like myself, he heard the news with utter consternation, and exclaimed that it simply *could not be done*! He said he would be ashamed to hold up his head in any society of gentlemen if he were involved in so gross a breach of faith, after his declaration to the king, and asked me what I intended to do. I replied that if I detained the men the Company would, of course, decline to pay their wages, for they had peremptorily ordered their withdrawal. In that case I should myself become responsible for their payment; and as I had no money of my own to command, I should be guilty of a gross fraud and breach of faith to them if I detained them. I was thus on the horns of a dilemma; for I must either break faith with the Waganda, or deceive my own men and detain them under false pretences. For though in such a case I confidently hoped that generous folk at home would come to our assistance, I did not think it right to forestall such hopes as though they were certainties. I told Williams of my plan of holding Toru at any rate. He now told me, in confidence, that he had some money of his own which he could command, and he would give that, and every penny he had in the world, sooner than consent to break faith by leaving the country after our pledges of protection.”*

It was decided as the result of these conferences that Captain Williams should go to England “to make a buzz,” as he expressed it. But this noblest of offers, which included a readiness to give up all which Captain Williams possessed in the world—even his army commission—never had to be put to the test:—

“On January 7th, 1892, ere yet our plans were mature, a party of thirty men arrived from the coast with urgent letters. I opened them apathetically, careless what new directions about details they might contain, for we were committed to a course of our own. To my surprise I found they contained a reversal of the orders for evacuation. I learnt that some influential people had privately subscribed a large sum of money, and that the Company had undertaken to continue the administration for another year. I handed the telegram to Williams and we shook hands over it, like a couple of schoolboys. It *was* a great relief.”†

That telegram saved Uganda at a critical moment, and in all probability saved England's East African Empire and her East African influence. But it is worth noting that Captain Lugard makes no mention of the sources of these private subscriptions from influential people at home. It was at the never-to-be-forgotten Gleaners' Anniversary on All Saints' Day, in 1891, in Exeter Hall, that, after Bishop Tucker's farewell to the meeting, it was announced that if 40,000*l.* could be raised, the cost of maintaining the Company's representatives in Uganda for one year, the order for withdrawal might still be revoked. Members of the Company and their friends would probably raise about 20,000*l.* But the whole matter turned upon those interested in the C.M.S. Mission finding 15,000*l.* more. After inquiries had been made as to how the money would be safeguarded by being held in the hands of two leading supporters of the

* Vol. ii. pp. 288-292.

† Vol. ii. p. 294.

C.M.S. as trustees, the money began to pour in. Prayer was mingled with praise as first a donation of 500*l.*, then another of 5000*l.*, then various gifts followed. One wrote, "My four freehold plots of ground shall be given for Christ"; another promised a gold watch, another a bag of rupees, another a second 500*l.*; and other sums from 50*l.* downwards, making 8000*l.* subscribed on the spot, besides an equal amount contributed within the next few days. From that night, in answer to the prayers and offerings which went up from that great, enthusiastic meeting, Uganda was saved.

Captain Lugard considers,* we are glad to observe, that it is no longer a question of evacuation, but simply of what is the best method of administering the country in future. His reasons against evacuation, or anything, in fact, short of effective occupation, are numerous as well as weighty. It is only by an effective occupation that we can retain our hold of the country in view of our geographical situation. The position of things on the north-west of the British sphere is still undefined. France is pushing her way across Africa from the west, and is pressing onward towards the sources of the Nile. Occupation of Uganda, so far away as it is from the coast, would give good claim to an exclusive British influence over the Nile valley, which lies beyond Uganda, going from the coast. The case of Lord Salisbury's dealing with Portugal and Nyassaland a few years ago shows clearly that the actual occupation of the Hinterland far away from the coast will in future be the only basis for a claim of sovereignty over it. Occupation, therefore, of Uganda effectively is a reasonable pledge, considering how short a time we have been there, of our future occupation of the whole neighbouring unoccupied sphere by a gradual process of extension. We have already, under Lord Salisbury, resisted the Belgian aggression on Lado, north of the Albert Lake. Such resistance would be meaningless unless it carried with it our own intention to occupy hereafter. France, though the may not desire Uganda, yet does desire to reach the Nile and to use its waterway. Such a desire realised would mean peril to our work in Egypt, as well as the final abandonment of all influence over Uganda hereafter.

The question of the Sudan again, and its possible recovery from the Khalifa's tyrannical rule, is closely bound up, as Captain Lugard affirms, with the retention of Uganda. Others who write upon this subject from an entirely different point of view come to precisely the same conclusion. Two recent books have helped us to realise what the withdrawal of British rule meant to the Eastern Sudan.* No one can read Father Ohrwalder's terrible account of the awful atrocities and barbarities practised not only upon Europeans, but upon the whole Eastern Sudan, after its abandonment by England and Egypt, without feeling a sickening sense of shame and of disgust. From the day when Khartoum fell and the British withdrew, the whole of one of the fairest provinces on earth was handed over to the most awful miseries. It involved untold misery to a country which had known

* Vol. ii. pp. 564-594.

† Ohrwalder's *Ten Years' Captivity in the Mahdi's Camp* (Sampson Low, Marston and Co., 1892); Wingate's *Mahdism and the Egyptian Soudan*.

peace and prosperity before. It led to the massacre of thousands of innocent lives. It blotted out all the Christian Mission stations which were creeping onward across Kordofan like solitary points of light in a Heathen land. It has become synonymous with the letting loose without control or check of the worst passions of human nature and the most fiendish cruelty. It has revived the slave-trade and given it a new lease of life. The point is, in the case of Uganda, not only are we going to repeat the same mistake, upon an equally large scale, but also, are we going to lose our last chance of restoring, and more than restoring, the Sudan to what it was before? Father Ohrwalder shows in his book the weakening hold of the Khalifa Abdullah upon his followers, whom he rules by means of his own ruthless tribe of Baggaras. He believes that ere long fresh opportunities will arise for England to step in without fresh bloodshed. And another writer, Mr. Alfred Milner, who tells us the fair and hopeful story of the progress made in Egypt under the same ten years of British occupation during which Father Ohrwalder witnessed in captivity the terrible results of withdrawal from the Sudan of the same Power, in his *England in Egypt*, expresses a similar belief. Major Wingate, in his *Mahdism and the Egyptian Sudan*, shows that, especially in the south, the border of the original dominions of the Mahdi has already become much contracted, and in all probability will contract still further. And Mr. Milner thinks that any attempt to shake off the Khalifa's tyranny will be greatly assisted by our presence in Uganda. We shall, in fact, then hem in with an ever-nearing and strengthening influence his hateful dominions both on the north and south. The powerful military tribes which occupy the intervening country will work in unison with any power which is firmly established on the Nyanza Lakes.* The fall of Mahdist power will thereby be accelerated and its final collapse perhaps be accomplished without bloodshed. A steady, gradual pressure, from Egypt and Uganda at once, will accomplish that which baffled the noble troops who strove to succour Khar-toum in vain. The occupation of Uganda will always, so Captain Lugard affirms, give enormous prestige in the eyes of the surrounding countries to the Power which holds it,† and will materially assist us to atone for the injury which our withdrawal from the Sudan has caused. Certainly, if such a glorious result can be accomplished peacefully, no plea of economy or self-interest, short of self-preservation, ought to stand in the way of its accomplishment by the retention of Uganda.

Another strong reason against our withdrawal lies in the direct encouragement which would thus be given to slavery. Upon this point, and upon the certainty of anarchy and bloodshed ensuing upon our departure, Captain Lugard quotes a remarkable unanimity of testimony. His own opinion, he declares, is echoed by Captain Williams, by the French priests, and by the German correspondent in Uganda, who declares that "before four weeks a murderous war would break out, followed by anarchy." The Waganda, being of old

* Milner's *England in Egypt*, pp. 202-3 (Edward Arnold, 1892).

† Lugard, Vol. ii. p. 584.

slave-dealers, would revert to their former trade, and Captain Lugard's rescued Sudanese, who are well armed, would be worst of all.* The introduction of Christianity has stopped the large export of slaves from Uganda and Unyoro, which is now forbidden by treaty. But our withdrawal would, of course, involve the probable destruction, for a time at least, of Christian influences.

Captain Lugard very powerfully reminds us also of the treaty obligations which we have incurred in relation to Uganda under the Brussels Act of 1891. We pledged ourselves in Article I. to the "gradual establishment in the interior" of "strongly occupied stations in such a way as to make their protective or repressive action effectively felt by the territories devastated by slave-hunting."† The effect of a break of continuity in our policy in Africa in so marked a way would react upon the confidence which Native races feel in us in Afghanistan, Egypt, Morocco, and Siam. Again, in relation to Uganda itself it is clear that we are pledged by treaties made with the king, which the Government at home has confirmed. The writer adds:—

"On my return from Kavalli's with the Sudanese, the people came flocking in, and the one question of their messengers was, 'Are you come to stay? If so, we will gladly come under your protection; but if you go away and leave us, after we have escaped from our exile or slavery, and have declared for you, we shall be massacred wholesale by Kabarega.' Of course I told them the British would remain. . . . And so my pledge was given."‡

We know already what the withdrawal from Khartoum meant from Father Ohrwalder's horrible description of the brutalities and enormities which followed its fall. In the case of Uganda we have, however, none of the strong excuses which could reasonably be urged then. The magic of the British name was such that Father Ohrwalder declares that the mere appearance of a few British soldiers in Khartoum would have led to the Mahdi's immediate withdrawal into Kordofan, on the supposition that an English force was following. On the strength of that the population of Khartoum remained, though ready to go,§ and we know with what terrible result.

In all probability, as Captain Lugard believes, the evacuation of Uganda would involve the abandonment even of the coast eventually. This would involve the relinquishment of our port at Mombasa, "the finest anchorage between Delagoa Bay and the Red Sea," and would also prepare the way for a French advance by way of the Nile towards an outlet at the Red Sea.

Such are some of the reasons upon which Captain Lugard urges the effective occupation of Uganda. And others also are given upon which we cannot dwell. The mere rumour of the evacuation of Uganda had a reflex action upon Nyassaland, and led to increased activity and more extension among the slavers there.|| The industrial possibilities of the whole district are worthy of a long and patient outlay, such as that incurred by France in relation to Algeria, by Italy in relation to Abyssinia, by Belgium in relation to the Congo district,

* Vol. ii. p. 573.

† Vol. ii. p. 574.

‡ Vol. ii. p. 581.

§ Ohrwalder's *Ten Years' Captivity in the Mahdi's Camp*, p. 123.

|| Vol. ii. p. 589

by Germany in East Africa, and even by Portugal further south. Then there is the question of the Missions upon which Captain Lugard touches, but that, of course, is for us a vital reason. Is it right for a Government to come into a country in which the first introduction of Christianity is producing a fermentation involving persecution, and even martyrdom; and, taking over that state of things, to produce an entirely new and artificial arrangement which requires British force to back it up, and then suddenly to leave the new situation thus created to collapse? Such a withdrawal does not leave the infant Church where it was before. It means a fresh baptism of blood, a series of persecutions worse than those which went before, a savage triumph of Arab slave-traders who choose to regard Missions as only one form of European and British influence, with corresponding cruelties and outrages. The Church of Uganda has borne witness nobly already to the reality of her faith. She has poured out her life freely for her Master's glory. It may be she will be called upon to face the same ordeal again. We believe in that case that neither missionaries, nor teachers, nor Church would shrink from it. But we have a right to uplift our voice to a nominally Christian nation against the action which directly produces it. And we believe, when once that nation understands what evacuation means, as we think England does to-day, such an awful betrayal of trust becomes utterly impossible.

T. A. GURNEY.

ADDENDUM.

The foregoing article is a review of Captain Lugard's book. In presenting it, we must add a brief notice of another work which might, not inappropriately, bear the same title, though it is actually entitled *British East Africa*.* It is an official and complete account of the formation and work of the Imperial British East Africa Company. The difference between it and Captain Lugard's book is that the former is an official record and the latter a personal narrative; the former covering more ground, while the latter gives more details. It is a work of the utmost value, and indispensable to the right understanding of the history of British influence in East Africa; and its execution also, from a literary point of view, is excellent. The Company has done both Africa and the British nation unique service, and in our judgment it has had scant recompense or even appreciation. Its members have sunk large sums of their own money—not other people's—without immediate expectation of profit, and we fear now, with tolerable certainty of loss; and the author of this book dwells in dignified but decided terms on the backwardness of the Government—whichever party was in power—to support them in the great national work they were accomplishing.

We confess, however, that he does not set the Government and the country a good example of gratitude where gratitude is due. He is severe on the C.M.S. Mission at Rabai for "harbouring slaves" in 1888, but he entirely omits to mention the important assistance rendered to the Company's Administrator at Mombasa, at the time of their liberation, by Mr. Salter Price. Again, like Captain Lugard (see the foregoing article), he refers in a very casual way to the raising of 16,000*l.* by C.M.S. friends in 1891 to enable

* *British East Africa, or, Ibea: a History of the Formation and Work of the Imperial British East Africa Company.* By P. L. McDermott, Assistant Secretary. London: Chapman and Hall.

the Company to prolong its occupation of Uganda, and does not offer one word of acknowledgment for that sudden and unlooked-for assistance. Apparently, indeed, he rather regrets it, as he hints that it involved the Company in further expenditure. If this was so, it was not the fault of the C.M.S. friends. Perhaps Mr. McDermott is not aware how the fund came to be raised. We will tell him. It happened that, shortly after the orders had been sent out to Captain Lugard to withdraw from Uganda, Sir William Mackinnon, touring off Western Scotland in his steam-yacht, landed at a certain place where Bishop Tucker and two or three members of the C.M.S. Committee were staying in a country-house; and a conference took place between them. Sir W. Mackinnon expressed his deep sorrow that his Company had been obliged to order the evacuation of Uganda, and pressed the C.M.S. men to come to the rescue, promising to be responsible for 10,000*l.* himself, but urging that 15,000*l.* ought to be raised by the C.M.S. circle. The writer of these lines himself drew up a statement, then and there, which Sir William approved, and sent it to London in hopes that the Committee might see their way to take some action. But it was vacation time, and nothing could be done. In October, however, it was arranged that an appeal, based on this statement, should be put forth in the names of Sir John Kennaway and General Hutchinson, though not officially by the Society. This was about to be done, when an opportunity was afforded by the Gleaners' Union Anniversary in Exeter Hall for Bishop Tucker to speak in public on the proposed disgrace of abandoning Uganda—not disgrace to the Company, which could not help itself, but disgrace to the nation. It was the sudden response of one friend who offered 5000*l.* which fired the enthusiasm of the meeting, and, next day, of C.M.S. friends far and wide, and led to 16,000*l.* being subscribed within ten days—1000*l.* more than Sir W. Mackinnon had asked for.

We do not think that if Sir William had been now alive he would have allowed this book to appear with so imperfect a notice of an event which, if it did not save the Company's money, undoubtedly saved the honour of the nation, and, we trust, the good influence of England in Africa—objects which, Mr. McDermott repeatedly affirms, have throughout chiefly actuated the Directors.

Ed.

THE COLONIAL ASSOCIATIONS.

IN the *Intelligencer* of last June I gave some account of the three Church Missionary Associations in Australasia, viz., the one for New South Wales developed out of the old Auxiliary there, and the new ones for Victoria and New Zealand. It is time now to report further upon their progress. The essential result of the work done in the Colonies in the last year and a half is that nine promising missionaries have already been sent forth into the mission-fields of the Church Missionary Society; viz., three to India, two to Ceylon, one to Africa, two to China, and one to Japan. That is surely a beginning for which we may unfeignedly thank God.

Before, however, proceeding to details, it will interest our readers to know what funds the Church of England in Australia raises for Foreign Missions altogether. The Report of the Australian Board of Missions for the year ending March 31st, 1893, though it only "reports" on the Missions carried on under the Board, gives a

summary of all missionary contributions, which I condense, with explanations, as follows :—

Contributions to Foreign Missions, for Year ending March 31st, 1893.

| | £ | s. | d. |
|--|--------------|----------|----------|
| Australian Board of Missions, General Fund (mainly from Sydney Diocese) | 533 | 4 | 11 |
| New Guinea Mission (under Board of Missions) | 831 | 1 | 9 |
| Melanesian Mission (independent) | 1437 | 5 | 8 |
| Chinese Missions (partly under Board, but funds mostly raised independently) | 1504 | 3 | 2 |
| Aboriginal Missions (ditto) | 770 | 11 | 1 |
| South Sea Islanders Mission (Brisbane Diocese) | 310 | 8 | 0 |
| "Indian Mission" (Mr. Macartney's funds in aid of C.M.S. work) | 1259 | 7 | 6 |
| "Zenana Mission" (Mr. Macartney's funds now under C.E.Z.M.S.) | 988 | 7 | 11 |
| Church Missionary Association, New South Wales | 671 | 0 | 0 |
| Ditto Victoria | 160 | 0 | 0 |
| S.P.G. | 20 | 3 | 0 |
| S.P.C.K. | 18 | 13 | 3 |
| Madagascar Mission | 20 | 0 | 0 |
| Universities' Mission | 1 | 1 | 0 |
| | <u>£3525</u> | <u>7</u> | <u>3</u> |

This, of course, does not include New Zealand, where the Melanesian Mission, which is the special and official work of the New Zealand Church, is largely helped.

I. NEW SOUTH WALES.

The New South Wales Branch of the Gleaners' Union held its half-yearly general meetings on June 29th, both morning and afternoon. Miss Mary Walsh reported 776 members in that Colony alone up to that date. 103*l.* had been received in fees and freewill offerings after the fashion now so familiar in England. At the afternoon meeting the Rev. W. Martin presided, and addresses were given by ladies only (as at the London Anniversary), viz., Miss Young, on "The Missionary's Embassy, *In His Name*"; Miss Miller, on "The Missionary's Motive, *For His Sake*"; and Miss Wilks, on "The Missionary's Power, *In His Strength*"; after which Miss Ainslie, of the C.E.Z.M.S., who is in Australia for the benefit of her health, spoke on the needs of India. At the evening meeting the Primate presided, and gave an earnest address, as a Gleaner himself, to Gleaners. The other speakers were the Rev. Stanley Wilkinson, on Parochial Gleaners' Meetings; the Rev. H. Martin, on How to interest children; Mr. E. Claydon, on Missionary Literature; and Dr. Crago (Hon. Medical Referee of the Association), on Medical Missions. I may add that I know almost all these speakers, and am sure their addresses would be most profitable. (Since this paragraph was in type, I have heard of the Annual Meetings of the Union, which were to have been held on November 1st, simultaneously with the London Anniversary, but were antedated by a week on account of the departing missionary to be mentioned presently.)

The local pages of the New South Wales edition of the *C.M. Gleaner* contain many notices of the meetings of the various Branches

of the Union. Just as a specimen, I give the reports for the one month of July :—

"On July 4th, at Holy Trinity, Dulwich Hill, the Rev. W. H. Saunders presiding. This was the first meeting of the Branch. An interesting paper on Japan was read by Mr. Barber, and arrangements were made for future monthly meetings.

"On July 7th, the Gleaners in North Sydney met at the Priory. Mr. Empson presided, and the hon. secretary, Miss Martens, read a paper on Ceylon. The chairman questioned the members upon the *Gleaner* for April, and then a short time was devoted to Lotto.

"On July 17th, at St. Paul's, Redfern, the Rev. F. B. Boyce presiding. The curate, the Rev. P. W. Dowe, gave an address upon 2 Tim. ii. 1—13, and Mr. W. Johnson followed with some thoughts upon Ezekiel iii. 17, 18. Missionary Lotto was gone through, and three new members joined.

"On July 18th, at St. John's, Parramatta, the Rev. Stanley Wilkinson presiding. Mr. A. Colvin read a paper on work in Japan, and the usual questioning upon the *Gleaner* for the previous month was conducted. On July 30th, in connexion with these meetings, stirring sermons were preached at the morning and evening services at St. John's by the Ven. Archdeacon Gunther and the Rev. S. Wilkinsou, and in the afternoon the Sunday-school scholars attended a special service in the church, when a missionary address was delivered by Mr. Walsh.

"On Tuesday afternoon, August 1st, a largely-attended drawing-room meeting was held at 'Sunnyside,' the home of the hon. secretary of the Branch. The Rev. E. S. Wilkinson presided, and short addresses were delivered by the chairman and Misses Hassall, Miller, and Oxley. In the evening a public meeting was held in the School of Arts, under the presidency of Archdeacon Gunther. As this was the first annual meeting a short report was presented, showing that monthly meetings had been regularly held, at which addresses had been given and papers read on various topics of missionary interest. Subscriptions, &c., had amounted to 35*l.* 4*s.* 8*d.*, and the roll of membership had increased from twenty to fifty-two. The Archdeacon gave an admirable address upon the value of missionary work in a parish. Addresses followed by Miss Price, of the Marsden Training Home, Mr. Walsh, and Mr. Kent.

"On July 19th, at St. Saviour's Church Hall, Goulburn, the Rev. A. T. Puddicombe presiding. Addresses were delivered by the chairman and by Miss Alice Phillips, who was about to leave Goulburn to enter the Marsden Training Home with a view of going out to the mission-field as an honorary missionary. Miss Phillips based her remarks on 2 Cor. v. 14, 15. As she had been secretary of the Branch since its formation, a successor had to be chosen, and Miss Barber, who will have the advantage of the assistance of her sisters, Misses A. and E. Barber, was selected for the vacancy. The members expressed their deep thankfulness that God was calling forth one of their number to be an ambassador for Him amongst the heathen.

"On July 19th, the Marsden Training Home Branch was formed, and Miss Oxley having been appointed local secretary, explained fully the object and operations of the Union and the advantages of being a member. Several gave in their names for membership, and promises were made to write papers on the work in various portions of the mission-field.

"On July 25th, at St. Barnabas', Glebe, the clerical secretary and incumbent presiding. Short addresses were given by four candidates in training, Misses Oxley and Price, and Messrs. Doulton and Robb. The missionary-boxes were opened and the half-year's collections were found to be 8*l.* 1*s.* 6*d.* There were several requests for new boxes, and some desiring to become Gleaners gave in their names for enrolment.

"On July 25th, at St. Clement's, Marriokville, the Rev. A. E. Bellingham, presiding. Mr. A. Colvin, of the Parramatta Branch, read his paper on Japan.

"On July 25th, at St. Mary's, Balmain, the Rev. M. Archdall presiding. A paper prepared by Mr. Ronald Cameron on Sierra Leone was postponed till a future meeting, and instead Miss Ainslie, of the Church of England Zenana Missionary Society, Jubbulpore, gave an address on the needs of the work amongst women in India. Mr. Fred. Corkhill interrogated the members upon the *Gleaner* for the month.

"On July 27th, at All Saints', Petersham, the Rev. F. W. Reeve, the curate, in the unavoidable absence of the Rev. C. Baker, presiding. Short addresses were given by Misses Wilkes and Price, and Messrs. Doulton and Robb.

"On July 29th, at St. Andrew's, Summer Hill, the Rev. J. Vaughan presiding. This was the first anniversary of the Branch, and although the night was wet, there was a large attendance. Misses Oxley, Wilkes, and Price, and Messrs. Doulton and Robb spoke. On the previous Sunday the clerical secretary preached a missionary sermon in St. Andrew's."

The localised *Gleaner* also gives letters from the missionaries already gone forth, Miss Helen P. Phillips in Ceylon, and the Rev. W. Newby Fraser and Mrs. Fraser in North India.

The Marsden Training Home for women candidates, of which I gave an account last June, has now four students, a fourth, Miss Alice Phillips, of Goulburn, having been received in addition to the three I mentioned before. I had rather expected that two or three of these ladies would be sent out in the past autumn. They have been well instructed by several clergymen, and passed a satisfactory examination at the hands of the Dean of Sydney, Principal Schleicher, and others, in August last; the books on which they were examined being Moule's *Outlines of Christian Doctrine*, Hole on the Prayer-book, and Row's *Christian Evidences*, besides the Bible itself. But the Sydney Committee are exceedingly anxious that their missionaries shall not be one whit inferior, in their different ways, to ours sent out from England; and they have resolved that the four ladies shall continue under training for another year. Meanwhile one of the laymen accepted, Mr. Ernest Doulton, who was examined at the same time and did very well, has been appointed to Mpwapwa, in Eastern Equatorial Africa. He bid farewell to the Sydney Committee and friends at the Gleaners' Union Anniversary on October 24th. Meetings were held in the Chapter House, afternoon and evening, and in the evening the hall was crowded, and some failed even to get inside the doors. The venerable Dean Cowper presided in the absence of the Primate, who was away visiting the Diocese of Grafton and Armidale. The Instructions delivered were admirable, but they have come to hand too late for insertion here. On the morning of Mr. Doulton's departure, there was a special Communion Service at the Cathedral. As he had to come as far as Aden in order to get there, he has, with the Committee's sanction, come first to England for a few weeks to see some relatives; so we have had the pleasure of welcoming him here. It is interesting to hear that the whole cost of his passage and outfit has been defrayed by special gifts, and that the donors have promised a substantial yearly contribution towards his maintenance in the field. Another friend, a lady "*Gleaner*," has given 50*l.* towards the passage and outfit of one of the ladies, who is to go to China when her training is finished.

II. VICTORIA.

I mentioned last June that the new Church Missionary Association for the Colony of Victoria had held, after six months' existence, its first annual meeting. A sermon preached in the Cathedral in connexion with this anniversary, by the Rev. A. R. Blacket, was published in the *Intelligencer* of October. The printed Report has since come to hand. The accounts were only made up to December 31st, not four

months after the Association was inaugurated, the contributions then received amounting to 160*l.* But the Report further acknowledged the proceeds of missionary-boxes sent in during January. No less than 285 boxes came in, and they had produced in four months (less in many cases) 85*l.* 1*s.* 2*d.* This is a signal illustration of the value of littles, and a striking result of Mr. Stewart's energetic efforts to get boxes taken.

This Association also has accepted some good candidates, and three have already sailed, viz., Mr. H. C. Tugwell (of Tasmania), a son of the Rev. L. S. Tugwell (formerly C.M.S. missionary at Metlakatla, and afterwards Secretary of the Spanish and Portuguese Church Mission and Incumbent of Charles Chapel, Tunbridge Wells), who has been appointed to Bengal, to join one of the Bands of Associated Evangelists; and the Misses H. E. and E. M. Saunders, appointed to the Fuh-Kien Mission, South China. These young ladies came forward after Mr. Stewart's first sermon in Australia, preached at the Rev. H. B. Macartney's church on the evening of the very day on which we landed at Melbourne. They and their widowed mother were to go together to China, at their own charges. But the financial disasters of the Colony have, within the past few months, swept away the fortunes of these ladies, with the exception of a good house and grounds which they have been trying to sell. The Melbourne Committee, on learning what had happened, resolved unanimously to send them out notwithstanding, on the funds of the Association; but Mrs. Saunders, while consenting to her daughters going, declined to be supported thus, feeling that her own missionary usefulness might be only indirect. She has therefore remained behind, but proposes, when the house is sold, to take the proceeds and follow her daughters to China. I wish to be merely a recorder of bare facts in this article; otherwise one would be tempted to enlarge on the work done by these ladies in fostering a true missionary spirit in Melbourne, and on the truly remarkable tokens of the Lord's unfailing guidance that have marked each step in their course.

These and other candidates have received systematic theological instruction for several months, and also had experience in practical Christian work. The following course of study was arranged for them by the Committee:—

"CHURCH MISSIONARY ASSOCIATION OF VICTORIA.

"The committee of the C.M.A. has, with the approval of the Bishop of Melbourne, issued the subjoined syllabus as a guide to candidates preparing for the foreign mission-field. The clergymen whose names appear attached to the several subjects below have very kindly undertaken to lecture thereon. Arrangements may be made by which others, who are not missionary candidates, may enjoy the benefit of these lectures. The committee would urge upon candidates the necessity for some knowledge in nursing the sick. Male candidates are recommended to attend classes for instruction under the St. John Ambulance Association. Further particulars will be supplied by the hon. secretary, Rev. E. J. Barnett, M.A., East St. Kilda.

"COURSE OF STUDY RECOMMENDED FOR C.M.A. CANDIDATES.

"I. *Biblia Sacra* (the Rev. W. G. Hindley).—Old Testament History; the Four Gospels; the Epistle to the Romans, or the Epistle to the Hebrews; Bagster's *Helps to the Study of the Bible*.

"II. *Prayer-book* (the Rev. W. M'Kie).—Outlines of the History of the Book of Common Prayer; the Order for Morning and Evening Prayer, and for the Holy Communion; Bishop Barry's Teacher's Prayer-book—Introduction.

"III. *Dogmatics* (the Rev. W. G. Hindley).—Norris' Radiments of Theology; Moule's Outlines; Boulton on the Articles.

"IV. *Evidences* (the Rev. Digby M. Berry, M.A.).—Row's Christian Evidences.

"V. *Church History and History of Missions* (the Rev. Digby M. Berry, M.A.).—Acts of the Apostles; Epochs of Church History—(a) Early Fathers, (b) Roman Empire, (c) History of the Reformation in England.

"NOTE.—Examinations upon the above subjects will be held twice in the year.

"Books required by candidates may be obtained from the Diocesan Book Dept., Cathedral Buildings."

The following are the Instructions delivered to the two ladies by the Victoria Committee:—

"DEAR SISTERS IN THE LORD,—You have been called to labour for Christ Jesus in the Fuh-Kien Province, China; and as you go forth, the first-fruits of the Church Missionary Association of Victoria, it is only natural that the Committee of the Association should feel it their duty to give, and that you should be anxious to receive, their instructions with respect to your future. Of course, the Committee of the Association in these instructions can only touch upon the general broad lines of a missionary's work. The details must be learned from those who have had experience in the mission-field whither you proceed.

"It will be your privilege to reside in the first instance while learning the language, at Ku-Cheng, in order that you may study under the direction of the Rev. R. W. Stewart, M.A., one whom we delight to call brother and friend, and for whose presence amongst us last year we shall ever have cause to thank God. It was in 1882 that the agents of the Church Missionary Society first began to preach the Gospel of Jesus Christ to the heathen of the Fuh-Ning district, in which part, if the Lord permit, you will labour for Him. The difficulties attending the work in this particular district are emphasised by the fact that now after more than a decade of faithful and untiring labour there are only sixty-six baptized Native Christians, of whom twenty-two are communicants, while but one soul was received into the Church by baptism during last year. These figures, however, altogether fail to represent the work done, for, from the last report just to hand, we read that in the Fuh-Ning Hospital 651 in-patients and 7329 out-patients were treated during the year, and that by these means the Gospel has been scattered in many villages, and has aroused inquiry. You will, therefore, find much in your new surroundings to test your missionary ardour, and you will require great tact and patience in dealing with such people. We bid you then look always to Him "in whom dwelleth all the treasures of wisdom and knowledge." You are now full of missionary zeal, fired with holy enthusiasm, and, we doubt not, already visions of future work arise before your mind's eye; but when you arrive at the mission-field you may find things very different from what you expected. Your safety will be found in keeping very near to Christ. Do not suppose that because you have become a missionary you have escaped all temptations to worldliness and self-indulgence.

"Whatever you do, do not neglect secret prayer. Be often alone with God in the devotional study of His Word. This is the best way to guard against the temptations of the world, the flesh, and the Devil.

"It must always be on your part a matter of deep thankfulness that you offered for this work at a time when you thought you would be able to support yourselves in the mission-field, and further, that when the Lord saw fit that you should be deprived of these means He was not unmindful of your willing service, but enabled the Church Missionary Association Committee to further your hearts' desire, and send you forth to declare 'among the Gentiles the unsearchable riches of Christ.' In the future, if you should be discouraged by difficulties or buffeted by the Adversary, you will find comfort and strength in the thought that the Lord Himself opened this door for you in a way that at first might not have been acceptable to you.

"When you arrive at Ku-Cheng your first step must be to make yourselves

thoroughly conversant with the language necessary for the carrying on of your work. During the first year or two whatever a missionary attempts for the good of others must be subordinated to the main work of acquiring the native language. The Committee would lay down that rule with the greatest stringency for your protection and guidance.

"Since every missionary is bound to submit to the experience and local knowledge of their elders, until qualified by some years of labour to form an independent judgment, the Committee would express the confident wish that you may preserve a teachable and loyal spirit, with a holy and spiritual submission to those who shall be placed over you, remembering the exhortation of the Apostle: 'Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility.'

"Further, the Committee would urge upon you the great necessity for due regard for your health in the midst of your new surroundings. The observance of early hours and regularity in meals may seem to you, in your youthful strength and vigour, not essential points; but many a useful life has been cut short or rendered unfit for service by an unworthy contempt for the simple laws of nature. Do not, we beg of you, treat this necessary regard for your body lightly.

"Lastly, when on the mission-field you will remember that you owe duties to the Church Missionary Association. Every missionary sent out by a voluntary missionary society adds to his responsibilities a certain allegiance to the managing committee which supports his labours. If these responsibilities are forgotten, hindrances, discouragements, and mutual dissatisfaction will be sure to arise. You will from time to time send on to the honorary secretaries of this Association reports of your progress in the language, your impressions of the people, your own spiritual welfare, and the success of the Gospel as it comes under your own notice. Think nothing too small to note. It is often the little things that create greatest interest. Such reports will deepen the sympathy here in your work and in the work of your fellow-labourers.

"In conclusion the Committee feel keenly the trial you have to face in parting from the one whom you hold most dear on earth, who, we hoped, would have accompanied you to China. But 'My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.' Yet this also shall bring glory to His holy Name; and even now the Committee desire to express their thankfulness to the 'Father of mercies and God of all comfort' for the abundant grace which has enabled your mother to give you unreservedly to the Lord. May He from whom she has kept nothing back of all that He has given her, bestow upon her blessings not even thought of before. We trust it may soon please the Lord of the Harvest to allow her to follow you to your future sphere of work. And now, 'Unto His gracious keeping we commit you: The Lord bless and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift up the light of His countenance upon you and give you peace.'"

The Rev. E. J. Barnett, the Hon. Secretary of the Victoria Association, sends the following interesting account of the departure of these two ladies:—

"I am thankful to be able to inform you that the first representatives of the Victorian C.M.A. are now [Oct. 14th] on their way to China. After a series of farewell meetings held around Melbourne, in which the power of the Holy Spirit was manifest, a final meeting was held on Monday last at the Deanery, at which the Dean of Melbourne spoke words of loving counsel to the Misses Saunders, and where also (for it was an open committee meeting) the 'Instructions' were read to the out-going missionaries. On the following day, the 10th inst., a large number of missionary friends assembled at the railway-station to see them leave for Sydney, where they were to embark for Hong Kong. The railway authorities were very gracious. They allowed about sixty persons on the platform without platform tickets, and kindly reserved a compartment for the little company, consisting of Mrs. Saunders (who is accompanying her daughters as far as Brisbane), her two daughters, and two C.I.M. girls, a third being picked up on the way. Our missionaries were met in Sydney by the Rev. John Vaughan, of Summer Hill, a member of the C.M.A. Committee there, at whose house they

spent three happy and helpful days, with a missionary meeting on Friday night, and I presume they sailed by the *Menmuir* yesterday.

"The joy and thankfulness that abounds because the Church of England in Victoria, as such, has now *done something* towards fulfilling her Lord's last command must be my apology for entering into details in this matter, which, under ordinary circumstances, would have been omitted, and also the confidence that they will be of interest to you, and will call forth more abundant praise from the Parent Committee to the glory of our Lord and Master Jesus Christ."

In this Colony, too, the Gleaners' Union Branches, mostly started by Mr. Stewart, are proving very useful in maintaining and spreading missionary interest, and in fostering a spirit of prayer. There were no less than 1146 members enrolled up to September 25th, including 196 in Tasmania, which Colony is in this respect linked on to Victoria. Here, too, we give some brief illustrations of the kind of meetings held:—

"The last meeting of the Armadale Branch was held on Monday, April 24th. There was an attendance of twenty-five. A paper was read by Mr. Ernest Berger on the 'Life of Henry Martyn,' which was followed by a short discussion. The syllabus for the next six months, prepared by the committee, was submitted and approved; the roll was called, each member responding with a missionary text; and the missionary-boxes were opened. On Ascension Day, after the evening service, a special missionary prayer-meeting was held in the church, to which all members of the Union were specially invited.

"The annual monthly meeting of the St. James's Branch was held on the last Friday in April. After the opening prayer, each Gleaner quoted a missionary text, and then Miss George read an interesting paper on the history of the Yoruba Mission. General conversation ensued, and a good deal of information as to the Mission was contributed by the members. The remainder of the evening was spent in prayer for Missions in general and for the Yoruba Mission in particular. The members of the Gleaners' Union and other parish workers have been considering the most effective way of helping to provide funds for the proposed Mission Hall for the Chinese in Melbourne, and they have unanimously resolved to have a month of self-denial for this Mission, and to invite their friends and acquaintances to join them in this good work.

"On April 19th the Moonee Ponds Branch held an extra meeting, quite distinct from the usual one at the beginning of each month (for it is mainly devoted to 'telling or hearing some new thing' in the way of missionary information) in that it was entirely for prayer. The reason for doing so was that we felt that what is really the principal object and strength of the Union—prayer—could not at our 'information' meetings be given the time that it should receive, and also we thought gathering together only once a month hardly sufficient for such an important work as the Gleaners believe that of Missions to be, and so the new arrangement was decided on. A very considerable number of the members assembled, and spent about three-quarters of an hour chiefly in communion with our God and Saviour in prayer for Mission work, and as it was the 19th evening of the month, the Fuh-Kien Mission and the Rev. R. W. Stewart were specially remembered. In future this Gleaners' Union prayer-meeting will be held at St. Thomas' Parsonage, from 7.15 to 8 p.m., on the third Wednesday in each month, closing in time for the members to attend the weekly prayer-meeting for the congregation in the schoolroom. Japan was the subject chosen for our meeting on May 3rd, and the members had some little difficulty in getting much information about the work of the Missions in that country, but nevertheless we spent a very interesting and instructive evening. After the singing of the missionary hymn, 'Far, far away, in heathen darkness dwelling,' and the offering up of the Gleaners' Union daily prayer, the roll was called, and twenty-six members answered, each with a missionary text. Two papers and two appropriate selections were then read, and an address was given, all dealing with Japan; and the meeting was brought to a close after several members had prayed for the Union, its work, and other subjects, not forgetting the needs of the country

which we had had brought before us so prominently. Besides the members who were present, there was a large attendance of visitors, three of whom joined the Union at the close of the meeting. The next prayer-meeting will be held on the 17th inst., and on June 7th (D.V.) we expect to hear a great deal about Sierra Leone and Yoruba, as that is the subject we take on that evening."

These extracts are from the *Victorian Churchman*, the Evangelical paper at Melbourne, and a very well conducted one. Victoria, however, is going to follow the example of New South Wales, and localise the *Gleaner* for itself.

The Victoria Branches of the Gleaners' Union held their Anniversary on our English day, November 1st, at St. Matthew's, Prahran (Rev. A. R. Blacket). Prahran is an important suburb of Melbourne, with the rank of "city"; and its Mayor, Mr. Maddock, is Treasurer of the C.M. Association. There was Holy Communion at 10.30 a.m., with sermon by the Rev. S. C. Kent, one of the most highly-respected of the Melbourne clergy; and the Annual Meeting was held in the school-room, a very spacious hall, which was quite full.

III. NEW ZEALAND.

The newly-formed New Zealand C.M. Association has held bravely on its way, despite a good deal of opposition and "cold shoulder." In my article last June I printed the circular issued by the secretaries at Nelson, which, *inter alia*, disclaimed any official character for the Association, while hoping for the same recognition from the Bishops in the Colony as all the Bishops in England give to C.M.S. I repeat here the sentences I refer to:—

"We do not ask for any official or ecclesiastical status. We propose this to be a private Association of individual Churchmen. We believe that God has called us to take a more active part in the Church's primary duty of evangelizing the world, and we desire to do so in connexion with a Society whose principles and work we heartily approve and sympathise with, and which is, as a matter of fact, by far the largest Missionary Society of the Anglican Church. We ask the prayerful co-operation of those members of the Church in New Zealand who sympathise with this object. . . .

"Although a private Association claiming the liberty which belongs to all Churchmen to combine for the promotion of objects dear to them, we shall work in full and loyal allegiance to the Church in New Zealand; and we shall respectfully ask their Lordships the Bishops to extend to us their kindly recognition and sanction as all the Bishops in England do to the Parent Society. We trust that we may be permitted to print under our title 'With the sanction of the Bishops of New Zealand.'"

But only two of the Bishops in New Zealand responded favourably to this respectful and reasonable request, viz., Bishop Stuart of Waiaapu, and Bishop Mules of Nelson. On the other hand, the Bishopric of Wellington was vacant by the retirement of Dr. Hadfield; and Bishop Julius of Christchurch was in England. Moreover, I have reason to think that Bishop Cowie of Auckland would not be unwilling to give his sanction if his brethren generally did not object. There remains only Bishop Nevill of Dunedin. He received us kindly when, unexpectedly, we were for a few hours at that city, and presided at a meeting held in the pro-cathedral; but he has felt it right to publish his reasons for refusing all countenance to the new Association. These reasons are the old High Church objections to

voluntary societies. The Bishop's first objection is to "the constitution of any private society for the prosecution of missionary work"; and his second, to the provision in the constitution that the committee are to be satisfied as to a missionary's doctrinal soundness. The new Association he cannot support because it is (he says) "private, as opposed to corporate, in action; party, as opposed to Catholic, in principle." Moreover, he considers that "if a man is fit to be a clergyman, he is *ipso facto* fit to preach the Gospel"; and he adds that he objects to the S.P.G.'s doctrinal examination of candidates as much as to that of C.M.S. The difference, therefore, is one of fundamental principle. We are bound to respect the opinions of one who thus frankly states them, but we are not in the least bound to change our course in deference to them.

The New Zealand Association is therefore, for the present, only "under the sanction of the Bishops of Waiapu and Nelson." Its Executive Committee also, for the present, consists of Nelson members, viz., the Revs. J. P. Kempthorne, W. G. Baker, C. W. Jennings, and J. M. Adcock, Drs. Hudson and Mackie, and Messrs. Browning, Hunter Brown, Patterson, and Pierson. The Hon. Secretaries are the Rev. F. W. Chatterton and Mr. J. Holloway, and the latter gentleman also acts as Treasurer. There are two Corresponding Secretaries, at Auckland the Rev. G. MacMurray, and at Wellington Major-General Schaw. Local Secretaries for Gleaners' Union Branches and Missionary Boxes have been appointed at Auckland, Blenheim, Brightwater, Christchurch, Dunedin, Gisborne, Hauere, Motveka, Napier, Nelson, Otaki, Picton, Rotorua, Te Aroha, Wakefield, Waimea West, Waipawa, Wellington, and Westport; while Mrs. Mules, wife of the Bishop of Nelson, acts as General Box Secretary. An interim Report has been issued, showing receipts up to June 30th, 227*l*. I have not seen any local papers giving notices of Gleaners' or other meetings; but private letters mention Gleaners' prayer-meetings at Nelson, Christchurch, Wellington, Gisborne, and Dunedin. The number of members in New Zealand is about 500, which, with those in Australia and Tasmania already mentioned, make about 2400 in the Australasian Colonies.

The Rev. F. H. Spencer, Incumbent of the church at Rotorua which is conspicuous in the frontispiece to Mr. Froude's *Oceana*,—and son of a veteran C.M.S. missionary, the Rev. S. M. Spencer, who went out to New Zealand in 1841, and has now retired,—has sent me some notes of a tour he lately took in the Dioceses of Nelson, Wellington, and Napier, to preach and speak in connexion with the new Association. He writes warmly of the welcome he received from both clergy and people in many places.

Three missionary candidates are referred to in the interim Report. One of them is an undergraduate of the University of New Zealand who is in training under the Bishop of Nelson, at the expense of "a generous member of the Association, and one of the most liberal supporters of missionary work in the Colony." There is no harm in recognising Archdeacon Samuel Williams under this unmistakable description. The other two are ladies. One, Miss M. L. Pasley, of

Blenheim, has been in training at Melbourne in Mrs. Warren's excellent Training Home for women missionaries of various denominations, supplemented by the lectures arranged by the Victoria Association as mentioned above. The other, Miss D. I. Hunter Brown, eldest daughter of the member of Committee of that name included in the list above (a highly-respected and leading Churchman in the Colony), has also been under training at Melbourne, attending the Victoria lectures, &c. This lady, on being recommended by the New Zealand Committee to the Parent Committee, was appointed to "either East Africa or Japan," and the New Zealand Committee, at her father's request, chose Japan; and we believe she is now on her way thither. Miss Pasley also has been sent to Japan. She sailed from Melbourne in the *Britannia* on November 4th, and as the same steamship (the one, by the way, which took Mr. Stewart and myself out) conveyed also Mr. Doulton and Mr. Tugwell, above-mentioned, each of the three new Associations was represented on board. They were all three taken leave of by the Melbourne friends at the Gleaners' Annual Meeting mentioned above.

But we must not forget that New Zealand has given C.M.S. other missionaries besides these. The Rev. W. St. Clair Tisdall, formerly of Lahore and Bombay, and now acting leader of the Persia Mission, is a native of the Colony and a graduate of New Zealand University. The Rev. F. Melville Jones, now on the Niger, comes from Nelson. Bishop Hill, though not a New Zealand man by birth, gained there most of the experience as an evangelist which has done so much to fit him for his new sphere of labour. And now the Bishop of Waiapu himself, as announced last month, is giving up his diocese to go forth as a simple missionary to Persia; and it is interesting to find that it was an appeal from Mr. Tisdall to New Zealand, written on reading of our campaign there, that directed Bishop Stuart's thoughts to Persia. New Zealand is largely indebted to the Church Missionary Society for its present prosperity as a Colony; and although the Church there, as a body, is slow to acknowledge the debt, individual members of it, as we see, are doing more than their share in repaying it.

Once more, then, I would earnestly commend these Colonial Associations to the sympathy and prayerful remembrance of the C.M.S. circle at home. They need it. A friend lately said to me, on my remarking upon some English meeting which had been rather dull, "Oh, but you have come from the warm atmosphere of Australia: you must not judge us all by that." My friend had little idea of the real condition of some of the places I visited! It is true that many dear helpers in the Colonies *are* warm, full of fire in their Lord's service; but they are so, very often, not because of, but rather in spite of, the general "atmosphere" around them. But they know one thing. They know the Lord is with them. They dwell in dependence upon Him, "careful for nothing, but in everything, by prayer and supplication, with thanksgiving, making their requests known unto God." And so they get the blessing; and so they pass it on. E. S.

VISIT TO JILORE.

LETTER FROM BISHOP TUCKER.

Mombasa, September 20th, 1893.



NCE more I am on the move! No sooner is the long and weary march to and from Uganda over than another call from a different part of the field presents itself. This time it is a call from Jilore, on the River Sabaki—the scene of the devoted labours of Mr. and Mrs. Douglas Hooper. A confirmation is in prospect, and an implied promise to visit Jilore as soon as possible after my return from Uganda must be fulfilled. Inquiry is made, and I find, happily, that there is a dhow in the harbour ready to start at a short notice for the port of Melindi. Arrangements are made, the loads are sent on board. At earliest dawn I embark. Two or three small boats tow us out of harbour, and in a few minutes we catch the full force of the south-west monsoon, and away we go. At first there is a lurch to leeward and, then a corresponding heeling over to windward, until the great lagoon sail is filled with the steady rush of the monsoon. Now all is comparative comfort. Wind and current are with us, and away we go at ten knots an hour. An Arab dhow is not the most luxurious of vessels, but still there might be a worse one than this. There is a strange and motley list of passengers. Here is a Hindu, there an Arab, here a Swahili, and there a Somali—all complexions, white, black, and brown, are to be seen, and all conditions. Of course, every one is intent on making himself as comfortable as possible. The skipper most kindly spread an awning over me, and with a book with which to while away the hours of waiting, I was certainly more comfortable than I have ever been on board a similar craft. The day remained beautifully fine and clear, and our progress was rapid. We were simply rushing through the water. At about two o'clock in the afternoon, Melindi hove in sight, and a little later we were passing Vasco di Gama's Pillar. The entrance to the harbour at Melindi is not easy, the channel between the reefs is a somewhat intricate one. However, the captain seemed quite at home amid the breakers. The waves came rolling in with immense force, but meeting a coral reef in the way, they rushed up here and there to a height of thirty or forty feet in a column of white spray—a most striking sight.

To my great delight Mr. Hooper was waiting in a boat in the harbour. He had heard that morning, by telegraph, that I was on my way to Jilore. In half an hour he had got some of the dear people together who had volunteered to carry my loads, and was on the march. It was indeed a great joy to see him and these members of his flock. We had much to talk about and many inquiries to make.

As it was now four o'clock in the afternoon, it was too late to start on the fifteen miles' tramp to Jilore. Mr. McQuarrie, the Company's agent, entertained us most kindly and hospitably. At early dawn we were on the move. Rain, however, came down at intervals, and made marching unpleasant, to say the least of it. At about twelve o'clock we drew near to the Lake, and Gona was sent forward to call the boats over from the further shore. In a little while we could see the people in little groups coming to greet us; Mrs. Hooper, accompanied by Miss Wyatt, had also come to welcome us.

Some eighteen months had passed since my previous visit. In a moment I saw that many changes had come over the scene. First of all there was a new mission-house. The old wattle-and-daub house had been pulled down and a new stone house built on a higher and manifestly a more healthy site. This house is to my mind almost a model mission-house. It is built on a raised platform of stone some five or six feet above the level of the ground around.

It consists of three rooms, a store, and a small study used by Mr. Hooper. The roof is of Indian tiles, and so ventilated that even should they become heated the warm air is at once carried off.

But perhaps the greatest change apparent in the settlement was in the great progress made in the work. Everything seemed to have gone forward. The Church is organised, and the services arranged and carried on in the most regular manner. The day is a very full one. At 5.15 a.m. the bell is rung throughout the settlement. At 5.45 it is once more sounded. The interval is suffered to be spent in prayer and quiet before God in the home. At the second bell the people assemble in the church for public worship. This service usually lasts for half an hour. School is the next engagement. I had the pleasure of visiting the children during school-hours, in company with Mr. and Mrs. Hooper. I was greatly pleased with all I saw. The repetition of Scripture was quite striking in the evidence which it gave of a close attention on the part of the teachers. The work of the school is carried on mainly under the superintendence of Mrs. Hooper and Miss Wyatt. Perhaps the most interesting feature in connexion with the work at Jilore is the band of young men whom Mr. Hooper is training for evangelistic work. I do not know whether there is anything in this coast part of the Mission that so rejoices my heart as this band of young men. Every one, and there are eight of them, seems thoroughly in earnest—eager to do the Master's work at whatever cost. Rapidly they seem growing in grace and in the knowledge of our Lord and Saviour. Mr. Hooper's plan is to give them regular instruction and systematic training continuously until next year. Then he proposes to launch them forth into the country round to preach and to testify to God's love and grace. I ask for very earnest prayer on behalf of these young men.

Sunday, August 13th, was a very busy but yet a very happy day. The morning service commenced at nine o'clock. The sight that greeted me as I entered the newly erected church was a very striking and interesting one. The Christians were all dressed in white; the men sitting on one side of the church, and the women on the other. Near the Communion rails was a seat on which Gona Andreas and those who are recognised as teachers were sitting. On the other side of the church was the harmonium, at which Mrs. Hooper presided.

At Jilore the Sacrament of the Lord's Supper is administered every Sunday, and the Holy Table was, as usual, covered with a fair white cloth. The service was of the heartiest description, every one apparently entering into it. Gona, the catechist, read the lessons. This man is one of the most earnest, faithful, and self-denying Christians known to me in East Africa. His stipend as catechist is 10 rupees per month, but regularly he gives back one-half for the work of the Lord. Early and late he is at work—always about his Master's business.

Perhaps the most significant feature in the work at Jilore is the large number of communicants compared with the population. Every confirmed member of the Church is a communicant. Should one or other be absent at any time, the cause is at once inquired into. If sickness has been the cause, everything is done that is possible for the ailing brother. Should, however, the cause be a spiritual lapse, spiritual help is given, and no effort is spared until the wanderer is brought back again. On August 13th, thirty dear members of the flock of Christ gathered around the Table of the Lord. As I remembered so well the beginning of the work some two years previously, I could not but thank and praise God with a very full heart.

At both the morning and evening services I preached, and Mr. Hooper interpreted for me. I also took the afternoon Bible-class. On each of these

occasions the hearers seemed to listen with all their ears, and to drink in what was said. I shall not readily forget Sunday, August 13th, at Jilore.

On Monday I spoke to Mr. Hooper's band of evangelists, and afterwards saw the confirmation candidates. The examination of the school and an address to the teachers filled up the remainder of the day.

On Tuesday, August 15th, I held my second confirmation at Jilore. The first was on March 27th, 1892, when ten candidates were presented. On this occasion, eighteen were confirmed. I believe that every one of the former band is living a consistent Christian life. Very earnestly indeed do I ask for prayer on behalf of those who have so recently confessed Christ as God and Saviour in confirmation. A meeting for prayer in the evening concluded an intensely interesting day.

On Thursday, August 17th, my visit to Jilore came to an end. Altogether I had spent five days in this remarkable sphere of work. Certainly one of its distinguishing features is the completeness of its organisation. The settlement is governed by a Church Council, the head of which is the missionary in charge (Mr. Hooper). This Council consists of five Church members, i.e., communicants, whose duties are set forth by themselves in the following terms:—

(i.) Remembering that we have been put in trust of the Gospel, and that an account will be asked of us of that which we have received, it behoves the Council to see that the Gospel is preached every day in the villages of the Giriamas. This is the work of the Church of Jilore.

(ii.) To consider the question of any one wishing to build in our village.

(iii.) To make regulations for the village, and to see they are carried out.

(iv.) To appoint two men to count the Church money every Sunday. The Council will decide how the money shall be used.

(v.) All offences shall be brought before the Council.

(vi.) Caring for the sick. A Church member appointed to look after them, and to report to the Council.

(vii.) To see that all in the village attend the Church services every day. A member appointed to inquire after those who absent themselves and to inform the Council.

(viii.) To attend to the church and its furniture, and to see to the repairs of the roof, &c.

(ix.) To see that the church is ready swept for service, and that the people are seated properly in their places; that strangers are not left standing, but shown seats immediately. A member appointed for this work.

This will, I think, serve to show how thoroughly everything is supervised with respect to the Church; but in addition to this there are a number of regulations with respect to the government of the village, all made by the Natives themselves, which testify to the reality of their religious convictions.

I mentioned in the beginning that the young men had volunteered to carry my loads for me, and this was not only from Melindi to Jilore, about sixteen miles, but from Jilore to Rabai, a distance of seventy miles, and all without recompense of any kind. They did it because of their love to their Saviour, and because they believed that by so doing they were furthering His cause. Certainly their self-denial and self-sacrifice has taught me a lesson, as I trust it may teach many others. It is impossible for any one to visit such a work as that at Jilore without learning many lessons. The energy and intensity of the convictions of the workers have impressed themselves indelibly on the lives of the members of the Native Church. The result is apparent on every hand—in the church; in the school; the class; the home; the field and the road. May God greatly bless His servants in their faithful labours! May the Native

Church be built up and established in the faith, and many go forth into the country round to tell of the Christ who has come, and who is to come again!

October 23rd, 1893.

I open my letter to tell you of the sad and solemn tidings that reached us just a fortnight ago—the tidings that Mrs. Hooper had been taken from us! Humanly speaking, her loss is simply irreparable. No words of mine can truly tell what she was to the work out here. Her saintliness and holiness of life impressed all with whom she came in contact. Her love and gentleness won the hearts of even the most unimpressionable. Her faithful witness to the truths of the Gospel has borne, and will yet bear more fruit in the days that are to come. We are impoverished—terribly impoverished by her absence—but richer, unspeakably richer, by her life and noble example. The box of ointment has indeed been broken, but the fragrance is all around—the fragrance of a life of holy living, unwearied toil and self-sacrificing labour in the cause of Christ. None of us who had the privilege of knowing Mrs. Hooper will ever forget her. As we thank God for all His servants departed this life in His faith and fear, we especially thank Him for Edith Hooper. Jilore is indeed bereaved! As we pray for him who has lost the sharer of his toils, and the partner of his life, as we ask that God may uphold and sustain Mr. Douglas Hooper in this season of deep sorrow, let us also pray for that little flock to whom Mrs. Hooper was like a nursing mother in her sweet tenderness and love—the infant Church of Jilore.

LETTERS FROM HUDSON BAY, SASKATCHEWAN, AND MACKENZIE RIVER.



THE interesting letters given below are from three only of the many isolated stations of the North-West America Mission. They will serve to keep the brethren and sisters in remembrance in the solitude and wintry regions of their homes in the Great Lone Land. Churchill, from which the Rev. J. Lofthouse writes, is the most northern station of the Moosonee Diocese. Mr. Lofthouse has laboured there since 1882, and Mrs. Lofthouse since 1886. The health of both has lately suffered, indeed Mrs. Lofthouse may be said to be a constant sufferer, and it is one of the many trials which they bear cheerfully for the Lord's sake that medical aid is not procurable without a journey, impracticable for a lady, of some 200 miles, or a visit to this country. The baptism of the firstfruits at this station from among the Eskimo will be read with interest. Mr. Lofthouse's account of his visit to Marble Island in the summer of 1892, of which visit this baptism is a result, will be found in the *Intelligencer* for last March, page 216.

Devon, in the Saskatchewan Diocese, is the station of the Rev. J. Hines but the district under his superintendence is an extensive one, embracing the valley of the Saskatchewan from Cumberland, and even farther west, to the mouth of the river where it falls into Lake Winnipeg. Mr. Hines has sent a journal of his work during two years; our space allows of our producing a small portion relating a visit paid in the winter of 1892-3 to the out-stations west and south of Devon.

Our last extracts are from letters sent home by Bishop Reeve. At the end of March, the Bishop wrote that he had received no communications from the outside world for over seven months. A few days after writing, however, he was compensated (?) by the arrival of the packet with

over a hundred letters. The letter of the Rev. I. O. Stringer given below, was written to the Bishop, and forwarded home by the latter. Mr. Stringer went up-country with the Bishop in the summer of 1892. He is a graduate of Wycliffe College, Toronto, and was admitted in that city to deacon's orders by Bishop Reeve before starting for the Mission. He offered his services for work among the Eskimo, and he is supported by funds raised in Eastern Canada. After reaching with Bishop Reeve the most northern station of the Mackenzie River diocese, Fort McPherson, he continued his journey in the company of an officer of the Hudson's Bay Company and another gentleman (Count Sainville, a Frenchman engaged in exploring and preparing a new map of that region) to the mouth of the river and the coast of Mackenzie Bay. He left Fort McPherson on July 25th, and returned August 31st, 1892. From Bishop Reeve's letter of August, 1893, with which our extracts conclude, it will be observed that Mr. Stringer made a second visit to Mackenzie Bay in May of this year, and that he was contemplating starting on a third visit in July, after the Bishop left Fort McPherson. Mr. Marsh, mentioned by the Bishop, is another student of Wycliffe College, Toronto. During the Bishop's short stay at Peel River, he admitted to deacon's orders the first Indian of those Arctic regions to enter the ministry of Christ's Church.

From the Rev. J. Lofthouse, of Churchill.

Churchill, August 8th, 1893.

We received a heavy blow last April in the news of the death of our dear Bishop. We were so hoping we might possibly see him at Churchill this summer, but God knew what was best. I am quite sure Bishop Horden, if he had been called upon to consider only his own feelings, would have wished to die as he did, at work amongst those he loved and laboured for so long. He has gained his reward; not his the loss, but ours, who are left to carry on the work he so nobly did. May his successor be a man full of power and of the Holy Ghost!

In speaking of our work I will take the four divisions into which it naturally falls: Eskimo, Chipewyan, Cree, and English.

1. *Eskimo.* — The work amongst these poor people has gone on as usual, slowly but steadily, and I trust not without results, though there are not many manifest tokens as yet. The seed of the Word of God is taking root, and shall bring forth abundant fruit.

Last year, on my return from Marble Island, I brought with me a youth about sixteen. Both he and his father were most anxious for me to take him, though I think the father's object was to get all he could by the boy's coming to us. The lad himself had no such object; he was really and truly anxious to be taught the truth, and never once during his stay of eleven months had

we to find fault with him. He soon learnt to read Eskimo, and spent a great part of his time over his books. Shortly before Christmas a fairly large party of Eskimo came in, but only stayed two days: I did what I could for them during that time; as usual they were very anxious to be taught. Another large party came in the latter end of March, when, unfortunately, I was away at York Factory. I was very sorry to miss them, for some of them will not be here again for a year or two. I am glad to say my Eskimo boy tried hard to take my place, and taught them during their stay.

In May, six or seven families of Eskimo came to stay about six miles away. This was a very small number, but most of those who have come the last year or two stayed at Seal River, about sixty miles away. During the summer I have visited those staying near as often as possible, though I was unable to visit them so much as usual, owing to my time being taken up in painting and finishing off our new church. Whenever I did go I met with the warmest welcome, and was listened to with great eagerness.

On July 16th I baptized the Eskimo youth—my first Eskimo baptism. He has, I believe, a real grasp of the Truth as it is in Jesus, and has already shown a desire to lead others to the Saviour. On July 26th he went away with other Eskimo, and will

go inland, where he will meet many who never yet have heard anything of the Truth. I trust he may be a power for good. He did not wish to go away, and I would willingly have kept him another year, but his father would not go away without him, and I could not keep the whole family here. The boy promised to return next May without his father; he will then stay with us until August, and learn more of the Truth. In time he will, I hope, become a teacher amongst his people.

Some of the men came in from Seal River just after the others left, but only stayed one day. However, I was able to spend some time with them teaching. Looking at our labours for the Eskimo, I think we may say we have cause for thankfulness and encouragement in the work. The family I had hoped to baptize this summer did not come in, though the man was here during my absence at York.

2. *Chipewyans*. — Work amongst these has been carried on as formerly, and I am glad to say many of them are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. They leave Churchill generally in July; in November a few of the men come in for their winter's outfit, powder, &c.; from then until the end of April nothing is seen of them; then they come in and stay for a few days before going north to make a goose-hunt. This spring, I am glad to say, more Chipewyans came in than for some time past. They returned from the goose-hunt about the end of May, and we began day-school for the children, and regular service each Sunday, as well as during the week when they were at the place. During their stay we baptized three children.

In May, one of their number, an old man, "Chief Factor," died here. He never showed any very great interest in spiritual things, though always attending our services. He knew the Truth, and was, I believe, trusting in Jesus. All his family, three sons and two daughters, are true Christians, and can read their Chipewyan New Testaments far better than many English people can read, and, what is better, they *do* read them. When the father was dying he told his sons to ask me to take one of them and teach him more of the Book. This I hope to do when the ship leaves, keeping him during the winter. He is a bright

youth, and will, I trust, make a good teacher.

3. *Crees*. — We have only a small band of Crees here, three families having left two years ago for the interior, but during the summer we have regular service in their own tongue, and nearly all the adults are communicants. I am sorry to say that last winter they suffered greatly from want of food. They got no deer, and, fish failing them, they were nearly starved to death. During my absence at York Factory, two of the men came in for food, walking three days without food; after resting two days they returned to their families with food. They all managed to reach the Fort in May, but some of them could hardly walk, and looked very bad indeed. I am thankful to say they are now quite well and strong. One family lost their youngest child, a baby, not directly from starvation, but doubtless greatly owing to this. While speaking of work amongst the Crees, I must mention that in March I visited York Factory, walking the whole distance, nearly 170 miles, in five days; I spent Easter there. About sixty Indians came in, some travelling eighty or a hundred miles. About forty gathered around the Lord's Table, and it was a real joy to meet with them there. During my stay we had ten baptisms and two marriages. I am truly thankful to say that all at York Factory were well off for food during the winter, though many of them were thankful to receive some article of clothing.

My stay was prolonged a fortnight, and in order to make up for lost time we pushed on, and got back in four days. No one in England can conceive what walking forty-two or forty-three miles for four consecutive days on snow-shoes means, and at night sleeping under a tree with the sky for a covering. My feet were so much blistered that for nearly a week I could only hobble around.

4. *English*. — This is the last in our work, but I consider it by no means the least, as all our Fort people are country-born, though not Indians or Eskimo, and have such a power for good or evil with those who come in from time to time. I am thankful to say their influence is a good one at present. We have regular Sunday service, once a day in summer and twice in winter, together with Sunday-

school, men and women's Bible-classes, and classes during the week in winter. Every one comes regularly to church and classes, and nearly all the adults are communicants.

We have day-school all the year round, with an average attendance of twenty; this is exclusive of either Indians or Eskimo, and there is not now a child over six, or an adult, that cannot read, whereas when we came in

1886 hardly one could do so with any understanding.

P.S.—I have just received a letter from the Rev. W. Dick, of Trout Lake; he writes hopefully of his work there, though he has had much sickness in his own family. He says: "There have been fourteen baptisms and two marriages since June, 1892. Services are carried on as usual."

From the Rev. J. Hines, of Devon.

I left home on December 30th, 1892, for my winter visitation of the Missions south and west of Devon. I started with one man and five dogs and one sleigh. We expected to make Birch River Settlement about sunset the same evening, but, owing to the deep snow, we did not arrive until 10.30 p.m. My man had to walk before the dogs on snow-shoes the whole of the way, and I followed the dogs, sometimes walking on snow-shoes and sometimes without. I have unfortunately a broken toe, and the second joint is somewhat elevated above the rest of the foot, and as the snow-shoe is carried by a band across the top of the toes, I find my poor broken toe greatly in the way, as it very soon becomes sore with the chafing of the band. The people at Birch River are half-breeds; they speak nothing, however, but Cree. They are about the most respectable of my parishioners. I had service with them in the morning and gave Holy Communion to twelve; offertory, \$3.50.

Left after dinner for Cumberland, which is about twenty miles further west. The roads on this part of the journey were much worse than those between Devon and Birch River, owing to some horses having been used on the road. The horse being so much heavier than either man or dog, breaks through the snow, and so spoils the flat surface on the top; our poor dogs were not able to go either so fast or so easily in consequence. We, with our snow-shoes, managed, however, to keep safely on the top.

I spent two nights and Sunday (New Year's Day) with Mr. Cook. The morning congregation was good, forty-three partaking of Holy Communion; offertory, \$4.90. In the afternoon visited three sick people in as many different houses, and gave them Holy Communion at their request.

The following day I started for the

mountain, which is about fifty miles south of Cumberland. (There is only one mountain in this district, the Pas Mountain, which is frequently styled "the mountain.") As the Indians have no fish at that reserve, I had to take fish with me as food for the dogs, and I had to engage an extra man, three dogs, and sleigh to take this load. The new man, being well acquainted with the country, took the lead on snow-shoes; then the extra train; followed by my man, running, cracking his whip, and shouting, "Marche, awas much-utimwuk," which is equivalent to "Go on, flee, bad dogs." This man also had on snow-shoes. Next to him came my own train, which consisted of a flat sleigh with parchment sides, and called a "cariole;" it was drawn by five dogs, and was loaded with my bedding and food for the three of us. The foundation of the carirole extends about two feet beyond the parchment frame. On this the food for the trip is generally secured when the missionary rides, but on this occasion the roads were too heavy to admit of my riding all the time, so I ran behind, occasionally jumping on to the tail-end above described, to rest my legs. As my dogs were very poor creatures, I had constantly to be either cracking my whip or shouting, "Go on, flee, bad dogs," in Cree, of course, as the dogs, like the rest of my parishioners, only understand Cree.

We camped for the night in the open-air, making our beds on the snow. We camped in a bluff of pine-wood, so had no lack of firewood. It began snowing about eight, and continued until day-break next morning. We got up at 2.30, and, after drinking a cup of hot tea, got on our way by 3 a.m., and reached first band of Indians at daybreak. After breakfast, had a meeting with all those at home. We had a nice service, twelve partaking of Holy Com-

munion, one man and eleven women; nearly all the men were away at the other branch of the reserve, twelve miles further on.

About noon I started for the other branch, known as Red Earth or Red Mud. About two-thirds of the Red Mud Indians are Heathen, but all are listeners—I might almost say catechumens. I found on my arrival that the Heathen councillor had arranged with his people that a house should be lent for Christian services whenever any of the Christian Indians from the other band came over to give them Christian instruction. I held service in this house, which was simply crowded with very attentive listeners, the councillor being one of the audience. The Christian Indian men from the other band, were of course, present, and helped to swell the numbers. The thirteen who partook of Communion here, were composed of some Christians who lived at Red Mud and some from Shoal Lake. Offertory, \$5.75.

I left next morning at six o'clock for Sturgeon River. This place is not a regular settlement, but a winter encampment, and is situated about seventy miles west of Cumberland. Here I took the Indians by surprise, as they had not received my message to say I would be at their encampment that evening. We reached this place about 3 p.m. and visited all the houses. After the men had returned from their day's hunting, our service began; ten partook of the Communion. The people asked for a supply of books, as they were anxious to keep up their regular Sunday services, but owing to a lack of books, they had been unable to continue these services. I reminded them that they could always assemble for extempore prayer and reading of God's Word. They then told me that it was portions of that Word they so much

desired. I promised to send them some copies of the Cree Gospels.

I left at 3 a.m. next day—it was very dark and snowing; reached Pine Bluff, another winter encampment, about noon. Here I had another very happy time. I gave Communion to twelve in one house where we had our service. All joined heartily in the service. After this I visited two sick people in their houses. The first was a woman who had been a communicant before, but was now too ill to walk. Her husband joined her in the Communion service.

I next was driven over to a solitary house, about two miles away, to give a young woman her first Communion. I was much struck with her manner and appearance. She has been a cripple for seven or eight years, having no use in her legs and back, but her bright and cheery face did not bespeak much present pain, nor showed any signs of complaint. She was perfectly happy, and answered all my questions heartily and thoroughly. She said she loved the Lord Jesus Christ, and was looking forward to the time when she should see Him in Glory. This poor young woman, although so crippled, was a model of neatness in dress and cleanliness of person. The offertory at Pine Bluff was altogether \$5.50. The next day we were on the road by 3 a.m. and reached Cumberland by noon, a distance of thirty-five miles.

Spent a few hours there, and then pressed on to spend Sunday at Birch River, which place we reached at 8.30 p.m. I spent all Sunday there. The congregation was composed principally of women, there being only two men present besides myself and my man. This fact at once suggested the sixteenth chapter of Acts for a lesson, and the thirteenth verse for my text.

I reached home on January 9th.

From the Rev. I. O. Stringer, of Peel River.

I was in a large canoe (birch-bark) paddled by an Indian (Tukudh) and a half-breed, and we had about three hundred pounds of provisions, bedding, and other necessities; so when we started out the edges were only a few inches above the water. We had to be careful not to upset in the water. That was the first thing I had to learn, viz., to sit quietly and to get in and out of the canoe carefully. It was sometimes

tiresome sitting all day in a cramped position, but I got used to it. Then sometimes it would rain, and sometimes it was windy. We had to lie over a few days on the trip on account of storms, but generally we had beautiful weather. Two or three times we had to cross rough stretches of water, and were in danger of being swamped, but I had a careful steersman, and we came out safely. We often had to

go ashore and empty our canoe, and gum the places where the water leaked through.

We made two *caches* of provisions for the return journey, one about seventy miles down the river, the other within a day's journey of the Eskimo village. The first was in a good place up the side of a tree, but where we left the second the trees do not grow, so we made a tripod of three sticks found on the banks of the river, and hung the bag containing the eatables on this upon the bank, well out of sight, as we thought. Each *cache* consisted of an oiled bag in which were placed flour, dried meat, beans, rice, tea, &c. We had a net with us which supplied us with fish as we needed them, and we also shot some ptarmigan. Before we separated at the mouth of the river, Mr. Hodgson gave me George Greenland, the Eskimo, in place of Kenneth Stewart, the half-breed. George wanted to come with me, and was a very great help.

We reached the "Husky" village about two o'clock in the afternoon of August 4th. The village is situated on a peninsula on the mainland, east of Richard's Island. We went in a sort of inlet to reach it. In summer time the "Huskies" live in leather or canvas tents. These are built in a row along the water's edge. As we paddled up the inlet a young man came out in a *kaiyak* bringing an invitation from one of the chiefs named Towaa-chink (Squint Eye) to go to his tent. The Roman Catholic priest was staying there, so as we had a tent with us, we paddled up past the village and pitched our tent about two hundred yards away from the nearest camp. The men were all out hunting whales, but the women and children soon came around and gazed at the strange white man. I shook hands all round, and gazed at them. The chief soon came, too, and we had a cup of tea together and a chat. In the evening the men came in. They had had a successful day's hunt, and hauled home many whales. The whales they catch here are the white whales, averaging from 8 to 15 feet in length, and very stout. These they cut up into about six pieces; then they skin these pieces, and put the fat or blubber into bags, and hang up the meat to dry, first cutting it thin. This is the work of the women. The fins and tails seem to be considered delicious, and are eaten

raw. Some of the fat and meat is stowed away in *caches* for winter use. These *caches* are merely holes in the ground about five feet deep, sometimes lined with logs, but generally without any lining except the frost. The whale-meat becomes very strong after being in these for awhile in the summer, and then it is ready to eat. One day, sitting in one of the tents while the Huskies were having one of their many meals, I was given a delicious piece of fin—at least, by the way the Natives were devouring it I thought it must be delicious. I cut off a very small piece and put it into my mouth. The Huskies were watching to see how I would like it. I slipped the rest into my pocket, and after awhile slyly got that piece out of my mouth. I suppose they thought I had eaten some, but I had not, and I nearly lost my dinner in the bargain. The thought of that delicious whale-fin haunted me for days. But then it was raw, and had been pickled in a *cache* for several days. That night I boiled what I had in my pocket. It went a little better, but I gave up whale-fin and stuck to fish and ptarmigan.

In the evening, when the men came home, they all came over to our camp, and I had to treat them to tea. We sat around the fire while the kettle boiled, and then I told them what I had come for; some of them thought I was a fur-trader, but I told them I had nothing to trade and nothing to give away. I then told them the Gospel story. They all listened very attentively, and said they would come back the next night. I did not get to bed until two o'clock in the morning, and was pretty well tired in body and mind. There was no darkness at that time of the year, but we generally got to bed about twelve o'clock.

Taking it all round, I had a pretty pleasant summer. Of course, there were many disagreeable things, but then I was expecting them. Every day George and I would go round to the tents and have a talk with the people. Often they would gather to the number of twenty or thirty in a camp, and I would tell them about God and all He has done for us.

Many of them know nothing about God or heaven. They would often become interested. What are hardships or sacrifice of the many pleasures of

civilised life compared with the honour of being the one to bring the Glad Tidings to these poor people?

One evening, when I was speaking to them around the camp fire, and telling them of what Jesus had done for them, one man said, "Tell us about that. That is good news." After awhile an old man, the oldest in the village, I imagine, exclaimed, "It is the fault of the white people that we did not know this before. We have seen them a long time now, and they have never taught us this." Would any of you, dear friends, wish me to be in any place but here while these people remain and grow old and die without even the chance of learning about God, and what He has done for us and for them? If I had but one year to live, I think I should like to spend it telling the Eskimo of Jesus and His love.

I felt much encouragement about the work and the prospects for the future. The main cause of trouble was my refusal to give presents. The priest had been giving them presents, mostly needles and sweeties, and of course many remarks of comparison reached my ears through my men. I could notice a growing dissatisfaction, and for a few days everything seemed going against me. My men were discouraged, and stayed with reluctance. I could not blame them. It was only a determined sense of duty that kept me there. But during those dark days I was drawn nearer to God than ever before, and got some wonderful assurances from His Word that made me hope.

There was another young chief named Takochikina, who showed me much kindness at first, and I was much in his tent. One day when I went to visit him, he told me he did not think

I should stay any longer. It was no use. I was not giving presents. This seemed a finishing blow, for I had hoped much from this man. George was with me at the time. After a silent prayer I spoke a few earnest words to him, telling him to be careful how he interpreted what I said, and trying to make him realise that he, too, was working for a Greater Master. Then I told the chief why I was there, that I had come a long distance to try to tell them what would do them good, and of how great importance it was compared with the few presents they expected of me, which I was unable to give. He thought awhile without saying anything, and then invited me into his private sleeping-tent. He spread a rug for me, and we three sat down. Then he said he wanted to know more about those things I had been telling them of. He wished to go to heaven when he died, and would like to know the way. I had a long talk with him; told him the Gospel story simply, and he seemed pleased. From that day things changed. All were more friendly, and the remaining days were comparatively pleasant. The next week when we were leaving for the fort, he expressed the wish that I would come back soon. His last words, as we paddled out from the shore, were to be sure to come back soon; that he did not want the priest, he wanted me to be minister for those Eskimo. I do not know what the final result will be, but I have great hopes for the future. I trust all who read these lines will pray for an abundant blessing on the work, and that God may guide every step that is taken, and every humble effort made by His servant for the evangelization of the Eskimo of Mackenzie River.

From Bishop Reeve, of Mackenzie River.

*Fort Simpson, Mackenzie River,
August 2nd, 1893.*

You will be pleased to hear news of our Eskimo Mission. It is with much thankfulness to Almighty God that I am able to report that a very encouraging beginning has been made. Mr. Stringer, as you will remember, spent a while at one of their villages last summer. He went more with the intention of showing the sincerity of his professed object than with the hope of doing much good. He received a

kind welcome, but as he steadily refused to give presents, he was told that he was not wanted, and for a time he felt much discouraged and almost disheartened. At length, however, things took a turn for the better, and when he was leaving, the young chief gave him a very cordial invitation to visit them again and to stay with him. This he was not able to do during the winter, but it was his intention to go about the 20th of last month, and I expect he is there now.

In April, after paying a visit to Mr. and Mrs. Wallis at Rampart House, he started for Herschel Island, reached there on May 1st, was heartily welcomed by the captains of the whaling vessels, and stayed with them three weeks. A party of Eskimo were living near, whom he visited day by day, and tried to instruct in the first principles of Christianity. He speaks of them as being superior to those farther east, being more peaceful, honest, and cleanly. On May 21st he left the ships to return to Peel River. The journey, partly over the ice and partly by water, occupied about three weeks. He accompanied a family of Eskimo, and being thrown entirely among them, made better progress in the language than he had done hitherto, and by the time they reached the Fort was able to talk with them pretty freely.

More than a hundred of them congregated at the Fort in the spring, but most of them had taken their departure by the time that I arrived, July 14th. The two chiefs and several other families remained, and it was a great pleasure to see them assemble in church for worship, and to hear them repeat the Lord's and another prayer they were learning, and join in two simple hymns. I addressed them through the interpreter, and some of my remarks drew forth audible assent from some of the men. Mr. Stringer seems to have quite won their confidence. They go in and out of his room freely, and are on the most friendly terms. As above intimated, he proposed returning with them to the village at the mouth of the Mackenzie, and from there he thought of going along the coast westward, staying a little time at each village *en route*, and of spending some weeks at Herschel Island before returning to Peel River.

There is nothing very striking, perhaps, in all this, but I am sure you will rejoice with us that God has so far blessed our efforts and afforded us so much encouragement for the future. Pray with us that His Spirit may move mightily amongst them to convince them of sin, and to lead them to Him who loves them and gave Himself for them.

Another interesting item is the ordination of John Ttssietla, the first

of these northern Indians to be admitted into the ministry; interesting also as having taken place within the Arctic Circle. He has been a Christian leader for some years, and his humility, quiet Christian conduct, and diligence in teaching, recommended him to the higher office of deacon. I felt it a great privilege to have the honour of ordaining him. The ceremony took place at St. Matthew's Church, Peel River. Mr. Stringer was ordained presbyter at the same time, and the service was partly in English and partly in Indian, the Archdeacon taking most of it, and interpreting for me. The church was filled with Indians, Eskimo, and a few Whites. Your heart would have rejoiced to have seen the reverent and earnest attention displayed throughout, and to have heard the hearty way in which the Indians joined in their part of the service, and to have knelt with some dozen of them at the Lord's Table. It was a solemn time, and one felt that it was good to be there. I preached upon the words, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

It is probable that John will be at La Pierre's House part of this winter. We have bought the buildings from the Hudson's Bay Company, who have abandoned the place. It is in Bishop Bompas's diocese, being to the west of the mountains, but the Indians are practically in mine, and are numbered amongst those at Peel River. I must not forget to say that he is supported by St. James's Church, Bath (Rev. P. W. G. Filleul), which raises 60*l.* a year by 120 subscribers of 2*d.* a week, and 10*l.* from the Sunday-school.

I must also mention that for the present Bishop Bompas and I have agreed to consider Herschel Island as in my diocese, and under Mr. Stringer's charge.

Mr. Marsh is to be ordained deacon on Sunday next (D.V.), after which he will go to Hay River to start a new Mission there. I hope to have more to write about his work next time, but may say here that both my Canadian auxiliaries are excellent men and I am highly favoured in having two such co-workers.

THE MISSION-FIELD.

WEST AFRICA.



HE Revs. W. J. Humphrey and T. J. Dennis arrived at Freetown at the end of October. Mr. Dennis is assigned to the Niger Mission, but he will continue for awhile at Sierra Leone to render assistance at Fourah Bay College.

Letters have been received from members of both the West Africa parties who sailed in November. Bishop Phillips and the Rev. H. Tugwell, who sailed in the *Bonny* on November 11th, reached Sierra Leone on the 28th, having had fair weather and enjoyed many mercies. Bishops Hill and Oluwole and the large party accompanying them in the *Lagos*, who sailed November 22nd, reached Grand Canary on the 29th. They also had an excellent passage, although when they left Liverpool a heavy gale was blowing. Bishop Hill writes:—"We have a full ship, some forty-six passengers. The services have been well attended, better I think, than I have ever experienced before. It is one of my greatest joys, and I think it is true of us all, to have the happy privilege of preaching the Gospel on board ship. It is a grand opportunity for testimony; you are so closely watched, and the life of victory over weakness by His all-sufficient grace is clearly seen, to His praise and glory. I am sure you would be most thankful if you could see the very many most excellent gifts and graces manifested in the lives of our band of missionaries. We do thank God for giving us such helpers."

A new wing to the Annie Walsh Memorial School, which has been under construction for some time, was opened on October 18th. The celebrations of the day commenced with a Communion Service at Holy Trinity Church, conducted by the Bishop, assisted by Archdeacon Robbin, and the Rev. W. J. Humphrey, when thirty were present. The Bishop gave an address on woman's work and influence from the text, "She hath done what she could." At 3.30 p.m. a procession was formed, and the pupils of the school in white dresses and red sashes, followed by the Visiting Committee, marched from the old building to the new large hall, singing, "Jesus, high in glory." Then a meeting was held, prefaced by a short service of prayer and praise. Miss Dunkley, the Lady Principal, sends the following account of this meeting:—

It is impossible to give a full account of the addresses; the speakers laid stress on the importance of education for girls, in the truest and widest sense of the word—the training of heart and head and hand, and the building up of character. Parents were urged to co-operate with school-teachers by taking an interest in their children's work, and seeking to influence their conduct by good example, and were reminded that they were responsible for the spiritual welfare of their children. Woman's work, and her place in the home and in society, were also spoken on. The Rev. W. J. Humphrey gave a brief sketch of the history of the school, tracing it back many years before its development into the "Annie Walsh," to the time when Miss Morris began a school for girls at Regent; the removal of the school to Kissey, under Miss Hehlen, and from thence to Free-

town, to a house not very far from the present Annie Walsh Memorial School. In 1849, Miss Sass arrived, and evidently a new start was made. About 1860, the Rev. W. and Mrs. Walsh, of Warminster, gave 2500*l.* in memory of their daughter Annie (who had recently died), and with this money the present (or old) building was erected, and received the name, "Annie Walsh Memorial School." The names of some who have worked in the school were mentioned, among them those of Miss Caspari, Miss Shoard, Miss Young, Miss Bywater, Mr. and Mrs. Burton, Miss Ansell, and Miss Henderson. Notice was also called to the fact that the first African assistant teacher was the daughter of the late Bishop Crowther, now the wife of the Rev. G. Nicol: it was regretted that, through sickness, neither of these could be present.

A third revision of the Yoruba Bible is about to be commenced, the Rev. J. Vernal writes, and it is hoped that an edition more portable than the present one, which consists of four volumes, will be published.

The S.P.C.K. has generously made a block grant of 200*l.* to Bishop Oluwole to enable him to give small sums, not exceeding in any single case 25*l.*, towards the erection of school-churches in the Ijebu Country.

The Lagos Church Missions Association employs altogether fourteen agents, all laymen, viz. three at Badagry and its neighbourhood, two in Iganmu district, one at Igbogun, one at Isagabedo, and seven in the Ijebu Country—at Ijebu Ode, Sagamu, Iperu, Ikorodu, and Eke. The sums raised during 1892 amounted to about 430*l.*

A "Church of England School Society" has been formed at Abeokuta, with a "School Board," the funds of which will be derived from donations, church collections, and grants-in-aid. The Board will make grants to schools on the results ascertained by examination by an inspector appointed by the Board, grants towards building and repairs of schools, grants where necessary towards salaries of teachers, and grants to encourage religious study by the teachers and scholars.

PERSIA.

The Rev. W. St. C. Tisdall baptized a Jewess, the wife of a converted Jew, belonging to the C.M.S. congregation, in September. The Najifabad catechumens (see the Rev. C. H. Stileman's letter in *Intelligencer* for July, 1893, page 512) have had to endure persecution for Christ's sake. They meet every Sabbath for prayer in the house of one of their number. Mr. Tisdall says, "The old word 'brethren' is becoming as common among us here as it was in New Testament times, and its meaning is thoroughly appreciated."

The Rev. C. H. and Mrs. Stileman, who reached London on November 1st, had an anxious journey from Julfa to Bushire, as cholera was raging in several of the villages through which they passed. Providentially they escaped quarantine detention in the burning plain of Bushire. Had they arrived one day later, they would have been subjected to a delay of fifteen days.

A severe epidemic of cholera prevailed at Baghdad during the autumn. Dr. H. M. and Mrs. Sutton were mercifully preserved from it. Many opportunities of ministering to the people in their district were afforded.

NORTH INDIA.

Mr. J. Monro, C.B., with his son and daughter-in-law, Dr. and Mrs. C. J. Monro, and Miss R. A. Brown, arrived at Calcutta at the end of October.

The Annual Conference of the North-West and Central Provinces took place at Allahabad on October 24th to 28th. On the first day devotional meetings were held, and the Rev. G. A. Lefroy, of the Cambridge Delhi Mission, gave three helpful addresses on "Faith, Hope, and Charity." On the second day the Bishop of Lucknow gave an address at the morning service, and the Rev. Dr. Hooper addressed the Conference in the Cathedral in the evening. The Conference sermon was preached by the Rev. C. H. Gill on the 26th, and a missionary meeting was held on the evening of that day in All Saints' School-room, when the Bishop presided.

The Allahabad Corresponding Committee have located the Rev. A. E. Bowlby to Aligarh; the Rev. G. Litchfield to Lucknow, for educational work; the Rev. J. W. Hall to Faizabad, subject to medical opinion; the Rev. W. Latham, proceeding to India from Mauritius, to Allahabad to the charge of Trinity Church, the pastoral charge of which the Society, at Bishop Clifford's request, has undertaken the responsibility.

Mr. E. R. Jackson, of the Gond Band of Associated Evangelists, had a bad illness in October and was ordered a sea-voyage. Mr. Goodwin, of the same Band, has, in consequence of ill-health, been transferred temporarily to the Lucknow Band, and his place at Marpha has been taken by Mr. H. Bennett, one of the new recruits.

PUNJAB AND SINDH.

Mrs. Clark, the wife of the Rev. R. Clark, the Secretary of the Mission, has been obliged to leave the Mission for a time on account of ill-health. The Rev. C. E. and Mrs. Tyndale-Biscoe, especially the former, of Srinagar, have recently suffered much from fever. Miss K. C. Wright arrived at Amritsar in November.

The annual distribution of prizes to the boys of the Multan Mission School took place on September 23rd. H. A. Cassen, Esq., Deputy Commissioner, Multan District, presided. The gist of the report is given by the *Punjab Mission News* as follows:—

This school was founded in 1856, and has been making steady progress ever since. Scripture is taught daily in every class. Great emphasis is laid on moral training, discipline, and conduct, and efforts are being made to improve the manners of the students. The year under report has been one of satisfactory progress instructionally. Out of nineteen candidates sent up for the Middle School Examination, eight were successful. This result is not discouraging, considering that English papers were so stiff that some schools passed only one or none at all. In the Punjab Entrance Examination eleven out of twelve passed, one being placed in the first, eight in the second, and two in the third division. This is the

largest number that ever passed from this school in one year. It is necessary to mention here that some of our boys also prepare for the Calcutta Entrance Examination, which is far more difficult than that of the Punjab, as far as English is concerned. In 1892, of three candidates sent up, two were successful, and this year out of three candidates one passed in the first division. The Government grant-in-aid earned was Rs. 2438, and fees and fines amounted Rs. 1978:1:9. As the fees will be increased next year according to the Punjab Education Code, and the Government grant-in-aid will be enhanced, too, on account of the excellent results, the income is expected to be somewhat larger than before.

TRAVANCORE AND COCHIN.

Bishop Hodges sends to the Committee copies of three addresses which were presented to him by three different communities of Brahmins in the Chittur taluq of the Trichur district, requesting him to support their application to the C.M.S. to take over a school which they had recently opened. The Bishop writes:—

Making all allowances for Oriental hyperbole, they still may be taken to represent what strikes me as a wonderful door of entrance for Mission work (especially educational) in those parts which had been untouched till Mr. and Mrs. Bower, in God's Providence, were led to go there in response to the invitation of a true friend and fellow-helper (albeit as yet a Brahmin in name), the headmaster of the Sealy Memorial School. The state of the people at large in that district is indeed deplorable—Chittur, Tattamangalum, and other important towns full of Brahmins, are *καρείδωλοι*, but sprinkled here and there are graduates of Madras University, and others more or less educated in English, who are really

sorry for the gross darkness in which their friends and relatives are lying. Hence the enthusiasm shown at my visit, and their urgent requests that I would open schools for boys and girls. Are you aware that our friend the headmaster of the Tattamangalum Boys' School has put up a shed in his own house as a girls' school for Mrs. Bower? I visited it and found about sixty girls, chiefly Brahmins, which number could be doubled to-morrow if there was an efficient staff and accommodation. The people who gave address No. 3, represented seven or eight Brahmin villages. They lie far away from European influences, and Mrs. Bower was the first European lady they had seen. While we were talking

in a verandah with the men, the women, who at first were very shy, gathered round Mrs. Bower, who went across the road and sat down on a verandah among them all. Here again are open doors, especially for women, who would, even if only out of curiosity, welcome the visits of a European lady. No doubt most of them seek us because they have a vague idea of earthly

advantage to be got from us in some shape or other, but our Saviour did not on that account refuse to help those who came to Him, and if one waited till people sought for *spiritual* things, we should not be fulfilling the Master's word, "Go ye," &c.

There is, however, a wide-spread feeling of unrest and of inquiry as never before, and we ought to use it.

The Annual Prize-giving at the Trichur High School was held on August 11th. The Judge, T. R. Ramachandra Iyer, Esq., B.A., B.L., presided, and remarked, says the Rev. F. Bower, "that the aversion he had felt in early days, partly through Hindu orthodoxy, partly through ignorance, against missionary institutions such as this, had with experience and a wider outlook given way to great respect and satisfaction. Had it not been for the efforts of missionaries, irreligion would have supplanted religion in this country. Christian missionaries, who wait for conviction to follow persuasion (not coercion like Mohammedans), should be encouraged in their educational work even with pecuniary aid, if possible, by all who have the welfare of their country at heart. In Cochin State, which will probably follow the example of the parent Government in assisting elementary education, while making higher education pay its own way, the Mission High School especially deserves support as offering that higher education which the poor who desire it cannot afford, and the remainder, the well-to-do landowners, do not appreciate. But true education must be based on morality, and religion is essential for sound morals. The perfect standard of morals which we need can be found, not in man, but only in God, to whom, as their Creator, the chairman pointed the students. Again, whilst even the teaching of moral maxims is excluded from Government schools, the Bible teaching in Mission schools forms a moral basis for all their education."

Meetings for the deepening of the spiritual life of the Native agents and their families in the Tiruwella district were held at Tholasheri from August 22nd to 26th, which were attended by 36 men, 19 women, and 45 children. A short prayer-meeting was held each morning at 7.30; addresses on the Spiritual Life with prayers, &c., were given from 10 to 12 a.m.; a paper was read on some phase of the work of reaching and raising the depressed classes, followed by conference and prayer, from 2 to 4 p.m.; and an evangelistic service from 6 to 7.30 p.m. concluded the daily programme. Eighty gathered on one of the days at the Lord's Table. Special services for children were held. The gatherings concluded with a service of thanksgiving.

The Rev. P. K. M. Wirghese, pastor of Changanachery, died on September 21st. He was in his sixtieth year. Though he had been unwell for some time, he carried on his pastoral duties as he was able almost to the last, being only absent from the Sunday services on the Sunday before his death. He was ordained deacon in 1868.

CEYLON.

The Rev. A. E. Dibben, who has returned to Ceylon, much benefited in health by a short visit to Western Australia, was presented on September 29th with an illuminated address and an album containing a large number of photographs by the Mission agents and the congregation of Emmanuel Church, Kurunegala.

The Rev. H. P. Napier, and Miss A. M. Denyer, have come home on short special leave.

SOUTH CHINA.

The Chinese authorities, the Rev. H. S. Phillips writes, have definitely pro-

vised that a site shall be granted for the Mission at Kien Yang. Since the riots in that city, of October, 1892, some reluctance has been manifested on the part of the officials to give any sanction to Mr. Phillips returning thither, but these difficulties appear now to have been surmounted. Dr. Rigg is building a hospital and house on the site granted at Ch'ek Sing Kio (Seven Stars Bridge), which is about one and a half or two English miles from the gate of Kien Ning city. This hospital will be in lieu of the one at Tai Chin, regarding which the riot of May, 1892, originated. Dr. Rigg proposes himself to reside at Ch'ek Sing Kio, instead of at Nang Wa, which is fifteen English miles from Kien Ning. The new site is on the busy road leading from Kien Ning to Kien Yang, and to the Kiang Si province.

MID CHINA.

Bishop Moule writes expressing his deep sorrow, and that of the whole Mission, at the death of Miss Cornford. It took place at Chefoo, in Shan-tung, whither she had gone on medical advice to promote convalescence after a serious attack of malarial fever. The illness returned, and in spite of devoted nursing by Miss Bullock and Miss Clarke she died.

The Rev. J. H. Jose, who with Mrs. Jose went out to China from Australia in 1891, was admitted by Bishop Moule to priest's orders on October 7th.

JAPAN.

We regret that the Rev. W. P. Buncombe, accompanied by Mrs. Buncombe, has been obliged by the state of his health to come home. Miss S. J. Thompson came home by the same boat. Miss A. M. Tapson is expected to reach England at the beginning of January, sent home on doctor's certificate.

Mr. and Mrs. C. Nettleship have started a boarding-school for Ainu children, of a semi-industrial kind, at Hakodate. There were thirty-four Ainu boys and girls in it at the end of August, who are taught, in addition to the usual subjects of instruction, how to make mats, sandals, &c., and they cultivate a small piece of land which has been rented, the produce of which, it is hoped, will materially help to support the children.

NEW ZEALAND.

Bishop Stuart announced to his Diocesan Synod, which met on September 26th, that he had determined to resign the See of Waiapu at an early date, and to devote the remaining years of his life to missionary work in Persia. Archdeacon W. L. Williams writes:—

The announcement took every one here by surprise, as not even the slightest hint had been given of it in public before the opening of the Synod a week ago. We heartily admire, and thank God for, the noble example of heroism and self-sacrifice which he has put before us, and trust that, even if it should please God to grant him only a short period of labour in the field to which he has devoted himself, his example may be fruitful in the encouragement of many young and robust men to go and do likewise.

It is, perhaps, a good thing for the diocese that it should be thrown back on its own resources. The Endowment Fund for the bishopric, which was started some years ago, is only a little over 5000*l.*, and the net income is only

260*l.* a year. The first thing, therefore, that has to be done before we can ask any one to come to be our Bishop, is to devise means for raising an adequate sum for the support of a Bishop. We have much reason, as a diocese, to be grateful to the C.M.S. for the help which it has afforded us hitherto, and it is incumbent upon us now to place ourselves in a position to do without such help in the future. I am sure that we shall not ask in vain for an interest in your prayers that the Synod (with whom the responsibility of electing a Bishop rests) may be guided in the discharge of this duty to the choice of a pastor who will lay himself out to feed with impartial solicitude both sections of this portion of Christ's flock, seeking only the glory

of God and the building up of the Church. sphere of labour without the hearty good wishes and earnest prayers of his many friends in New Zealand.

Bishop Stuart will not go to his new

sphere of labour without the hearty good wishes and earnest prayers of his many friends in New Zealand.

NORTH-WEST AMERICA.

Bishop Bompas, who has been repeatedly invited to visit England or Canada for the purpose of appealing for special contributions and offers of service to meet the spiritual needs of his diocese, writes that he has no present expectation of leaving the northern land in which he has lived so long. He computes that the Selkirk Diocese embraces an area of 200,000 square miles, and has a population of about 5000, which number includes some hundreds of miners, either resident in the diocese in the winter, or passing through it on their way to and from the Alaska gold-mines in the spring and autumn. It is hoped that ere long there will be a regular monthly Government mail to the mines established, but at present newspapers, parcels, &c., can only be sent out to the Mission once a year by the steamer leaving San Francisco for St. Michael's, at the mouth of the Youcon, about the middle of May, and thence some 1500 miles up that river to Selkirk; but letters only may also be sent a few weeks earlier to reach the Mission in May; these latter are carried overland from the coast by miners.

LETTER TO THE EDITOR.

A VINDICATION.

DEAR MR. EDITOR,—I must thank you for giving me the opportunity of meeting some, at any rate, of the many loose and inaccurate statements which Captain Lugard makes about the C.M.S. missionaries, and of myself in particular, in his otherwise ably-written book.

I exceedingly regret that limits of space make it incumbent upon me only to deal with what concerns the less pleasant side of my relations with Captain Lugard, for whom I have always entertained the kindest feelings. The fact that I did not meet him in Uganda as a stranger, I think, possibly did not tend to make it easier for me always to keep within the limits of officialism, formalism, and red tape, for which Captain Lugard, I may say, was somewhat of a stickler.

I will begin by quoting a passage from Captain Lugard's book which must have been read by C.M.S. friends with some surprise (vol. ii. p. 454). He writes in such a way as to imply that the Church Missionary Society adopted his views rather than those of their own missionaries. He says that though the Committee at home "never dissociated themselves distinctly from the action of their missionaries—an omission I regret—I think I am within the mark in saying that by their conduct and words they wished me to understand that they approved my course." Now, the Committee never officially approved Captain Lugard's course in any dispute between himself and their missionaries. One of the Secretaries did, I believe, give him some colour for the statement, by censuring me, though under a complete misunderstanding, for a letter I had written to Captain Lugard at Captain Lugard's own request. This censure, I am happy to say, has since been entirely withdrawn, so that I boldly challenge Captain Lugard's inference, and desire strongly to emphasise the very proper omission (which Captain Lugard regrets!) of my own Committee to dissociate itself from the action of its missionaries.

I will now take the question of the abstract right of ministers of religion to give political advice to those to whom they minister. Captain Lugard apparently supposed (p. 453) that he and Mwanga might settle between them what kind of political advice we were to give the Protestants; in other words, Captain Lugard wished to "tune the pulpit." As a matter of fact, the question of the limitations of the rights of ministers of religion to give political advice has lately been settled in Ireland in the Meath election petition; the Judge freely

endorsing the right of the clergy to advise their people, but condemning their using any kind of religious influence to intimidate or coerce those to whom they minister. Now, strange as it may appear, the quarrel Captain Lugard had against us on this point was, not at all that we mixed in politics—this he himself encouraged missionaries, in the strongest manner possible, to do; but his grievance was that we would not use our religious influence to coerce the Protestants into carrying out a policy with which they disagreed. One of the questions at issue was that of reinstating in his office the chief of the Ba-Fransa party, who was the most dreaded and distrusted of all that faction by the Protestant chiefs. The matter is mentioned p. 451, vol. ii. The Protestant chiefs resisted Captain Lugard in this matter most vehemently, and neither he nor they would give way. It was under these circumstances that the chiefs came to us, practically to ask whether we, the English teachers, would oblige them to acquiesce in this most foolish and ill-timed step. It will be abundantly evident that there was no question at all of our suggesting to the Protestant chiefs that they should oppose Captain Lugard. His own policy and action had, unfortunately, forced them into opposition to him. His admittedly unjust dealing—I will quote his own words further on—and his repression of them, had made it the more necessary for us to take the course of urging them not to oppose, but, as far as possible, to agree with him. It will be thus seen that the question really was, Should we use our religious influence to force upon our converts a political act of which they did not approve? We did not feel justified in putting any such pressure upon them; and the consequence was that the obnoxious chief was not restored. Captain Williams's fighting friend, the Mulondo, a Protestant, was eventually given the position, without any interference on our part whatever. Hence it will be seen that had we in the above case used our religious influence to coerce the Protestants, we should have been guilty of the very offence which English law condemns. The fact is, although Captain Lugard frequently mentions the weakness of the Protestant faction, he had practically placed himself in their power. In his serious position he had been only too glad to avail himself of the strength that two or three thousand thoroughly loyal, well-armed, good fighting men gave him. But as soon as he had served out rifles to them and identified himself with them and put himself at their head, it became subsequently impossible for him to make any settlement independently of their opinion.

I now come to the question of the letter, vol. ii. pp. 449-51, written by one or two of the Protestant chiefs to Captain Lugard, which he describes as "the most grossly insulting letter" he ever received. The incident of this letter illustrates the attitude of suspicion Captain Lugard chose to take towards myself. The letter, curiously enough, reached him while he was entertaining Messrs. Walker and Smith at Kampala. On reading the missive he turned to Walker, saying "This is Ashe's doing!" On hearing the terms of the letter, however, my friend Walker said he could not believe that I had had anything to say to it. On the following day I saw Captain Lugard, and told him that I knew nothing whatever about the letter, and that I was not even aware any of the chiefs were going to write to him. I told him, however, much as I regretted the terms of the letter, that I did not think there was anything else very wrong with it. There was a good deal of rough pathos in it in spite of its want of delicacy. In the course of conversation I told Captain Lugard that I did not think the chiefs in question would have ventured to haul him over the coals in such unmeasured terms had they not known the English missionaries were their fast and faithful friends, and that thus and in this very limited sense I was perfectly willing to take all the responsibility for the letter that my friendship to the chiefs involved. It was true, also, that some of the missionaries, in speaking to our people of the efforts of Bishop Tucker and other friends on behalf of the retention of Uganda, had mentioned the generous response of English Christians to that appeal, never, of course, for a moment supposing it would be used so injudiciously, and thrown in Captain Lugard's teeth.

Turning now to Captain Lugard's quotation from this obnoxious letter, let me show how ungenerous his interpretation of the letter was. He writes, "The letter ended by saying that they could not possibly fight with me! The party we had saved from annihilation suggested the question of fighting with us!"

This most touching assurance of the staunchest loyalty to himself is thus contorted by Captain Lugard into a suggestion that they wished to oppose him by force! Be it remembered that this assurance of loyalty was given to a man whose life the Protestants had saved (see p. 35, vol. ii.)—(Zacharia with his own hand had dashed aside a loaded rifle pointed by one of the Roman Catholic faction at Lugard's breast; and had it not been for the strong Protestant guard with him on that occasion he would most probably have lost his life)—to the man whom with his little band of soldiers they had saved once and again from annihilation, and who had yet with the coolest impartiality turned his Maxim gun upon them and the Roman Catholic faction in one of the war-scapes (see p. 80, vol. ii.), and who had only just previously threatened to ally himself with their deadliest enemies, the Mohammedans. Captain Lugard has confessed that at an earlier period he altogether doubted the loyalty of the Protestants (p. 42, vol. ii.); so that the assurance of loyalty from the Protestant chiefs was most honourable to themselves, and was, I believe, meant to salve the wounds which they must have known the other passages in the letter were calculated to inflict.

Page 455 presents us with another instance of the Captain's method. He speaks of my action in forwarding to England "*budgets of hostile criticism.*" Captain Lugard only knew that I criticised his action in writing a letter to Mr. Wigram, because I had—may I not say generously?—at his own request, sent him notes of my criticism, in order that he might, if he liked, write his report in such a way as to meet the particular points on which I held him to have been wrong. I also, from my sense of fairness, showed him a private letter I wrote to the late Sir William Mackinnon, who had always from the day I first made his acquaintance treated me with the greatest kindness and much confidence. In that letter I complained of Captain Lugard's policy and action. These two communications, one of them entirely private, constitute to the best of my knowledge the "*budgets of hostile criticism*" forwarded to England by me.

P. 456, vol. ii. Captain Lugard refers to his invitation to Roscoe and Walker to talk me over, which, I regret to say, was simply an unworthy attempt to sow dissension among us. Owing, however, to Walker's and Roscoe's loyalty, and to the unanimity of opinion existing between us, the result of this ungenerous attempt, as the Captain naively remarks, was *nil*. His inveterate habit, however, caused Captain Lugard to hand in at Salisbury Square a written statement in which it was made to appear that Walker and Roscoe, on the whole, rather sided against me at this meeting—a view of the matter entirely erroneous, and, to say the least of it, calculated to prejudice me at Salisbury Square.

We come now to Captain Lugard's statement of the difference of opinion between himself and me, pp. 457–8, where I am made to appear as wishing to exclude a large part of the population from any kind of representation, a view which no person of my principles can for a moment be supposed to have held. The fact was, immediately after the Bulingwe massacre and the flight of the Ba-Fransa faction to the territory of Budu, the Protestant chiefs provisionally filled up all the chieftainships which remained, and became *de facto* rulers of North Uganda, as the Ba-Fransa were of South Uganda or Budu. The claim of Captain Lugard to rule the country himself (p. 458), in conjunction with Mwanga alone—the great chiefs, who are the very backbone of the country, whether Protestants or Catholics, being the while only Captain Lugard's and Mwanga's advisers—was as unjust as it was at the time impracticable. Such a claim is altogether objectionable, since it would have deprived all the great chiefs, of whatever party or religion, of their fair share in the counsels of the State and of the government of the country. Perhaps the chief cause of the lack of confidence in Captain Lugard on the part of the C.M.S. missionaries, and of his failure to secure the co-operation of the Roman Catholic White Fathers, was the methods he resorted to in his self-imposed office of arbitrator and judge. I will illustrate these methods by a passage taken from his book, p. 70, vol. ii., where he writes, "Meanwhile, as far as I could judge from the inquiries I made, the Protestants appear to have had by far the greatest cause of complaint, and this seemed natural, as they were the weaker party. If, however, I should give case after case in favour of the Protestants *purely because in each instance the evidence should point in their favour*, I should undoubtedly alienate the Roman Catholics, who naturally viewed things from their own standpoint, and they would consider

me partial, however absolutely unbiassed I might really be. *I therefore endeavoured to find two cases, one of which appeared to be clearly in favour of the Protestants, the other of the Roman Catholics, and thus, while deciding justly, to make the balance equal.*" (The italics are mine.—R.P.A.) Is this judging or juggling? He goes on calmly to say, "This pairing off of cases has given umbrage to recent writers on the Roman Catholic side of the controversy." I should hope it would also give umbrage to every right-minded person, on whatever side he might happen to be. A man who takes the awful office of judge, and who, by his own confession, palters with justice in the way described above, may command our amazement at his dexterity, but will not win our respect for his impartiality.

On p. 458, vol. ii., there is a statement of so serious a kind that I can only suppose it was written inadvertently and without due consideration of the words used. A large C.M.S. caravan had been carried off from the German fort of Bukoba, as it is said, by a clever trick of the Roman Catholic converts, with the help of a forged letter and one of the Company's flags taken in the fighting. (Captain Lugard thinks the flag was a *printed pocket-handkerchief*, representing a Union Jack, looted from one of my boxes.) How such a trick was played off on the German officer it is impossible to say; for the gentleman then in charge has since died, and the only other Europeans present at Bukoba on the occasion were Mgr. Hirth, the German Bishop, and one of the French Fathers, who were only guests or refugees, and had therefore no official status in the place. Now writing of the robbery, Captain Lugard makes the extraordinary accusation against me that I called upon him "to exact reprisals for this robbery." I never called upon him to make reprisals (for this is, I suppose, what he means). I did ask him to obtain compensation for the Society, and to endeavour to recover some of the stolen property. I never suggested his making the matter a *casus belli*, nor thought or hinted at any kind of reprisals. Captain Lugard further has actually managed to distort my statement, that I might have to place the matter of the Bukoba robbery "in other hands," in the following extraordinary fashion. He writes that he did not know what this meant, unless *I intended to appeal to the Protestants to demand restitution under threats of reprisals*—a remark, I maintain, that is entirely unworthy of Captain Lugard, and would be insulting were it not, as I suppose, inadvertently written; the obvious meaning of my statement of course being that I might have to refer the matter over Captain Lugard's head to the Chief Administrator at Mombasa or to our Consul-General at Zanzibar.

It is needless to say much more; most of Captain Lugard's statements are of the same character. Thus, speaking of my action previous to the treaty, he writes: "The treaty had been promulgated for a week or more, and had been taken to the missionaries, who had hitherto raised no objection." Now this reads as if Captain Lugard had intimated to us that a treaty was to be signed, and that as our interests were referred to in it, he had sent us—as was fitting he should—a copy of the treaty; yet nothing of the kind was done. The treaty had been taken to the missionaries, yes, but in the Luganda language. Taken to us, yes, but not by any of the I.B.E.A. Co.'s officials or servants, but by the Protestant chiefs, who had obtained a copy of it in Swahili. The signing of the treaty was sprung on us as a complete surprise. Captain Lugard visited us the Saturday previous to the signing of the treaty, but did not tell us it was to be signed the following Monday, as was actually done. This matter has been investigated by Captain Macdonald, as Government Commissioner, so I need not refer to it further.

I will now touch on business relations between Captain Lugard as Resident and the missionaries. The same unsatisfactory method obtains in Captain Lugard's statements on these points as on the others mentioned.

He writes (p. 47): "I bought cloth from Dr. Stuhlmann and the Missions, at double the proper price in my extremity." This is not the case. He bought the cloth at the ordinary market price; neither Dr. Stuhlmann nor the missionaries would be likely to charge double the proper price, nor did they. Mackay bought cloth in Uganda at just double the amount Captain Lugard paid to Dr. Stuhlmann and the Missions. The cloth market in Uganda is very variable, and at the time Lugard bought, prices happened to be high. Again, Captain Lugard quotes the following as showing how difficult I was to deal with in trivial matters. "Just

before the war," he writes, "I had sent down thirteen men with loads for the Mission in Budu. On arrival my men had found the Mission deserted, and one of them had been killed and his rifle lost." "The President"—that was myself—"now declined to pay for the hire of these men, on the ground that the loads they conveyed had never been received. This incident will sufficiently indicate the difficulty I had in dealing with the missionaries even in trivial matters."

I certainly plead guilty of expressing surprise when I received a bill for the hire of these porters. I demurred to paying it on the ground that Captain Lugard had failed to carry out his contract, since the loads were never brought to the Mission at all—in fact, were all looted a day's journey off. Three empty-handed porters, indeed, eventually reached the Mission, and, finding the place deserted, followed us to relate the story of our loss. And I thought it unreasonable of the Company after losing our loads for us, valued at say 130%, not only not to offer any compensation, but actually to invite us to pay them for what they had done, namely, losing our goods!

Another important question in which Captain Lugard censures me is that of Mr. Roscoe's claim to go into Usoga. When Captain Lugard refused his sanction, I asked him, if he claimed the right to forbid our going, kindly to write a letter forbidding us to go, and we would at once desist. This Captain Lugard would not do. Had he, however, asked as a favour that Mr. Roscoe would delay his move to Usoga, Mr. Roscoe would certainly have delayed his going. But Captain Lugard would neither make his objection the ground for giving a formal prohibition, nor for asking a favour; so Mr. Roscoe went to Usoga.

There are many other statements of the same kind as these quoted, all revealing that curiously warped view which characterises those I have already dealt with, such as that on p. 19, where Captain Lugard accuses me of speaking in most exaggerated terms in *Two Kings of Uganda*, when writing in 1889 about the power of the country. Captain Lugard, however, failed to notice that I was not speaking of Uganda in 1889, but of Uganda in 1883, before its disintegration had begun.

Again, he contrasts his own boldness in sitting on his chair before the king, while *Mackay and I knelt*. Mackay and I always were given chairs, though all the rest were seated on the ground. The passage he refers to in *Two Kings* carefully guards against the supposition that our kneeling was done as supplication; but Captain Lugard turns it round to its exactly opposite meaning. Much more could be written, and many passages referred to, but enough has been said to show that there is another very strong point of view than Captain Lugard's in reference to the questions so summarily disposed of by him.

I have not attempted in any sense to review the book, nor to speak of its many excellencies, nor of those of its author. Mine has been an unwelcome task. But I would wish it to be borne in mind that there were much happier aspects of the intercourse between the Company's Fort and the C.M.S. Mission. I cannot but regret that Captain Lugard has weighted his valuable book with such invidious references to individuals, especially when they are so often misleading.

Wilton Vicarage,
December 9th, 1893.

ROBERT PICKERING ASHE,
Lately Acting Secretary,
C.M.S. Finance Committee,
Uganda.

[We are afraid that a discussion of the points noticed in this letter is not, so long after the events, very profitable. But Mr. Ashe is so severely censured by Captain Lugard in his new book (reviewed on another page), that we feel that he is entitled to reply, and to have his reply inserted in our own pages, in order that C.M.S. friends may read it. Of course his letter is written upon his own responsibility, and we, editorially, offer no opinion upon its details; but we are sure that it will evoke no little sympathy with him, both in the difficult circumstances in which he was placed in Uganda, and in the publishing of such an attack upon him by name in a book of such importance as Captain Lugard's.—Ed.]

NOTICES OF BOOKS.

A. MACKAY RUTHQUIST. *By the Author of "Mackay of Uganda."* London: Hodder and Stoughton, 1893.



THE first chapter of this charming biography introduces the reader to a party of barefooted, happy children gambolling in the waves on the Banffshire coast of the Moray Firth. One of these, a fair, curly-headed boy, in a kilt of variegated tartan, is Alexander Mackay; a second, a "bonnie, winsome little maid of ten summers," a "very bundle of fun," is Alexina, Alexander's first-cousin, the subject of this memoir; while a third is Maggie Mackay, Alexina's sister: all three became light-bearers to the dark places of the earth, Alexander to Africa, his two cousins to India. The frolics and rambles of their early years were recalled by Alexina long afterwards, in her lonely bungalow, when her thoughts wandered to her cousin still more lonely than herself, and she characteristically wrote:—

"We twa hae run aboot the braes,
And pu'd the gowans fine,
But we've wander'd mony a weary fit,
Sin' auld lang syne.

"We twa ha'e paidelt i' the burn,
Frae mornin' sun till dune,
But seas atween us braid ha'e roared
Sin' auld lang syne."

The acceptance of her cousin by the C.M.S. in the spring of 1876 revived in Alexina a longing for service in the foreign field which she had experienced several years before, but had not followed in deference to her mother's feelings. It had been mutually agreed that she should take no active step to further her own desire, but that should a call to the work abroad come to her the maternal sanction should not be longer withheld. Such call did occur at the very time when the desire revived in her own heart. A friend of her family, who knew nothing of her wishes was applied to by a member of the Committee of the Free Church of Scotland Ladies' Society for Female Education in India and South Africa, whether she knew a lady suited to carry the Gospel to the women of India. She at once mentioned the family of the Rev. M. Mackay, who was communicated with and the letter was forwarded to Alexina. She sailed in 1877, and laboured for nine years at Nagpur, in the Central Provinces. In 1886 she married a Swedish missionary, the Rev. Johan Ruthquist, and removed to his station at Amarwara among the Gonds. Her sister who followed her to India also married a Swedish missionary, the Rev. G. Danielsson of Chindwara. This sister was given to the work in response to her own moving appeals. One of these, to her mother, was addressed in verse, from which we extract the following lines:—

"Said you in your hasty moments,
He had robbed your happy nest?
Nay, but listen, He will tell you
All He did was for the best.

"Souls were sitting in the darkness,
Jesus knew a table bright,
Where the lamps so thick were crowded,
That they killed each other's light.

"Well He knew each lamp was valued,
Well He knew each had its place;
But He yearned o'er homeless wanderers,
And would have them know His grace.

"Lend one lamp," He whispered gently,
But His voice seemed far away;
Jesus comes in strange disguises,
And we often say Him 'Nay.'

"Many a heart-beat, many a tremor,
Suffer weak disciples here;
All because the Master's accents
Are not heard distinct and clear.

"Fear not! It is I who love you;
Fear not! You to Me are dear;
With My precious blood I bought you
Shed for you full many a tear.'

"Yes, Lord Jesus! Yes, my Master,
Thou shalt never ask in vain;
Take my children, keep them for me;
Thou wilt give them back again.'

"Hark! I hear the Saviour singing—
Singing 'mid the choirs above:
'She who spared not her loved one
Loves Me with her deepest love!'"

And again :—

"Of course, my mother, I take your feelings into consideration, and may I never rob you of your treasures, or deal ruthlessly with you. Still, lying there in the quiet night, the *reality* of the work lying before the Christian world (and laid in great measure at the door of our family, to all appearance, in connexion with Nagpoor—for I may—); well, I'll finish my sentence. I may say that though — is an excellent Christian girl, she is no born missionary, lacking the aggressive spirit so necessary to the prosecution of this work, as well as the smiling, free-and-easy manner so reassuring to the timid, self-ignoring women of India.

"Now, dear mother, some of your children have that; and they have it from you, under God; and I may tell you further, that this in itself draws the Natives. They look on me, as a rule, with such favour, real pleasure lighting up every feature. They feel at home with me, even the little children. To-day I sat singing away, with a sweet wee babe nestling in my lap, with its 'rings on its fingers, and bells on its toes,' so to speak, the mother sitting a little way off, the father standing near, and a number of neighbours, many of them children, grouped around. I almost think the father would have *given* it to me! I asked him with a quiet playfulness to let me have it, and his answer was, 'Gya!' i.e. Take!"

The last quotation indicates wherein lies the special charm of this memoir, for it consists mainly of extracts from Miss Mackay's letters, and it also indicates wherein lay the secret of Miss Mackay's great influence among the women of India. Her joyousness of heart and her sweet vocal melodies attracted all classes, and especially the young. Her entire self-forgetfulness in whole-hearted devotion to her Saviour, and her ever-thoughtful, loving sympathy with those around her, whether her fellow-missionaries or the heathen women and children met with in the zenanas and in the jungle villages, made her presence a manifest power wherever she was.

There are naturally some sad pictures of heathenism and its cruel effects in the book. In one letter, Mrs. Ruthquist refers to the fatal effects of a common use of opium. She says, "Can you guess what causes the death of thousands of little children in this land—mere babies? Nothing but the *opium* their mothers give them to quiet them and make them sleep heavily when they want to be about other work than nursing them." The fact that Mrs. Ruthquist's only child died in infancy from an excessive dose of opium administered by the Native nurse, lends a special pathos to her testimony. The home call, at the age of forty-four, came to this saintly worker while engaged in an act of self-sacrificing love. The wife of a Swedish missionary at a neighbouring station died, leaving an infant a few days old and another child under two years of age, and Alexina offered with her usual consideration, though in very feeble health at the time, to accompany the bereaved father to Stockholm and to mother his little ones *en route*. She died during this journey in the Red Sea on September 4th, 1892, and was buried at Suez.

REMINISCENCES OF SEVENTY YEARS' LIFE, TRAVEL, AND ADVENTURE. *By a Retired Officer of H.M.'s Civil Service.* London: Elliot Stock, 1893.

The present volume (a second one is promised) relates to the author's reminiscences of his life in India previous to 1844. The year of his arrival there does not appear to be mentioned, but, as his age was only twenty-three when he left, his stay cannot well have exceeded four or, at the most, five years. Notwithstanding, over 550 pages octavo are here presented to the reader! When it is added that the writer went out to the East in the capacity of a private soldier and that he continued in that position until a few months before he left India, when he received a civil appointment in the North-West Provinces, the surprise will be increased, for it is difficult indeed

to conjecture *a priori* how the limited range of a private's experiences, even in India, can afford scope for such a volume as this. "Reminiscences," however, is not a very apt title, we think, for the contents of the book before us. It is rather a descriptive account of the places visited in India, with frequent disquisitions and never-failing anecdotes, compiled from a great variety of sources, on men and buildings and customs, &c., &c. From his youth the writer was a diligent reader, and when the circumstances under which he wrote the chapters of this volume are remembered, it is little less than marvellous what an amount of valuable matter he has collated and compiled. We say, "the circumstances under which he wrote," and here again the title is somewhat of a false index. The contents of the book were evidently written about or soon after the time to which they relate. They are not "reminiscences" written in 1893 of occurrences half a century old. Evidences of this are frequent. For example, on page 54 we read, "No census has yet been taken in India"; Bishop Daniel Wilson of Calcutta is referred to as "the present Primate"; Dr. Duff, Mr. Boaz (of the L.M.S.), Mr. Weitbrecht, and Mr. Prochnow are mentioned as still at their work; and a hope is expressed that "the time is coming" when other Christian ladies than the wives and daughters of missionaries will go out to visit the zenanas. It is a pity that the contemporaneous character of the work is not more distinctly stated, as a forgetfulness of the fact on the reader's part is liable to mislead him at every turn; while the fact itself, on the other hand, gives an additional value in some instances to the work. This latter remark especially applies to the author's references, which are frequent and always appreciative, of missionary work. He tells us indeed that the annual missionary meetings held at Bath, his native town, largely tended to foster his love of travel. We cannot say that compression and excision might not with advantage have been exercised; but the book is thoroughly readable and instructive. The foot-notes, which are numerous, abound in good stories of Indian adventures and experiences and in apt quotations. They are up to date.

FORTY-TWO YEARS AMONGST THE INDIANS AND ESKIMO. *By BEATRICE BATTY.*
London: Religious Tract Society, 1893.

These pictures from the life of Bishop Horden, drawn, for the most part, by his own ever graphic pen, are sure to find a hearty welcome. The events and incidents recorded, and the general features of the late Bishop's busy life, are familiar to the readers of the *Intelligencer*. Under Mrs. Batty's editorship the reader is steered, with the Missionary Bishop as an ever-cheerful companion, in schooner or canoe through many long and perilous journeys to and from England, and along the courses of great rivers. The incidents of home life in the Great Lone Land are depicted—the children tobogganing, the picnic among the pines, fishing, walking on snow-shoes, and riding in sleighs. But mainly the Bishop's letters, like those written to the Committee, are full of his work among and in behalf of the Indians and Eskimo of his vast diocese, visitations to the stations, holding services and classes, individual cases of conversion, and, now and again, distressing cases of death by starvation. The book is tastefully got up and will be a most suitable and acceptable present.

THE REV. W. T. SATTHIANADHAN, B.D. A BRIEF BIOGRAPHICAL SKETCH.
By S. SATTHIANADHAN, M.A., LL.B. (Cantab), First Assistant to the Director of Public Instruction, &c. Printed by the Author at Madras.

Very different are the scenes in which the subject of this memoir lived and moved from those which furnish the striking background of the story

just reviewed. And the contrast between the two men in all that appears to the senses was as great as was that in their environments. But they both loved and laboured for the same Lord with sincere devotion and unflagging zeal, and were both privileged to see abundant fruits from their labours. Mr. S. Satthianadhan, in compiling this memoir of his honoured father, has availed himself of materials which have appeared somewhat recently in our pages. Copious extracts are also given from writings and addresses of the subject of the sketch on work in Tinnevely, salaries of the Native Clergy, the missionary or pastor adapting himself to the peculiarities of Native thought, &c.; and there is appended "The Story of a Conversion," which was written by Mrs. S. Satthianadhan, in part a work of the imagination, but the incidents of which are based on those of the life of her father-in-law, the subject of this memoir.

FOREIGN MISSIONS AND HOME CALLS. *By the Author of "Are Foreign Missions doing any Good?"* London: Elliot Stock, 1893.

The pamphlet, "Are Foreign Missions doing any Good?" has had a large circulation among C.M.S. friends, and has been found most useful. Another work from the same pen will be gladly welcomed. Certainly it comes with unusually high testimony. A commendatory letter from the Bishop of Durham is printed in it, and also extracts from letters written to the author by the Archbishop of Canterbury (who has accepted the dedication of the book), the late Archbishop of Armagh, the Archbishop of Dublin, the Bishops of Bath and Wells, Carlisle, Exeter, Hereford, Lichfield, Llandaff, Manchester, Rochester, Southwell, Sodor and Man, Wakefield, Winchester, and Worcester, Dean Vaughan, and others. Bishop Westcott expresses his hope that the "clearness of vigour" with which the author presses "the arguments in support of missionary enterprise—drawn from the sovereign authority of Christ's command, from the revelation of the Divine purpose, from the universality of the Gospel, from the example of the early Church, from the real nature of idolatry and the actual condition of Heathen nations—will lead many to consider seriously whether they have yet borne their proper share in the work." He adds, "Foreign Missions do not present one, out of many co-ordinate objects, to which our alms can be offered. They have a *first* claim upon our resources in money, and time, and service; and according as this claim is generously met, I believe that *Home Calls* will find, at the same time, glad and liberal support." We need add nothing to this, except that the little book can be obtained from the C.M. House.

FROM ISLAND TO ISLAND IN THE SOUTH SEAS. *By GEORGE COUSINS.* London: London Missionary Society, 1893.

The object of this little book is to show the need that exists for a steam-vessel definitely set apart to missionary cruises in the Pacific. Since the *Duff* was launched in 1798, a long line of vessels, fourteen in all, have fulfilled the indispensable function of carrying the agents and their supplies "from island to island in the South Seas." The funds for several of these, the finest and most costly of them, as well as the wages of their captains and crews and the provision of stores, have been contributed by children. In 1844 the *John Williams I.*, the first "children's ship," was launched, for which the sum of 6237*l.* was raised, and 12,000*l.* more for its three successive repairs. The *John Williams II.* was launched in 1866, and the children contributed the noble sum of 11,190*l.* for its construction. It was wrecked on Savage Island at the beginning of 1867, and the insurance money paid for the construction of the *John Williams III.*, launched in 1868. She is still afloat, and "taut and trim," but after twenty-five years of good work she is growing

old, and the Directors of the L.M.S. have wisely decided to supersede her by a three-masted schooner, provided with steam-power, at an estimated cost of 17,000*l*. It is needless to say that the story of this remarkable Mission, as told by Mr. Cousins, the Editorial Secretary of the L.M.S., is full of interest and is admirably calculated to effect the object in view. We heartily wish it a wide circulation and good success.

The Early Spread of Religious Ideas, especially in the Far East, by Joseph Edkins, B.A., D.D. (London: R.T.S.) This is one, the 19th, of the Tract Society's *By-Paths of Bible Knowledge* Series. The learned author of *Chinese Buddhism*, *Religion in China*, and other works, here applies his knowledge of Eastern religions, gained not only from study, but also from a residence in the East of over forty years, to a subject of deep interest. His main point in this book, as he expresses it in the Preface, is that "in the ages before Abraham there was a revelation, and it is recoverable." To the antediluvian patriarchs—e.g., to Adam, Seth, Enoch, and Noah—Divine revelations were made, made in Mesopotamia, made in the primæval language used by the first ancestors of our race, made before the separation from that most ancient stock of language of the Chinese, the Tartar, the Semitic, and the Indo-European systems. This revelation was monotheistic. The monotheism of China and Persia are a survival of this revelation, that is, their source is to be traced back to before the Deluge, which the author believes affected only Egypt and Western Asia. This appears to be the main line of argument. The subject is a recondite one, and one that is difficult, we suppose, to treat in a popular and simple style.

Life on the Congo (London: R.T.S.). The Rev. W. Holman Bentley, the author of this book, was a member of the Baptist Missionary Society's Congo Mission, and is the translator of the New Testament into Kongo, which the Bible Society is printing. He has succeeded within a very modest compass in giving an interesting account of the Congo region, its physical features, vegetation and climate, its people, their home life and religious ideas, and the Missions engaged in its evangelization. The first edition (the present is the third) was published in 1885, and consequently Chapter VII., on "Missions in Central Africa," is somewhat antiquated. This does not apply, however, to the account of the Congo Missions, as a new chapter is added to bring that up to date.

The Brahman's Plot, by the Rev. W. J. Wilkins (London: R.T.S.), for the most part is a tale of commercial life in Calcutta. One of the chief characters is an earnest Christian, the other is a dissipated youth who is eventually won to repentance and a new life by his wife's love and prayers and example. Mr. Wilkins' name is a sufficient pledge for its merits as a faithful picture of the manner of life of both Europeans and Natives in the "City of Palaces."

Stories from Mother's Note Book, by Lucy I. Tonge, is a bright and pleasant book for children published by the Church of England Zenana Society. Some of our readers will remember Miss Annie R. Butler's interesting *Glimpses of Maori Land*, an account of her visit to New Zealand with her brother-in-law and sister, the Rev. G. and Mrs. Tonge. On their way back to England, the party visited Ceylon and India, and Mrs. Tonge wrote letters to her children at home. This book is compiled from some of her letters, and they give singularly vivid descriptions of Galle, Bombay, Jabalpur, Benares, &c., in language which children can really appreciate. The book is illustrated and "got-up" tastefully.

Suvaria, and other Sketches of Indian Life, by Annie H. Small (London: T. Nelson and Sons). These sketches are by a skilled hand. They are short, pithy, and lively, and they are true, although places and dates are suppressed. Most of them will make capital reading at working parties.

Miss Winifred's Mission, and other Stories, by Kate Shirley Plant (London: J. E. Hawkins and Co.), are excellent stories for children.

City, Rice Swamp, and Hill, by W. Johnson, B.A. (London: London Missionary Society). An account of the L.M.S. Bengal Mission, in which, at Calcutta, the writer laboured for thirty-one years. The various branches of missionary work, scholastic, pastoral, and zenana-visiting, are well described, and many striking examples of conversion are given.

NOTES ON OTHER MISSIONS.



FEW months ago we mentioned the condition of Bible translation in Corea. Bishop Corfe is facing the problem in a striking way. He considers that some long period must elapse before he or his colleagues speak Corean (or to give the language its proper name, *En Moun*) without faults of grammar or style, and he cannot wait until the revised Bible is published. He has therefore drawn up a tract, consisting of about 400 verses of Scripture, prefaced by St. Paul's sermon on Mars' Hill. These verses have been so selected as to cover the ground of the Gospel history. "Remembering," says the Bishop, "that when the Apostles had to begin their work amongst the Gentiles without the Scriptures, they preached the Word as eye-witnesses of His Resurrection whose death was to be, for all men, the grave and gate of everlasting life, I determined that we should do, so far as we could do it, the same. This tract, therefore, prepared in the very words of the eye-witnesses, covers the whole ground of our Blessed Lord's Life, Death, Resurrection, and Ascension . . . with a concluding section on the descent of the Holy Ghost, and the foundation of the Church, to show people how the facts of our Lord's life were brought to bear on mankind." This tract is to be translated into *En Moun* for the common people, and into Chinese for the educated Coreans. As Chinese versions of the Bible are plentiful, all that is needed in the latter case is to choose the version and transcribe the verses. The two languages are to be printed in parallel columns.

"All this," the Bishop says, "will not only give the keynote of our teaching, which is 'Jesus Christ and Him crucified,' but, in better words than we can ever hope to find, will provide Coreans with our credentials—a short answer to the question they will always be asking, 'By what authority do you preach these things? Who gave you this authority?' " I feel that if all this can be done in the words of Holy Scripture, we shall be beginning our work on very secure ground. There will be no danger of our trumpet giving "an uncertain sound!"

The tract is to be ready by the Corean new year.

In his first confirmation tour in Nyassaland Bishop Hornby confirmed sixty-five Natives, in addition to seventy at Likoma.

The principle of Associated Evangelists is now being extended by our enterprising friends of the ZENANA BIBLE and MEDICAL MISSION to women's work. Two lady Associated Evangelists have been sent to aid the work in the terribly destitute district of Gorakhpur and Basti, and two more to Ratnagiri on the west coast of India, between Bombay and Goa. The latter will work with the American Presbyterians, with whom the Z.B.M.M. also co-operates at Lahore. Two other steps forward have been taken. A site for a hospital has at last been found at Patna, and the money provided, partly by a munificent gift from the late Sir Wm. Mackinnon. At Jaffna, Ceylon, Dr. Lucille Leslie and a qualified lady nurse are opening medical work among women in connexion with the Misses Leitch.

The L.M.S. Forward Movement has resulted in forty-eight missionaries being added to the staff. As with ourselves, the financial strain consequent upon a great advance is now falling heavily upon them. Two large capital expenses have been met, one of 10,000*l.* at Hankey, South Africa, the other of 17,000*l.* by the purchase of the new *John Williams*, which was launched on November 11th. Accordingly, the L.M.S. is issuing an appeal to its supporters along much the same lines as the C.M.S.

It has long been deplored that North India is a comparatively unproductive mission-field. There is one exception to this barrenness in the work of the American Episcopal Methodists. A most remarkable movement, resembling in character that in the Telugu Country, has been for some time taking place in the stations of this body. Beginning in Rohilcund and Oude, this movement spread across the Ganges and then into the Punjab, Rajputana, and Central India. It is mainly, we learn, a work of prayer. Members are being added to the Church at the rate

of a thousand a month. These new converts "have caught the passion for souls, and wherever they find an unconverted person, he or she becomes the object of their prayers and efforts." It is declared that these baptisms are not by any means hasty, and that the lives of the converts are markedly Christian. We have gathered these particulars from *The Indian Churchman*. What is most remarkable, this High-Church periodical speaks in unqualified approval of the movement. It sees "no reason to doubt the genuineness of the work," and speaks of the account of it as "an encouragement to missionary effort throughout the length and breadth of India."

The Baptist missionaries in Eastern Bengal report the existence of widespread and grievous famine. Forty thousand are suffering in the Furreedpur district alone, and many deaths have occurred. Contrary to the case further south, the famine has been caused, not by drought, but by destructive floods.

The IRISH PRESBYTERIAN CHURCH, whose Missions in Manchuria are well known, are also at work in India in Ahmedabad, Baroda, Surat, and other places round the Gulf of Cambay.

The sad death of Dr. Wm. Pirie at Ichang continues to be felt in the Scotch Mission at that place, and mournful tributes to him appear in the *Church of Scotland Record*.

The pupils of the great Scotch institution at Lovedale, we learn from the *Free Church of Scotland Monthly*, are about 500 in number, and speak nine languages and dialects: Europeans, half-breeds, Kaffirs, Basutos, Natives of the shores of Lake Nyassa, Gallas, Hottentots, Zulus, Delagoa Bay boys, and one Matabele.

The news from Blantyre is on the whole encouraging. The first Native missionaries have gone forth from the settlement, Harry Kambwiri to Angoni Land, John Grey Kufa to the Chinde mouth of the Zambesi. The extension to Angoni Land is being strengthened by the addition of two lady missionaries to the party. The *Henry Henderson*, the Mission river-steamer, has traversed the whole distance from Katunga's, near Blantyre, to the mouth of the Zambesi, in perfect safety, and may therefore be considered to have definitely begun her work. But the Mission has troubles—chiefly from critics at home. The industrial portion of the Mission does not pay: the missionaries say they can make it pay very soon, if they are expected to do so, by trading. Then dark rumours as to surpliced choirs and candles have been bruited abroad. Mr. Scott says the surplices are Arab shirts, the regular "Sunday clothes" of the Natives, and the candles are used for lighting.

The latest news from the Barotse comes at second hand through a missionary named Lloyd, among the Bangwaketsis. He received a letter from M. Coillard, which he burnt from fear of infection. In it M. Coillard stated that Lewanika had adopted a better attitude towards the Mission, that the Methodist missionaries had left the country, and were settled among the Mashikulombos, and that M. Coillard himself had been ill, but in June last was in good health.

In the Report of the NORTH AFRICA MISSION one naturally turns first to see what has happened in Algeria. "The work in this country," it tells us, "has been throughout the year shadowed by uncertainty as to the intentions of the French Government, no one knowing whether the threat of expulsion would really be carried out or not. But the missionaries have been kept in peace under the shelter of the Almighty, and they have been able to work on quietly without hindrance. . . . But the newspapers continue to incite public opinion against the English missionaries." The income of the Mission in general is given as 6614*l.*, an increase of 22 per cent., and the total expenditure as 5924*l.* There were seventy-five missionaries, of whom only forty-four were supported out of the general fund.

J. D. M.

EDITORIAL NOTES.



AT the beginning of another year we desire to indulge in a brief retrospect of the last twenty years in the history of the Church Missionary Society, in respect of its progress as regards men and means, and of the growth of its work in the mission-field. A very few notes on the advances made in that period may be helpful to friends in facing the Society's position at a time when the cry of financial straitness is being raised simultaneously with louder appeals than ever for extension all round the globe. With a view to such a retrospect we have spent some hours in the comparison of Reports at three periods in the twenty years, 1873, 1883, and 1893. The year 1873 opened with the death of Henry Venn, which event may be taken as closing a long and important period in the history of the Society.

First, as regards the number of missionaries. The subjoined table is indeed most significant :—

| <i>European Missionaries on the Roll :—</i> | | 1873. | 1883. | 1893. |
|---|--|----------------|----------------|------------|
| Clergymen | | 203 . . | 222 . . | 329 |
| Laymen | | 15 . . | 34 . . | 71 |
| Women | | 11 . . | 15 . . | 134 |
| Total | | <u>229 . .</u> | <u>271 . .</u> | <u>534</u> |

Even excluding the women, the number has nearly doubled ; * and it will be observed that while the increase in the first decade was only nineteen clergymen and nineteen laymen, the increase in the second decade was one hundred and seven clergymen and thirty-seven laymen. The proportion of University men has also greatly increased. In 1873, they numbered 44 ; in 1883, 65 ; and in 1893, 158. The number of missionaries reported in May, 1873, as added to the roll in the preceding twelve months was *seven* ; in 1883, *twenty-one* ; in 1893, *eighty-nine*. The 1873 Report mentions "one graduate from Cambridge accepted during the year" ; the 1883 Report mentions three graduates accepted ; the 1893 Report, sixteen graduates.

The Native clergy and teachers appear in the statistical tables as follows :—

| | 1873. | 1883. | 1893. |
|-----------------------------|-----------------|-----------------|-------------|
| Native Clergy | 143 . . | 240 . . | 284 |
| „ Lay Teachers | 1830 . . | 2582 . . | 4042 |
| „ Female Teachers | 375 . . | 493 . . | 892 |
| Total | <u>2348 . .</u> | <u>3315 . .</u> | <u>5218</u> |

It will be seen that the increase in the Native clergy has been slow of late. This is mainly due to the large number of deaths in the last decade ; but it is true that the numerous ordinations in West Africa and South India in the former decade find no parallel in the latter. But the lay and female teachers have multiplied rapidly ; and this little table will show some of our missionary brethren who have fancied that Native agency was being neglected in favour of European agency, how little foundation there is for their fears.

THE distribution of missionaries at the three periods is very interesting. In the following table we omit women, because we could not estimate

* The figures are for May last. The autumn reinforcements have made further large additions.

the growth in the Indian staff without including the C.E.Z.M.S. and I.F.N.S.:—

Distribution of Missionaries—Men only—Ordained and Unordained.

| | 1873. | 1883. | 1893. |
|--|-------------|-------------|-------------|
| West Africa | 17 | 10 | 18 |
| East Africa | 1 | 22 | 37 |
| Palestine, Persia, Egypt, &c. | 9 | 14 | 23 |
| North India (including Punjab and Sindh) | 66 | 73 | 118 |
| Western India | 12 | 10 | 13 |
| South India | 44 | 28 | 45 |
| Ceylon | 12 | 19 | 20 |
| Mauritius, &c. | 6 | 4 | 5 |
| China | 18 | 24 | 44 |
| Japan | 2 | 9 | 24 |
| New Zealand | 17 | 18 | 15 |
| North-West America | 12 | 18 | 29 |
| North Pacific | 2 | 7 | 11 |
| Total | 218 | 256 | 400 |

Of course the increase is most marked in those Missions which were in their infancy in 1873, such as East Africa, Persia, Japan, and North Pacific. Putting them aside, we find that of the older Missions, West Africa and South India, though they have more men than ten years ago, have only returned to where they stood twenty years ago; that Western India, Mauritius, and New Zealand are about the same; and that the real increase has been in North India, Ceylon, China, and North-West America.

At first sight one would expect that the doubling of the missionary staff would mean a doubling of the expenditure. But this is not the case. We should be very glad if it were. The amount expended per missionary means a great deal more than the amount each missionary costs. The more efficient a missionary is, the more will his work develop on all sides, and the more will money be needed. It is so at home. An active clergyman spends more in his parish than an inert one, because he does more. So in the mission-field: the higher the expenditure per head rises, the better. But the reason why it has not yet so risen in the C.M.S. Missions is that the increase in the staff has been so recent and so rapid. Many of the missionaries are still in the language-learning stage, and cost little more than their small personal allowances. As they grow in efficiency, the work will cost more, for it will mean Native evangelists and Bible-women, schools, rest-houses for itinerating, medical appliances, and a host of other things.

There are, however, two other reasons why the total expenditure has not grown so fast as the staff. First, a good many of the recent additions are at their own charges. We have now fifteen men and fifty-three women who are honorary, and five men and nine women who are partly so, without counting those who are specially supported by individual friends of the Society. Secondly, an increase in women costs less than an increase in men. A single woman's allowances are less than those of a single man, and less than half those of a married man.

Still the increase in the expenditure is large. The average of the four years preceding 1873 was 155,644*l*. The average of the four years preceding 1883 was 202,200*l*. The average of the four years preceding 1893 was 244,844*l*. These figures include expenditure on Special Funds. The corresponding amount for last year, ending March 31st, 1893, reckoned in the same way, was 255,917*l*. For the current year it is estimated to

be 265,759*l.*, including only those Special Funds which directly aid the General Fund, such as the Extension Fund, the Mid-China Fund, &c., &c. And the Estimates lately passed for the year commencing next April amount, after allowing for considerable probable savings in various directions, to 274,955*l.*

Thus we are spending now over 100,000*l.* a year more than we spent twenty years ago. This is the kind of fact that makes one wonder. No one at that time, nor for years after, could have anticipated it. The Lord hath done great things for us, whereof we are glad.

LET us next look at the Reports, and try and realise a little of the progress in the field in the twenty years.

Take India first. We do not expect to find in old and well-organised Missions the startling progress displayed in newer fields. Yet the development of the India work in the twenty years is in many ways striking. In 1873, French had lately started the Lahore Divinity School, the first of its kind in the country. Now we have Divinity Schools also at Calcutta, Allahabad, Poona, and Madras, besides the simpler institutions for training Native agents in the southern Missions which existed before. In 1873, the Society's attention had not been specially drawn to the non-Aryan hill tribes, although the Santal Mission was already bearing promising fruit. That Mission has since been largely developed, and the Gond and Bheel Missions have been established and converts been gathered in.

But the Punjab shows the most remarkable growth. In 1873, the Society had only one medical missionary—in the Punjab or anywhere else; indeed not one when the Report was issued, for Dr. Elmalie was dead and his successor had not yet gone out. Now, the Punjab has ten medical missionaries. In 1873, the staff for Amritsar consisted of two men, the Revs. R. Clark and H. Hoernle, and Mr. Bateman alone was beginning to itinerate in the district. Now, for the same area of work, there are fifteen men; and still more remarkable is the extension of woman's work under the C.E.Z.M.S. That Society has now thirty-three ladies within that area, the oldest of whom had only just gone out in 1873,—besides nine single ladies connected with C.M.S. and all the wives. Batala, Tarn Taran, Ajnala, Jandiala, Fathgar, Narowal, Bahrawal, Clarkabad, are all new names within the same district, i.e. the great plains surrounding Amritsar. The two great Girls' Boarding-schools at Amritsar, the Boys' Boarding-school at Batala, the splendid Book-shop at Lahore—(the two latter the result of Mr. Baring's liberality)—are among the more conspicuous developments. Another generous benefactor, George Maxwell Gordon, had in 1873 but recently joined the Punjab Mission; and now, we have not only the bright memory of his example, but the Lahore Divinity College Chapel and the Missions at Pind Dadan Khan and Dera Ghazi Khan as the fruit of his munificence; while, partly owing to his inspiration, Sukkur and even far-off Quetta have been occupied.

South India does not show such developments as these, because it was more fully worked then; but 1873 was the year which saw the Native Church in the C.M.S. districts of Tinnevely fairly started in self-administration under Dr. (afterwards Bishop) Sargent; and the Telugu Mission has spread in all directions since that year.

Five new dioceses have been established in India in the twenty years; and of the seven bishops who have been consecrated for them, four have been C.M.S. missionaries, viz., French, Speechly, Hodges, Clifford, without counting Sargent, who was an Assistant-Bishop without a diocese.

We never rest our case upon statistical returns of converts and adherents,

for they so inadequately represent the real progress achieved; but the fact that the Native Christians connected with C.M.S. have risen seventy per cent. in the twenty years, viz., from 69,000 to 117,000, is a fact whose significance is indisputable; while the Native agents of all kinds have almost doubled in number, from 1600 to 3060.

NEXT look at China. In South China, in 1873, C.M.S. had three missionaries, viz., one at Hong Kong and two at Fuh-chow; and there was one F.E.S. lady at each of those two cities. Now, several brethren, and sisters too, live in the interior of Fuh-Kien; widespread itineration has been organised in Kwan-tung; and Pakhoi has been occupied in a corner of China untouched by any other Mission. C.M.S. has twenty men and eight women on the South China staff, including four medical men; and the splendid band of twenty-eight C.E.Z.M.S. women has developed the Fuh-Kien Mission in a wonderful way, not only since 1873, but since 1883. In 1873 C.M.S. had twenty-six Native agents in South China, and less than 300 Christians. Now the agents are 268, and the Christian adherents over 10,000. Mid China does not show a growth equal to this; still, Mr. Hoare's college at Ningpo, Dr. Main's great Mission hospital at Hang-chow, and the village work in the Chu-ki and Tai-chow districts are extensions worth notice; in addition to which there is Mr. Horsburgh's Interior Evangelistic Mission in the distant province of Sz-chuen. The development of woman's work also must not be omitted. In 1873, and again in 1883, C.M.S. had one single lady in Mid China; now, it has twenty. Again, up to just before 1873, China had had but one English Bishop. The consecration of a C.M.S. missionary, Bishop Russell, to the newly-formed quasi-diocese of what was then called North China is an item in the 1873 Report; and since then, another C.M.S. man, Bishop Moule, has succeeded him in that portion of his sphere now called Mid China, while a third C.M.S. man, Bishop Burdon, presides over the southern diocese of Victoria, Hong Kong.

PASS over to North-West America. In 1873, the consecration of Bishop Horden had just marked the first step in that development of the Church which has now carved eight dioceses out of the vast mother diocese of Rupert's Land; and a large part of this work has been distinctly the work of C.M.S., which almost entirely supports four of them and helps three others. The Society's expenditure in those great territories has risen from 6000*l.* to 16,000*l.*; and it is emphatically true of the many tribes and languages comprising them—from the Crees and the Sioux right away to the Tukudh and the Eskimo—that

“ People and realms of every tongue
Dwell on His love with sweetest song.”

And this is without passing the Rocky Mountains. Cross them, and we come to a Mission which then consisted of only Metlakahtla and Kincolith, but which since then has sent the Gospel to tribe after tribe of the interior, has established itself in the islands, has brought into the Christian Church the fiercest of all the races of that coast, the Hydahs of Queen Charlotte's Island, and now, despite many trials, presents, under Bishop Ridley's wise and devoted leadership, a bright spectacle to all who love true and pure missionary work.

WE are now among the younger Missions; and what shall we say of Japan? In 1873, the first English missionary in that wonderful land had just come home sick, and the second was alone at Nagasaki. It was in the Report of

that year that the sudden burst of new civilisation in Japan was recorded. The public edicts against Christianity which had adorned the Government notice-boards for two hundred and fifty years, had just been withdrawn; and the expansion of the C.M.S. Mission from *one* man to *five* was resolved on. In 1883, the five men had increased to nine men and a woman (as usual, not counting wives); and there were 350 converts. Ten years more, and the staff had become twenty-four men and nineteen single women; seven Japanese have been ordained (in the C.M.S. Mission alone, besides others); and the Christian adherents are 2450. Moreover they have combined with the Christians attached to other Anglican Missions, and have formed a real Native Church with its own canons, &c.; and its total membership exceeds 4000. It was in 1883 that the Archbishop selected a C.M.S. missionary (Poole of South India) to be the first English Bishop in Japan; and in 1893, his successor, Bishop E. Bickersteth, has arranged for the appointment of two additional Bishops, specially for portions of the C.M.S. field, and nominated by C.M.S.

PASS from the most radical and forward of non-Christian countries to the most conservative and stationary, and view the Mohammedan Lands of the East. Persia, in 1873, was not recognised as a C.M.S. mission-field at all; and although Dr. Bruce had been there three or four years, his name still remained on the Indian list. Not till 1876 was the Persia Mission formally adopted. The year 1883 saw an extension of its work in the occupation of Baghdad; and 1893 sees fresh and important plans formed for further development. Egypt is very far from being a stationary country since the British occupation; but that began in the year reviewed in the 1883 Report, and it was in that very year that the new "Egypt Mission" first appeared on the Society's list. Palestine, too, though stationary enough so far as its Moslem rulers are concerned, is now yielding to the forward movement of the day; and nowhere does a C.M.S. Mission show more marked development than in that sacred land. In 1873, only Jerusalem and Nazareth were occupied, by two ordained and two lay missionaries. Two years later, Bishop Gobat handed over to the Society his stations and work; other extensions have followed; Jaffa, Gaza, Ramallah, Salt, Nablus, Acca, and Haifa, were successively occupied; and now the four men have become thirteen men and twenty-two single women. All our Missions in Mohammedan lands received an impetus from the Mohammedan Conference arranged by General Lake at the C.M. House in 1875. They are striking examples of the Society's new development in woman's work. No less than thirty ladies are now employed in them, whereas even in 1883 there was not one. So also with medical work. In 1873 there was no C.M.S. medical missionary in those countries; in 1883 only one; in 1893 four, and two more going out.

AND what shall we say of Africa? Of West Africa we need not speak. Our recent extensions are not much more than revivals of developments begun at different times in past years, but checked by various difficulties. But East Africa is the most signal instance of unlooked-for progress in the whole period. In 1873, John Rebmann was alone, old and blind, at Rabai. There he was found by Sir Bartle Frere, who, on his return to England, came to C.M.S. in June of that year, and urged the establishment of a Freed Slave Settlement, to found which, Mr. Salter Price went out in the following year. But 1873 is still more memorable as the date of Livingstone's death, which instantly roused both England and Scotland, and led to many African expeditions, both missionary and otherwise. Then in 1875 came Mr. Stanley's challenge to Christendom to send a Mission to Uganda. What need we say more?—

except that the *one* C.M.S. missionary of 1873 has multiplied to *fifty* in 1893.

AFTER such a retrospect, the question is, *Are we to stand still?* Surely, the Divine word to us is, *Go forward*; and the promise, *Certainly I will be with thee*.

WE must congratulate the S.P.G., and especially its Junior Clergy Union, to whom the initiation is due, on the very remarkable success of its Exeter Hall meeting. We have never seen the hall fuller, and there was an overflow meeting besides, and many were turned away even from that. But what is much better than numbers, the tone of the meeting was distinctly high. Not only were the addresses eloquent, but what was said was really good. The Archbishop of Canterbury, with that true instinct which so often marks his speeches, gave three reasons why Missions should be carried on and supported—(1) “the fact of Christ,” (2) “the fact of the world’s need,” (3) “the fact of Christ’s last command.” “The Church” was only mentioned to emphasise its solemn responsibilities. If the whole Church of England would only take up Missions in the spirit of that meeting, we should indeed thank God.

LETTERS are coming in from friends in Canada, speaking gratefully of Mr. and Mrs. Stewart’s little campaign—which, as in Australia, was not to raise money for C.M.S., but to set forth the claims of Christ and of the Heathen World for personal service,—and begging the Society to form an organisation in the Dominion for dealing with candidates. In reply, the prospectuses of the Australian Associations have been sent out, as guides to the Canadian friends in making any such arrangements. For it is for them to move; not for us. The Society does not put itself forward for support. It has exhorted Canada, as it exhorted Australia, to care for the Heathen World. Canadian friends, like the Australian, must decide in what way they do this. If any of them desire to co-operate with C.M.S. by sending missionaries to its fields, that co-operation will be warmly welcomed. All that the Society asks is that the local bodies—Associations or Councils, or whatever they be—which may be formed for sending out such missionaries shall be formed on a basis which will secure the maintenance of the Society’s spiritual and Evangelical principles.

A SPECIAL Devotional Meeting, in connexion with the Day of Intercession for Foreign Missions, was held in Sion College on St. Andrew’s Day, November 30th, at three o’clock. There was a large and representative attendance of friends of the Society. The Rev. F. E. Wigram presided, and the Rev. Canon Gibbon gave an exposition of Scripture from St. John xv. 13. The topics suggested by the chairman, and as to which the prayers as offered by various friends specially referred, were (1) thankfulness for the growth of interest in Missions at home and in the Colonies; for the providential protection of agents in the field; for recent appointments to the missionary episcopate; for increase of open doors in heathendom; and for the success of Medical Missions. (2) For the preparation and deepening of the spiritual life of labourers at home and in the field. (3) For more adequate recognition by Christians of their duty as regards non-Christians. (4) Special supplication for Mohammedan lands—India, Africa, China, and Japan; and (5) for the financial position of the Society, in view of the largely-augmented expenditure abroad. For two hours the meeting waited on God; and it was thankfully

remembered that from many a parish and chamber at home, and from many a Mission station abroad, similar petitions would be ascending to the Lord of the Harvest. In confidence and hope we look for the fulfilment of the promise that, in answer to believing prayer, there shall be poured out a blessing, not only on our own Society, but on all other agencies holding a like faith, engaged in the furtherance of the missionary cause.

LAST month we suggested that Mrs. Bishop's Speech at the Gleaners' Union Anniversary should, in its separate form, be widely circulated; and that it should be solemnly *read* at missionary meetings. As regards distribution, 50,000 copies have been sent out in four weeks in response to direct requests; and one example of the adoption of the latter suggestion is given in the following letter from the Vicar of an important parish in the North of England:—

"At our quiet service of Intercession last night, instead of preaching what I had prepared, I felt constrained to follow your suggestion, and read Mrs. Bishop's speech. At the close I said, 'Let us pray. Shall we spend a few moments in silent searchings of heart and intercession?' Then I offered prayer and closed. For fully five minutes there was an intense silence, as those present were bowed before God in prayer, and when at last some rose from their knees, others remained hushed for some minutes longer. I do thank God for your suggestion, and that He prompted me to carry it out. Now, if it is not too large an order, may I ask for 2000 copies of the speech by itself to circulate throughout my parish, and amongst the clergy in the city and others."

AFTER we went to press last month, Sir Lepel Griffin replied in the *Times* to the protest signed by Missionary Secretaries against his remarks before the Opium Commission. He stated that he had not used the words attributed to him, and cited the shorthand writer's notes to show what he did say. Dr. James Maxwell rejoined, acknowledging that a mistake had been made regarding the exact words used; and this mistake we must all regret. But we agree with Dr. Maxwell that what was actually said was just as really offensive to the missionary body; and to this Sir Lepel Griffin added in his *Times* letter what we can only regard as a fresh insult. This, however, is a small matter. The essential thing is that no reply is made, or can be made, to the general statement in the Protest. In India there are varieties of opinion as to the effects of opium. In China the missionaries are practically the only foreigners who really know the people, and they unanimously "bear testimony to the widespread suffering produced by the consumption of opium, and the discredit thrown upon Christianity by our country's association with it."

WHEN Mr. Wigram started on his tour round the world, in 1886, the Rev. G. Furness Smith, who had been Association Secretary in the Midlands, and had offered for missionary service, but had been prevented from going out, was invited to Salisbury Square to assist in secretarial duties. After Mr. Wigram's return, he continued in office as Assistant Foreign Secretary, and among other things he undertook the compilation of the Annual Report, which is now a very heavy task, and practically takes a man's time for nearly six months. During the absence, first from ill-health, and then on the Australian tour, of the Editorial Secretary, Mr. Furness Smith took the larger part of his work. It will be seen by the Selections from Committee Minutes that he has now received a definite appointment in connexion with the Foreign and Editorial Departments, as in effect "foreign literary secretary." The rapid growth of the work abroad, and of the missionary staff, renders such an office one of great impor-

tance ; and it is a matter of thankfulness to God that a man has been raised up so competent for its duties.

ANOTHER new appointment which will be observed in the Minutes is that of Dr. Herbert Lankester, Hon. Sec. of the Medical Missions Auxiliary Committee, as full Secretary to that Committee and the Special Fund, with other duties in relation to the outgoing and returning missionaries. We will say more about this when Dr. Lankester has entered on his new duties.

WE regret to record the death, on September 14th, after a very short illness, of the Rev. W. J. Ball, M.A., who was a C.M.S. missionary in the Punjab and North India from 1855 to 1866, when he came home in ill-health and retired. From 1881 to 1888 Mr. Ball was University teacher of Hindustani, Hindi, and Persian at Cambridge.

ON December 12th, the Committee took leave of the Rev. E. N. Thwaites, who (as mentioned in our November number) is going to India and Ceylon on a temporary evangelistic mission, and of the Rev. Martin J. Hall, who accompanies him. Mr. Thwaites' expenses are entirely defrayed by his own friends, and no less than 480 members of his congregation at Salisbury have contributed to it.

THE Bishops of Peterborough and Norwich and Bishop Cramer Roberts have accepted the office of Vice-President of the Society.

We omitted last month, in our notice of the new chapel at the C.M.S. College, to say that the cost of the enlargement and alterations has been mainly borne by an anonymous donation of 1000*l.* to Mr. Drury. Many other special gifts were made by individual friends, for the lectern, the furniture, &c., for the Communion Table, the lighting and heating of the museum, and the carpenters' and smiths' workshops. Among these contributors were the former Principals and Tutors, the Treasurer and several members of the Committee, the Revs. J. G. Haworth and G. Blisset, Messrs. C. H. Bousfield, F. A. Bevan, F. Fox, F. Dumergue, W. Hughes-Hughes, F. Sellwood, G. Martin Tait, and R. Williams.

NEVER before has the pressure on the *Intelligencer* space been so great as just now. We have matter in hand which we intended for this number, but which would completely fill it over again. Among the articles held over are one by Professor A. H. Keane, on the Population of the World; an account of a recent Mohammedan Controversy, by Dr. H. Martyn Clark; Bishop Ridley's Charge; a Retrospect of the Gleaners' Union, by the Rev. G. Furness Smith; a paper on Parochial Branches of the Union, by the Rev. T. C. Chapman, of Newcastle; an address to the Islington students by Archdeacon Sinclair; and several pages of Reviews of Books, African Notes, Notes on Other Missions, &c.; besides which the Rev. H. Sutton is preparing an article on Missionary Education, and the Rev. G. Ensor is writing on the Chicago Parliament of Religions.

This number of the INTELLIGENCER has to go to press on December 18th, in view of its distribution through the country before Christmas. This must be borne in mind in case of any important news coming in after this date.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1892.

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

(N.B. *The amounts are exclusive of Dividends, and of Contributions from Abroad.*)**FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.**

| | |
|--|----------|
| Church Missionary Society | £269,070 |
| Society for the Propagation of the Gospel | 112,759 |
| London Society for Promoting Christianity among the Jews (about) | 30,300 |
| Church of England Zenana Missionary Society | 34,523 |
| Colonial and Continental Church Society | 22,183 |
| Society for Promoting Christian Knowledge (Portion of Receipts spent in aid of Foreign Missions, about) | 16,456 |
| Universities' Mission to Central Africa | 28,021 |
| South American Missionary Society | 8,194 |
| Missionary Leaves Association | 9,600 |
| Eighteen smaller Societies | 41,509 |
| | <hr/> |
| | 572,615 |
| Estimated value of other gifts sent direct to Mission stations | 12,000 |
| | <hr/> |
| | £584,615 |

JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.

| | |
|--|----------|
| Brit. and For. Bible Society (Amount devoted to foreign work, about) | £100,000 |
| Religious Tract Society (ditto ditto) | 15,567 |
| China Inland Mission | 24,633 |
| Indian Female Normal School Society | 18,782 |
| British Society for the Propagation of the Gospel among the Jews . | 3,380 |
| Society for Promoting Female Education in the East | 4,096 |
| Six smaller Societies | 30,697 |
| Estimated value of other gifts (as above) | 7,500 |
| | <hr/> |
| | £204,655 |

FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS.

| | |
|---|----------|
| Wesleyan Missionary Society | £111,079 |
| London Missionary Society | 104,531 |
| Baptist Missionary Society | 55,882 |
| English Presbyterian Foreign Mission | 23,834 |
| Friends' Foreign Mission Association | 11,116 |
| United Methodist Free Churches Foreign Missions | 6,400 |
| Welsh Calvinistic Methodist Foreign Missions | 5,470 |
| Eight smaller Societies | 28,084 |
| Estimated value of other gifts (as above) | 8,000 |
| | <hr/> |
| | £354,396 |

FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

| | |
|--|----------|
| Free Church of Scotland Missions | £78,649 |
| United Presbyterian Missions | 40,440 |
| Church of Scotland Missions | 41,974 |
| National Bible Society of Scotland | 12,000 |
| Edinburgh Medical Missionary Society | 3,569 |
| Three smaller Mission funds | 4,605 |
| Irish Presbyterian Missions | 23,000 |
| Estimated value of other Contributions | 3,090 |
| | <hr/> |
| | £207,327 |

| | |
|-----------------------------------|---------|
| Roman Catholic Missions | £12,160 |
|-----------------------------------|---------|

Grand Total for 1892, £1,363,153; for 1891, £1,421,509; for 1890, £1,301,579.

LOCAL ASSOCIATIONS AND UNIONS.

Bedford.—The Bedfordshire Branch of the Society held its Annual Meeting in the Town Hall, Bedford, on Tuesday, November 28th. At 11.30 there was a service at St. Cuthbert's Church, the sermon being preached by the Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate. At a business meeting, Mr. R. H. Kinsey presided; and in the afternoon a conference was held in the Town Hall, Mr. Stileman-Gibbard presiding in the unavoidable absence of the president of the Union (Mr. A. D. Chapman). The chairman having spoken, the Rev. J. B. Whiting followed with an address on "The C.M.S. absolutely fixed yet rapidly progressive." The other speakers were Archdeacon Michell, the Revs. A. C. Downer, H. W. Southey, H. Hawkins-Jones, and J. Richardson. In the evening the Rev. P. F. Pearce presided over a prayer-meeting.

Belfast.—In connexion with the Society a series of meetings was held on November 30th. The day was set apart as a Day of Intercession for Foreign Missions. At noon a special service took place in the Magdalene Church, when the pulpit was occupied by the Rev. J. Seaver, Vicar of St. John's, Upper Holloway, London. In the afternoon, at half-past three o'clock, a Missionary Conference was held in Clarence Place Hall, under the presidency of the Lord Bishop, at which there was a very good attendance, and several interesting speeches were made. At eight o'clock in the evening a Meeting took place in the same hall, when the chair was occupied by Sir W. Q. Ewart, Bart. Among those who addressed the meeting were the Revs. J. Seaver, A. J. Shields, and Dr. Marcus Eustace, medical missionary at Quetta, Punjab.

Brighton.—*Missionary Loan Exhibition and Sale of Work.*—For many a long year nothing has occurred in connexion with the East Sussex Auxiliary which excited so wide and deep an interest as this memorable enterprise. On all sides it has been pronounced an unqualified success. It was opened for three days, November 29th, 30th, and December 1st, during which it is estimated that 8500 persons visited the buildings. The proceeds of the Sale of Work and the Exhibition jointly amounted to about 1300*l*. But a still more encouraging result are the personal offers of service for missionary work. Four ladies have pledged themselves for the work, as the outcome of the Zenana Mission talks by Miss Warren and Miss White. The proceedings were opened the first day by the aged Bishop of the Diocese; on the second day by the Countess of Chichester and Sir John Kennaway; on the third by Sir Douglas Fox. On each occasion Preb. Hannah, the Vicar of Brighton, was in the chair. The beautiful Dome contained thirty stalls, the various parochial sales being combined for the occasion: the large Corn Exchange held the exhibits. The hall was divided into eight courts, representing India, China, Japan, North-West America, Palestine, New Zealand, East and West Africa. So considerable was the influx of local exhibits to supplement the contributions from the Church Missionary collections that spacious as the building is, there was no little difficulty in finding room to display them all to advantage. The Indian and Chinese courts were specially well-furnished. A missionary from Japan remarked that he had not expected that so extensive an assortment of really valuable objects from China could have been gathered to one place. As may be supposed, the great interest of the East Africa court centred in the mementoes of Bishop Hannington, culminating in that touching relic of his last days, his diary, written in his beautifully clear but microscopic handwriting.

Ceaseless interest was kept up by the various "Mission talks" given throughout the day by an able staff of missionaries, besides more ambitious lectures in the adjoining lecture-room. The Rev. W. Morris, from Kilimanjaro, Dr. E. J. Baxter, from Mpwapwa, represented East Africa; Archdeacon Hamilton, West Africa; the Rev. A. Elwin, China; the Rev. A. B. Hutchinson, Japan; the Rev. J. A. Harris and Mr. J. Hawkins, India; the Rev. J. D. Thomas, Ceylon; Archdeacon Winter, North-West America; the Rev. A. E. Price, the North Pacific; Miss Baroody and Miss K. Sachs, Palestine; Miss Eva Warren and Miss White, the Zenana Mission. As was meet, a stall containing specimens of the British and Foreign Bible Society's Bibles in various languages occupied a central place.

Much brisk business was done at the Church Missionary book-stall, where the Rev. W. M. Selwyn was in constant attendance. At an early point in the first day's programme, Mr. D. Marshall Lang (Assistant Central Secretary) explained the principles of the C.M.S. to an interested audience. The indefatigable Association Secretary from Exeter, the Rev. G. C. Williamson, was ubiquitous, and ever ready to fill a gap.

But the routine of the work was not so exacting as to hinder the impression that people had met in a sacred cause. Each day was begun with a short devotional meeting for the workers before the more public prayers of the opening ceremonies. The chairman of the executive committee, the Rev. R. M. Hawkins, Incumbent of Christ Church, opportunely distributed to all helpers a tasty little card, on which some timely counsels as to tone and principle were printed. The highest praise is due to the three hon. secretaries, the Rev. R. C. Macdonald, the Rev. P. T. Andrews, and General Basden for their arduous labours, which did so much to secure success for this effort. A. P.

Carlisle.—A Conference of the C.M. Union for the Archdeaconry of Carlisle was held in the Dean and Chapter School, Carlisle, on Monday, November 6th. The Union was formed in 1890 with a view of furthering the interests of the C.M.S. in the archdeaconry; and on Monday morning the Conference was confined to members of the Union, but in the afternoon it was open to all friends of the Society. At the morning sitting, the Rev. J. A. Fell, The Knells, one of the vice-presidents of the Union, presided, and addresses were delivered by the chairman, and the Revs. G. Ensor and T. T. Smith. The Rev. F. A. Dixon, of Ivegill, the secretary and treasurer, presented a report, which showed that during the year 1925 $\frac{1}{2}$ had been collected in the archdeaconry on behalf of the C.M.S., or 35 $\frac{1}{2}$ more than in the previous twelve months. At the afternoon meeting the chair was taken by the Rev. A. Hodges, Vicar of St. Stephen's, Carlisle, and addresses were again delivered by Messrs. Ensor and Smith.

Chester.—The Seventy-fourth Anniversary of the Chester Association of the Society was celebrated on Sunday and Monday, November 26th and 27th. Special sermons were preached in the Cathedral and city churches on Sunday, and on Monday evening the Annual Meeting was held at the Town Hall. Archdeacon Barber presided. Mr. Phillipson, in submitting the annual report, which had been written by Canon Acheson, reminded them of the loss they had sustained through the removal of the Canon, who had for twenty years written and read the report at their meetings.

Dorset.—The Hon. District Secretaries for the county were most kindly invited for their Conference this year by Mr. and Mrs. Wingfield-Digby to Sherborne Castle. Last year they were received by Mr. and Mrs. Williams at Bridehead, Dorchester. The Secretaries arrived at the Castle on Thursday, November 23rd, and remained there till 25th. On Friday morning the Conference was held in the Library. Mr. Wingfield-Digby occupied the chair. There were present the Revs. Canon Lyon, T. K. Allen, F. Ehlers, T. A. Gurney, H. D. Gundry, T. Y. Darling, R. R. A. Doolan, F. W. W. Digby, A. M. Sharp, J. L. Templer, Colonels G. E. Eliot and R. Williams, and the Rev. W. Clayton, Association Secretary. The report of the work done for the C.M.S. in each district during the year was given by the Hon. District Secretaries in order. Various suggestions were also made with a view to strengthening the work in the county. The C.M.S. gains and losses in Dorset were reckoned up. The balance, unfortunately, was in favour rather of the latter. In the afternoon a drawing-room meeting was held at the Castle, when the Rev. H. B. Macartney, of Melbourne, and Mr. Eugene Stock spoke. The meeting was well attended, and all listened with deep interest to the stirring addresses that were given. In the evening a special missionary service was held in Sherborne Abbey, when the sermon was preached by the Rev. F. B. Westcott, headmaster of Sherborne School. W. C.

Durham.—The Autumnal Meeting of the supporters and friends of the Durham City Branch of the C.M.S. was held in the Town Hall, Durham, on Tuesday

evening, November 21st. The Archdeacon of Durham presided and was supported on the platform by the Rev. Preb. Webb-Peploe and the Rev. F. T. Cole, the Deputation from the Parent Society, and others. The hon. treasurer (Mr. Fox) read a summary of the contributions to the Durham C.M. Association. Amongst the donations Mr. Fox specially mentioned one from a Primitive Methodist Chapel towards Bishop Tucker's fund, the Vicar joyfully referring to the fact that charity is a much larger thing than denominationalism. Mr. Fox also mentioned that besides the contributions alluded to they had raised in one way and other quite 100*l.* towards the special fund for providing Prayer-books, &c., for Uganda. The chairman, in the course of his interesting and stirring speech, stated that he always carefully read the reports of the C.M.S., and did not know that he had ever been more touched than he was by the account Bishop Tucker gave of his Christmas service when he addressed 5000 people. The Rev. F. T. Cole, missionary to the Santals, and the Rev. Preb. Webb-Peploe, Vicar of St. Paul's, Onslow Square, subsequently addressed the meeting.

Kensington.—On Thursday evening, November 30th, a well-attended meeting was held in the Kensington Town Hall in furtherance of the aims of the C.M.S. The gathering was under the auspices of the local Auxiliary Branch of the Society, and was presided over by the Hon. and Rev. E. Carr Glynn, M.A., Vicar. The chairman spoke in favour of the excellent work done by the Church Missionary Society in all parts of the world. Addresses were also delivered by the Archdeacon of London, and a Deputation, consisting of clergymen who had laboured in India and other places abroad, described the excellent results which followed in the wake of missionaries belonging to the Society. A collection was made on behalf of the Society's funds.

Liverpool.—A large and enthusiastic Meeting under the auspices of the Liverpool Lay Helpers' Association was held in Hope Hall, in the evening of November 10th, for the purpose of bidding farewell to Bishop Hill and the Native Suffragans, Bishops Phillips and Oluwole, who were to leave on the 11th for the West Coast of Africa. The Lord Bishop (Dr. Ryle) presided. Bishop Royston and many other friends of the Society were present. Interesting and earnest addresses were delivered by several speakers, including the chairman, the Missionary Bishops, Canon Woodward, and other clergymen.

Madeley.—The Sermons in behalf of the Society were preached in the Parish Church at the end of September by Lord Forester and the Rev. J. W. Johnson, Vicar of Benthall, and the sum of 17*l.* 15*s.* was collected. The Annual Meeting was held on November 22nd. The Deputation sent by the authorities at Salisbury Square, overdone by his long journey from Salisbury to Madeley, arrived ill, and had to go at once to bed. Happily, the Association Secretary had also provided a Deputation, viz., the Rev. A. H. Arden. He singly proved a host in himself. For more than an hour he held the meeting in rapt attention. A sum of 12*l.* 5*s.* 9*d.* was taken, which was a little short of that taken in the previous year. The total from collections in church and meeting is 30*l.* 0*s.* 9*d.*, which is more than last year. The Vicar was able to say that the sum collected for 1892 by Madeley exceeded that of any other single parish in the county. The place has, however, decreased much in wealth and in number of inhabitants of late years. It had, therefore, become very difficult for its C.M.S. Association to continue to hold the distinguished position it had held for over twenty years.

G. E. Y.

Rochester.—The Fourteenth Half-yearly Meeting of the West Kent Union took place at Rochester on Nov. 2nd. The whole proceedings were of a very interesting, hearty, and practical character. Two special features were (a) the presence of the venerable president, Canon Hoare, in the chair, and (b) the large number of the laity, and in particular of military officers, who took part. The morning was given to the usual report of the hon. lay secretaries on the work and progress of the C.M.S. in their respective districts, in which the committee were assisted by very careful statistical tables drawn up by Archdeacon Hamilton, Association Secretary. The hon. clerical secretary reported that in this seventh year of its existence the

Union had 193 members, exactly divided between laity and clergy (with their families). Seven new members were elected. Colonel Urmston, hon. lay secretary, reported that the circulation of the *Gleaner* had increased from 250 at the first start to 1470. It was resolved that for the advantage of a wider interchange of ideas and extension of sympathy, the East Kent Union should be invited some time next year to a united meeting with the West Kent Union. *Apropos* to this, the committee rejoiced to welcome as a visitor the Rev. C. F. Fison, hon. secretary Surrey C.M. Union, who attended to glean hints for that new Union. The General Meeting was held in the Council Chamber of the Guildhall. Over fifty attended, of whom sixteen were clergymen, while ten other clergy wrote regretting unavoidable absence. A thoughtful and earnest paper on John i. 4 was read by the Rev. J. H. Haslam, Rector of Gravesend. D. Marshall Lang, Esq., representing the Central Committee, spoke on the double want of men and means. His address was most effective—the outcome being (1) the need of more real and fervent prayer, and (2) that of much multiplication of small gifts, alongside of the appeal for larger. The day after the meeting the venerable president (Canon Hoare) wrote: “I look back to our visit to Rochester as a very happy one, and one to be remembered with much thanksgiving. I do not think that I ever felt the value of our Union so strongly as I do now. It has brought us together for such a sacred object, and has helped us to realise so much more fully our real brotherly fellowship in the Gospel. May the fellowship be continued as long as life lasts, and until we are called to the fellowship of the white-robed multitude before the Throne.” Lovers of the Lord’s missionary work will be touched with these words from one whose hairs have grown white in promoting it.

C. F. C.

Salisbury.—The Tenth Anniversary of the Wilts C.M.S. Union was held at Salisbury on November 21st. The members met for Conference in the Maundrel Hall by invitation of the Rev. E. N. Thwaites, Rector of Fisherton. At the Morning Conference the Rev. E. E. Hasluck, Vicar of Handley, read a somewhat original paper on “How to Create Home Interest.” He was followed by the Rev. H. K. Binns, missionary from Frere Town, who gave a graphic description of the difficulties of the work in East Africa. Another missionary, the Rev. T. Dunn, gave much interesting information of the work in the North Pacific and in Japan. The missionaries were assiduously catechised by the members, and more and varied information was elicited. A well-attended public meeting was held in the Hall in the evening, when the two missionary brethren gave further and fuller addresses on the work both on the East Coast of Africa and in Japan.

A. G. L.

Shropshire.—The Annual Meeting of the Shropshire C.M. Union took place on the afternoon of November 7th, at the large room, George Hotel, Shrewsbury. Foliott Sandford, Esq., occupied the chair. The meeting was opened with a hymn, and prayer by the Rev. A. C. Thiselton. The secretaries were commissioned by the Bishop of Shrewsbury to express his regret that he could not be present, as he had a previous engagement. The usual business having been transacted, and the Rev. Canon Nash having spoken, the chairman called on the Rev. A. H. Arden, late missionary in Madras, for an address. He chose for his subject “Idolatry.” The address, which was original and most interesting, was listened to with great attention. The meeting closed with prayer by the Rev. Preb. Wightman. Several new members were elected, the Bishop of Shrewsbury being one of them.

T. W. K.

Worcester.—The Half-yearly Meeting of the C.M.S. Worcestershire County Union was held at Worcester on November 10th. The morning meeting was attended by members only, when the devotional address, based on the feeding of the five thousand, was delivered by the Rev. H. S. Mercer, Incumbent of St. Andrew’s, Droitwich. A discussion followed, and among the suggestions offered for promoting interest in Foreign Missions was a proposal that a list should be prepared of all preachers and speakers, both men and women, within the county, who would be willing to undertake lectures or addresses of various kinds; and that copies of the list should be sent to the clergy, secretaries of local branches, Gleaners’ Unions, and Sowers’ Bands. Such a list would afford ready means of

utilising to the best advantage the services of workers. The afternoon meeting, which was open to the public, was addressed by the Rev. A. B. Hutchinson, who attended as the Deputation from Salisbury Square, the Bishop of Worcester in the chair.

York.—A Thanksgiving Service was held on the night of November 16th, in St. Helen's Church, York, in connexion with the recent Missionary Exhibition. There was a large congregation. The prayers were read by the Rev. T. Smith, M.A., the Vicar, and the sermon was preached by the Bishop of Beverley, who took for his text Colossians i. 24. In alluding to the object of the service his lordship said he must offer his very hearty congratulations to those who had promoted the exhibition, and unite with them in thanking God for the blessing which He had, they could but feel, vouchsafed to it.

DURING November and December the Society's cause has also been advocated by Sermons or Meetings, or by both, at Acle, Alvechurch, Ashburton (Parish Church), Barton-le-Clay, Brailsford, Belmont Branch (Durham), Chester (St. Martin's), Coleman Street (St. Stephen's), Derby, Dorchester, Elberton, Hull Branch, Hunts (C.M.U.), Kilburn Branch Association, Liddington, Loddon (Parish Church), Little Missenden, Lymington, Milnthorpe (St. Thomas's), Pennington (St. Mark's), Sherborne, Strickland, Great and Little, Swanbourne, Somerset County Union Conference, Silsoe, Thetford (St. Peter's), Wisbech Association, &c. The Day of Intercession was also observed at Bristol and Clifton, Ilkley (St. Margaret's), St. Andrew Undershaft, South Molton, Ripon Cathedral, York Minster, &c.

SALES OF WORK.—Very successful and profitable Sales of Work have taken place at Aller (about 12*l.*), Balham (St. Stephen's), Bayswater, St. Matthew's (260*l.*), Bedford Branch (96*l.*), Gateshead, Ipswich (St. Stephen's), Kingston (5*l.*), Lutterworth, Rochester (63*l.*), Scarborough, Sheffield (St. Simon's), Taunton (Ladies' Association), &c.

[We are compelled by lack of space to omit accounts of several important meetings sent for publication, notably the Cambridge United Missionary Week, and the Peterborough, East Sussex, and Ripon Anniversaries.]

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, November 21st, 1893.—On correspondence with the Bishop of Lucknow regarding the taking over by the Society of Trinity Church, Allahabad, the Committee agreed to final arrangements, and appointed the Rev. W. Latham, formerly of the North India Mission, and lately in Mauritius, to the charge of the church.

Miss A. Paul was appointed to the Jaffna Mission, Ceylon.

It was agreed to supply a band of Associated Evangelists for the Santal Mission as soon as possible.

On the recommendation of the Committee in charge of the Missions in Persia, North India, and Western India, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, December 5th.—The Rev. F. F. Adeney was appointed Secretary of the Egypt Mission.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Egypt, North India, Punjab and Sindh, Ceylon, South China, Mid China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

General Committee, December 12th.—On the recommendation of the Finance Committee it was agreed to open a Special Fund to meet the training expenses of lady candidates, and the following Minute was passed:—

(1) That a Special Fund be opened for the receipt of gifts towards the training of Women Missionaries, to be called "The Training of Women Fund."

(2) That to this Fund shall be credited (a) contributions to specific purposes, (b) contributions given for the general purpose of training women.

(3) That the present practice be continued of not using the Society's general funds to pay the fees for training women at "The Willows," but that in the case of well-qualified candidates for that Institution unable to provide or raise their own fees and unprovided for by (a) contributions, such portions of the (b) contributions as may be necessary in order to prevent the rejection of any suitable candidates may be allotted for the purpose.

(4) That the (b) contributions shall also be available for the expenses of the Highbury Training Home, or expenses connected with the private training of candidates, or any other expenditure upon women candidates.

The Secretaries pointed out the great importance, in view of the vast growth of the Society's missionary work in various parts of the world, of having it systematically reported and reviewed, and, when need arises, discussed, and its varied lessons deduced; also the increasing strain upon the Editorial Department, owing to the multiplication of publications and the share taken by the present Editorial Secretary in the general business of the Committees and in the Society's Home work; also to the need of early preparation of literature for the forthcoming Centenary. They also referred to the special experience gained for some years by the Rev. G. Furness Smith in both the Foreign and Editorial Departments, and in compiling the Annual Report. After discussion it was unanimously resolved—(1) That the Rev. G. Furness Smith be appointed to undertake the systematic reporting of the Society's foreign work, both in the Annual Report and in the publications, and such other literary and editorial work as appertains to the presentation, both to the Committee and the public, of the intelligence of all kinds from the Society's Missions. (2) That in view of the importance of the work, and of Mr. Furness Smith's long experience in the Society's work, he be appointed a Secretary of the Society, subject to the approval of the next Annual Meeting.

On the report of a Sub-Committee on Medical Supervision at Home and Abroad, it was resolved to appoint a physician as Medical Secretary, to work the Medical Mission Auxiliary and Fund, and to take certain other medical duties in connexion with the Society's Missionaries, and Dr. Herbert Lankester was appointed to this post.

On the recommendation of the Patronage Committee, the Rev. E. Lombe, Rector of Swanton Morley, was invited to preach the Annual Sermon at St. Bride's at the next Anniversary.

The Committee took leave of the Revs. E. N. Thwaites and Martin J. Hall, proceeding on a mission to India and Ceylon, also Miss H. Bisset, returning to Sierra Leone, and of Miss A. Paul, proceeding to Jaffna, Ceylon. The Instructions of the Committee to the missionaries and Miss Paul were read by the Rev. C. C. Fenn, and those to Miss Bisset by the Rev. F. Baylis. An address was given by the Rev. E. A. B. Sanders, Rector of Whitechapel, and the party were commended in prayer to the favour and protection of God by the Rev. H. G. Thwaites.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that all may realise that the charge to "Flee, Follow, Fight" is laid upon every one of us. (Pp. 1—7.)

Thanksgiving for the increased interest in the Missionary Cause aroused in Australasia and Canada; prayer for the new Colonial Associations. (Pp. 26—36, 70.)

Prayer (with thanksgiving) for the work at Jilore (p. 37), in Persia (p. 49), and in North-West America (pp. 40—47, 53).

Thanksgiving for safe voyages of missionaries (pp. 48—51), and for recent doors of entrance in Travancore (p. 50).

Prayer for the Diocese of Waiapu—that the Synod may be guided in the choice of a chief pastor. (P. 52.)

Thanksgiving for progress in the last twenty years; prayer that the Society may go forward, relying on the promise of the Master's presence, and that the necessary means may be forthcoming. (Pp. 65—70.)

Continued prayer for the evangelistic mission to India and Ceylon. (P. 72.)

NOTES OF THE MONTH.

ORDINATION.

Mid China.—On October 7th, 1893, at Ningpo College Chapel, by the Right Rev. Bishop Moule, the Rev. J. H. Jose, to Priest's Orders.

DEPARTURES.

West Africa.—Mr. T. E. Alvarez and Miss F. E. Thornewell left Liverpool for Sierra Leone on November 22nd.

Yoruba.—The Right Rev. Bishop Oluwole, Mr. J. McKay, Mr. E. Fry, Miss J. J. Thomas, Miss A. J. Hudson, Miss P. Leach, Miss E. Ballson, Miss J. Palmer, and Miss S. C. Grover left Liverpool for Lagos on November 22nd.

Niger.—The Right Rev. Bishop Hill and Mrs. Hill, the Rev. C. E. Watney, the Rev. A. E. Sealey, the Rev. E. W. Mathias, and Miss L. M. Maxwell, for Akassa, and Miss F. M. Manabridge for Lagos, left Liverpool on November 22nd.

North-West Provinces.—The Rev. E. A. Hensley left London for Lucknow on Dec. 1st. *Punjab*.—Miss Bertha H. Nevill left London for Amritsar on December 1st.

Japan.—Miss H. S. Spicer left London for Osaka on December 8th, and the Rev. J. B. and Mrs. Brandram, and the Rev. G. and Mrs. Chapman, for Osaka, left London on December 14th.

ARRIVALS.

Eastern Equatorial Africa.—The Right Rev. Bishop Tucker left Mombasa on Oct. 28th, and after staying a few days in Naples, arrived in London on Nov. 27th.

Ceylon.—The Rev. H. P. Napier and Miss Denyer left Colombo on November 9th, and arrived in London on November 29th.

BIRTHS.

North India.—On Nov. 23rd, at Bowdon, the wife of the Rev. A. E. Keet, of a son.

Bengal.—On November 11th, the wife of the Rev. Herbert Brown, of a daughter (Kathleen Douglas).

Punjab.—On November 14th, at Amritsar, the wife of the Rev. D. J. McKensie, of a son (Kenneth Nowell).

MARRIAGES.

Bengal.—On November 17th, at the Old Church, Calcutta, the Rev. H. J. Jackson to Miss Norman.

North-West Provinces.—On Dec. 12th, at Girgaum Church, Bombay, the Rev. J. A. F. Warren, M.A., of Jabalpur, to Miss Mary Kathleen East.

DEATH.

On September 14th, the Rev. W. J. Ball, formerly of the North India and Punjab Missions.

PUBLICATION NOTICES.

The following Publications have been issued since our last Notice:—

Magazine Volumes for 1893; viz. *Intelligencer*, cloth, 7s. 6d. post free; *Gleaner*, coloured boards, 1s. 6d. post free, cloth, 2s. 6d. post free; "*Awake*," 1s. 6d. post free; *Children's World*, 1s. net (1s. 3d. post free), or gilt edges, 1s. 6d. post free. Also cloth covers for binding the monthly numbers, viz. *Intelligencer*, 1s.; *Gleaner*, 1s.; *Awake* (including special index), 1s.; *Children's World*, 8d.; all post free.

Hymn Leaflet, with Music, entitled, "**Shall it be You?**" Written by Miss S. G. Stock for the recent Gleaners' Union Anniversary. Price 2d. per dozen, or 1s. per 100, post free.

The C.M.S. Mission in Uganda. Bishop Tucker's Reply to the *Times* Correspondent. Reprinted from the *C.M. Intelligencer* for December. 4 pp. leaflet. Free for any number.

CYCLE OF PRAYER.

The 8 pp. leaflet can now be obtained interleaved with ruled paper for MS. notes. A small charge of 6d. per dozen is made for the interleaved copies, to meet the extra cost.

GLEANER'S ATLAS AND KEY TO THE CYCLE OF PRAYER.

Interleaved copies of this book have been prepared, and can be supplied for 1s. net, or 1s. 2d. post free.

JANUARY MAGAZINES.

Specimen copies, for distribution in order to increase the circulation of the magazines, may be had on application.

THE CHURCH MISSIONARY INTELLIGENCER.

SELF-RESTRAINT IN DEMEANOUR.

An Address to the Students at the Church Missionary College, Islington.

BY THE VEN. W. M. SINCLAIR, D.D.,

Archdeacon of London.

THE proof of the ministry comes in many ways. It is tested by earnestness in dealing with souls, sincerity in preaching the Word, unworldliness, ceaseless activity in good works, brotherly affection for all, rich and poor, saints and sinners; personal holiness; wisdom and discretion; courage in rebuking, tenderness in binding up; the firm grasp of high ideals for character and practice, and staunch faithfulness and dependence on the Holy Spirit in the endeavour to carry them out. That about which I wish to speak to you to-day is the old-fashioned but most important virtue of Consistency; a certain Self-restraint in demeanour and habits in the eyes of the world, lest they should jump at the conclusion, "These men are just as others are," and so influence should be lost.

"All things are lawful for me," said St. Paul, "but all things are not expedient." In Miss Austin's days, it is quite clear that, except those who were Evangelical, a young clergyman danced, shot, drove about, took full share in society, and was merely a respectable and moral man who did not swear, drink, or gamble, and who had certain easy and serious duties on Sunday. He was dressed very much like the young squire, only in sober colours. Now it is quite possible to argue that there is nothing wrong in dancing with well-conducted people under proper auspices, nothing in itself wrong in hunting, or in shooting, or in fishing, nothing wrong in attending good plays, nothing wrong in the ordinary and usual pastimes and amusements of leisurely and wealthy society. But you see at once that a clergyman's life that should be made up of shooting, fishing, hunting, yachting, dancing, concerts, plays, and assemblies of various kinds, would be absolutely useless. However well he might perform his part on Sunday, nobody would care to listen to him. They would know him to be an honest, worldly fellow, with little or no spiritual life, whose heart was not in his work, and who had no right whatever to instruct or exhort them. I have taken an extreme case; but it illustrates a point of very great importance to all of us: that there are many things which may be absolutely harmless, and yet are unsuitable to our office.

I think there is a good deal of the free and easy style amongst the young clergymen of the present day at home. The desire to throw off conventionality is a conscientious and reasonable protest against hypocrisy, formalism, and primness. But it is very easily carried too

G

far ; and there is a certain gentle and uncensorious gravity which is inseparable from the true conception of ministerial office. The High Churchmen, while in some things they have set us a good example, have in others influenced us in an unfavourable direction. A very large number of them have made terms with the world. The High Churchman's view of religion, that God gave His only-begotten Son that whosoever receives the Sacraments and performs religious duties, should not perish, but have everlasting life, is capable of easy accommodation with worldly habits. It is true that the ritualistic curate is very often a model of energy and self-sacrifice ; but there is a type that we know of polished and contented acquiescence in ways that do not indicate spiritual life. The department of what is called social work, which often means concerts, amusements, parish dances, clubs, institutes, and the like, has been to a considerable extent invading the higher duties of the ministerial position. It is no doubt right that the young clergyman should show himself a good fellow, and capable of sympathising with all that is manly and wholesome in the varied life of his parishioners ; but to become an apostle of amusement, a choregus of recreation, is quite incompatible with his higher duties. It is the insistence on the claim of what is lawful to the extinction of what is expedient.

Persons who had heard a minister of God's Word and Sacraments singing a passionate love ditty or a comic ballad, would be less apt to catch tones of real deep sincerity as he prayed with them in the church on the following Sunday. Those who had seen their pastor at the theatre, at however improving a play, would be less likely to be impressed by his pleading for God from the pulpit. A minister who habitually hunted, or went constantly to balls and parties, would not be welcomed with any real confidence or enthusiasm at the bedside of the sick and dying. The two kinds of life imply different ideals, and it is impossible to combine them. A man who wishes to lead the ordinary, complacent, easy-going life of society has no right whatever to offer himself to be a shepherd of souls, a guide of sinners, a preacher of repentance.

It is a necessary consequence of our present state of civilisation, but it is somewhat inharmonious with the idea of the presbyter's office, that he should be admitted to it when quite a young man, sometimes not feeling himself to be much more than a boy. The true type would be a middle-aged man of tried experience and deep and true spiritual life. But as the result of the competition in professions, it would be impossible to leave the beginning of full ministerial responsibility to such a period ; it must start when the young man has to make his choice of employment for life. It is very difficult at once to give up all the attractions and habits of youth. He likes to protest against excessive solemnity or a pretentious priestliness by wearing a short coat. He likes to keep up his muscular activity, to play cricket and football with the lads, to be available for lawn-tennis and other garden sports with the young ladies, to realise to himself that though his title means that he is a person to be feared and revered, yet he is not an old fogey. So he is led on into an easiness and levity

of tone, and a triviality of practice, which sadly diminishes his influence for good. What is the good-natured worldly estimate of the young country curate of the day? An innocent, harmless, friendly young person, who is much admired by the ladies, who is always available for parties at tennis and is almost indispensable at them, and who is also much engaged with his fair flock in frequent decorations of the church. I do not say that this is a true or fair picture, but nobody can deny that it is common, and that there is a certain amount of ground for the impression.

Now the same kind of difficulty awaits you when you go to European stations in your missionary career. There are agreeable and well-behaved young civilians there, brought up at public schools, and with all the healthy instincts and traditions of these great institutions. They welcome you warmly as a brother and companion in a strange land. To them it is perfectly natural, when their definite duties are over, to fill up their spare time with some forms of that universal spirit of sport which is characteristic of Englishmen. They look upon you as natural comrades and companions in these things. Like them, you have your neat little cart and pony for moving from place to place about your duties; there are innumerable points in common; it seems at first sight as if the only difference between you and them would lie in the cut and colour of the neck-cloth.

Now without being in the slightest degree censorious about them, what you have to remember is that the *ἀπέτη* or special characteristic excellence of your life is quite different from theirs. Both are professing Christians, and are bound by the laws and principles of the same Master; but you are ministers of the Word, ambassadors for Christ, and they are not. You have to look upon the world as lost, ruined, and in danger, and upon yourself as bound ceaselessly, in season and out of season, to seek and to save that which is perishing. There are first the Europeans to remind of their principles and duties as Christians in that enervating climate and the contagious laxity of heathen surroundings. Public opinion has been to some extent removed from them, and they depend on you for moral bracing and support. Then there are the countless Heathen all round you, for whom you can never do enough. Your duty is not over when you have given your address in the village bazaar, or distributed your literature to those who will take it: you need to sit patiently with one or another Native, to read with him, to argue with him, to teach him patiently from point to point and hour to hour. If you do your work with zeal, you will have very little spare time indeed. Some relaxation you will of course need, else you would break down; but it can hardly well be of that careless, joyous, vivid type which is suitable enough to one who feels no mission call. Your mind is always moving amongst the most serious problems and mysteries of human life, and you will not be able to shake them off at will. You will be on the most affectionate terms of intimacy with your European friends, but it will be on the condition that you always bear about with you in speech and thought that higher fellowship of the Father and the Son to which you have had the unspeakable privilege of being admitted. It is difficult at first to

break the ice, and to speak of the things of God and the soul as the truest, greatest, and nearest of realities, but if you are a true servant of God it must be done, and you must pray with exceeding vehemence night and day that it may become to you natural and spontaneous. The merely professional minister who performs certain stated duties in a reputable manner is an anomaly ; but still more so is the merely professional missionary. You are making great sacrifices in leaving your country, and all would wish you to have comfortable homes ; but do not leave any ground whatever for the sneer that missionaries go out to India to lead prosperous, easy lives, to behave like other civilised visitors to the country, and that their duties sit lightly upon them. Ask God that in all your ways and works you may have grace to drink deeply of the spirit of our Lord and of St. Paul.

I do not mean to say that you are to abjure social life, or to take part in no social pastimes. It is a question of spirit and of degree. All mechanical rules of conduct are apt to become artificial, and then perhaps to lead to pretence and hypocrisy. If your heart is right with God, then you will have little difficulty in managing your conduct. But in any case there will be urgent need for strong, self-denying self-control. Some men are naturally more sympathetic, gregarious, assimilative, and sociable than others. They are easily prevailed upon to do what others wish. Others are by nature much less impressionable. But to all it must be a primary duty to themselves, to their own happiness, to their high and responsible office, to the noble brotherhood which sends them out, to the great Church to which they belong, to the Master whose they are and whom they serve, to remember the one great binding object of their calling, to have a profound sense of the reality and gravity of the interests they represent, and to put a severe and strict self-restraint upon themselves with regard to everything, however harmless, which would make others think that they put the delivery of the message of the Gospel in the second place. It has been beautifully said by Landor, "There is a gravity which is not austere nor captious, which belongs not to melancholy, nor dwells in contraction of heart ; but arises from tenderness, and hangs upon reflection."

I do not in the least mean that you would never play cricket or lawn-tennis, or go out for a ride, or attend a social reception. As I said before, it is a question of degree and of spirit. The great thing for you to remember is that you carry Christ about with you everywhere. In proportion to your faith, He fills you with Himself, and makes you representative of Himself and of His Spirit. Your thoughts must be His thoughts, your words His, your conduct His, your influence His. He entered into social intercourse, attended the marriage feast, dined with a Pharisee ; but He was always Himself, always gave His message, always held to His mission. You must always be the representative of Christ, and you can be if you will, for He will dwell in your hearts by faith, and you can do all things through Him strengthening you. It is no vague principle that I suggest to you. If you take it into your heart, the Holy Spirit will make it strong and fruitful. When the worldly spirit jars upon you, and you feel that you are wasting time or money or influence, your conscience will

remind you that you are out of place. Your constant prayer will be that nothing you ever do may quench the Spirit or darken your light. Lead us not into temptation. You are to be the very salt of the earth. It is your high, difficult, and most responsible privilege to be the very City set on a hill !

THE PRESENT STATE OF THE OPIUM QUESTION.

THE Opium Commission has not yet issued its report. We should not be surprised if there were two reports—a majority report and a minority report. Sometimes, however, when the members of a Commission are divided, the report has simply presented the evidence, drawing no conclusions, and giving no judgment. The result will certainly be to add to the information of the public. So far as the inquiry has gone, it does not seem likely that any novel facts will be brought to light, nor that any fresh data will be furnished for forming opinions. But public attention will be more definitely called to the subject. It should be remembered that the resolution which asked for the Commission began by “pressing on the Government of India to continue their policy of greatly diminishing the cultivation of the poppy and the production and sale of opium.” The Commission was not therefore appointed to decide whether that policy should be carried forward, but to ascertain the mode of doing so.

In this article, we are dealing, however, not with India, but with China; and as regards China, the arguments on either side remain exactly what they were. On the one side the many hundreds of missionaries testify with practical unanimity that the opium now supplied to the Chinese population is causing moral and physical ruin and degradation to an appalling extent, and that this is just as true of the opium imported from British India as of that which is of Chinese growth. All readers of the *Intelligencer* are aware that Christian missionaries are found in every province of China, with one or two exceptions, and that, wherever they go, they come in contact with all classes of the population, and that therefore it is absolutely impossible they can be mistaken as to the deleterious effects among the Chinese of opium in general. As to the particular characteristics of British Indian opium, it may be mentioned that thirty years ago nearly the whole of the opium consumed in China was Indian, and that the testimony of the missionaries as to the injury effected by it was as decided then as it is now. If it be urged that though the missionaries are admittedly incapable of wilful misstatement, yet their judgments are perhaps warped by their feelings, we shall all, of course, call attention to the fact that all the feeling of the missionaries would tend in the other direction. As natives of the British Isles, or as Americans and Germans friendly to England, they would wish, if it were possible, to underrate or disbelieve the terribleness of the evil wrought by English policy. But the facts which they daily witness are absolutely irresistible, and force from them the unwilling testimony so humiliating to our national reputation. None of our readers, then, will doubt that the supply of Indian opium to China is, on the whole, grievously

injurious to that country, and that its voluntary continuance is therefore a crime.

Another fact attested by China missionaries is that the import of Indian opium prevents the Chinese authorities from either checking the consumption of opium or restraining its growth in their own country. Nothing will convince them that the former of these steps would not embroil them with the British Government; and on this point Sir T. Wade, in his recent evidence before the Opium Commission, intimated an inclination to agree with the Chinese view, thus dissenting from the opposite statements recently made by Sir J. Fergusson and other British statesmen in the House of Commons.

What, then, is urged on the other side? Is any real attempt made to disprove the assertion referred to? Virtually there is none. Some British residents in China declare that they have not seen these results. Others are acquainted with some Chinese who take opium in small quantities without being injured. Neither of these facts is denied; but they do not in the least destroy or extenuate the misery to which the missionaries testify.

Precisely the same may be said of the assertion that many of the inhabitants of India use opium daily without suffering from it. If China were the only country in the world where it was necessary for the health of the people carefully to restrain the sale of opium, that might certainly seem to be a strange fact. But the strangeness is all the other way. In the British Isles this restriction is regarded as necessary. So also in Japan. So also in Burmah. In Ceylon the necessity of similar action has now for some time been urged by the leading organs of public opinion. The Editor of the *Colombo Observer* innocently expressed his belief that so great is the special urgency in Ceylon, that even Sir Lepel Griffin would have no objections to drastic measures being taken. We fear the editor is very much mistaken. The climate and inhabitants of Ceylon so closely resemble those of South India that concession in the former country would be an obvious argument for a similar course in the latter. But, in fact, even in India itself there are places where the restriction is earnestly asked for. See the very strong statements of Government officials, European and Native, in Western India, quoted in the *Intelligencer* of July, 1892. Let us here repeat only one of several:—"Opium-smoking in India is a degrading vice, the mark of a debauchee, and ninety out of every hundred who practise it are degraded and worthless—perhaps criminal—persons. As a rule, an opium-smoking Native of India, of whatever rank of life he is, is vicious, and without any sense of self-respect."—*H. E. M. James, Esq., Commissioner, Northern Division Bombay Presidency.* (Would the most vehement total abstainer in England use such language about the drinkers of alcoholic liquors?) It would rather seem, then, that those districts and populations in North India where opium can be daily consumed with impunity are the exceptions, rather than the rule, taking the world generally. At all events, it is certain that in several other countries, China included, the reverse is the case. Surely these simple facts settle the whole question. According to overwhelming testimony the export of British Indian opium to China is inflicting immense injury

on that country. On the part of those who wish that this export should continue, there is virtually no attempt to deny or disprove the statement just made. But to inflict injury on a country with which we are at peace is a crime. Our export of Indian opium to China is therefore a crime, and if so a huge and hideous crime. How can this be denied? Then what more need be said? If it is a crime it must be discontinued, *no matter what the discontinuance may cost.*

But something is said on the other side. Nothing is indeed said seriously to disprove the criminality of our policy. But much is said to show how much money we shall lose if the crime be discontinued.

Such a question we refuse to argue. Surely the readers of the *Intelligencer* would refuse us forgiveness if we did. If the action is criminal it must be relinquished. That must not be even debated.

But now that this point is settled—settled in principle, as it soon doubtless will be in fact—there arises another. Will God, who governs the nations, suffer us to lose by our tardy repentance? And will the loss be ruinous?

In answering this question let it be first remembered that anyhow the opium revenue is doomed. The Chinese authorities will either prohibit the use of opium, except for medicinal purposes, altogether—God grant that this may be the case—or else they will take adequate steps to displace Indian opium completely by the native Chinese growth. Hence the action now urged on moral grounds will only ante-date by some few years what would ultimately take place to our perpetual and boundless humiliation and disgrace. Secondly, be it borne in mind that we, as a nation, have been persistently committing this sin for many years. It would not be at all out of analogy with Divine procedure if the punishment first comes when the repentance begins. But the repentance will bring with it its own mitigation, its own blessing notwithstanding.

If it is the will of God that Britain should still govern India, and we accept that as the task which He allots to us, He will show us how the expenses of that government may be met in a manner acceptable to Him. The expense must be met either by Britain or by India. It certainly cannot be just, it cannot be acceptable to the God of justice that we should throw the burden upon a third party, China, or any other.

We all feel that to abandon India would be impossible. In other words, we feel that God bids us stay there. Then let us have no doubt that He can enable us to do so without wronging any other country. If it be really true that by no tax on tobacco or on imports, or by no diminution of expenditure, the 4,000,000*l.*, or any part of it, can be raised or saved, without serious injury to the inhabitants of India, then of course the 4,000,000*l.* must be paid by ourselves. And after all what would this annual 4,000,000*l.* be to a country that annually spends 160,000,000*l.* on alcoholic drinks?

The question is now narrowed down to a very simple one. Shall we risk the giving up of 4,000,000*l.*, or say even 5,000,000*l.* annually, or shall we, in order to retain the annual 5,000,000*l.*, hold fast also to a monstrous national crime? We will not for a moment doubt what the answer of the country will be.

C. C. F.

C.M.S. AND THE BOARDS OF MISSIONS.



THE Church of England as a body is certainly waking up a little to the claims of Foreign Missions. Perhaps the first public act which foreshadowed the awakening was the appointment of the Day of Intercession in 1872. Unofficial signs there have been both before and since, such as, to come to recent years, the widespread interest taken in the C.M.S. "February Simultaneous Meetings;" but sometimes there have been humiliating tokens that the grand commission to the whole Church of Christ to evangelize the world is far from receiving its due recognition. We do not remember any discussions in the past thirty years in the Convocations of Canterbury and York upon the greatest of all obligations resting on the Church. Once or twice the Day of Intercession has received a passing notice; once there was a debate on the Eastern Churches and the C.M.S. in Palestine; and the Boards to be presently mentioned have been instituted; but we think that has been all. The London Diocesan Conference, a few years ago, published an interesting report on the contributions of the Diocese to Foreign Missions, and some satisfactory resolutions on the subject were passed. The Central Council then recommended other Diocesan Conferences to do the like, and we think four or five did so. No doubt the most conspicuous and formal Church of England gathering of recent years was the Lambeth Conference of 1888; but we pointed out at the time how entirely the opportunity was missed on that great occasion of publicly setting forth the Church's duty, and calling upon her members generally to rise up and fulfil it.

Meanwhile, the sense of the missionary obligation has undoubtedly been deepening among individual members of the Church; and this is by no means confined to the Evangelical body, although amongst ourselves the advance is very marked. We do not for a moment forget the whole-hearted enthusiasm of our Evangelical fathers and forerunners. None of us have advanced one inch beyond the convictions and the spirit of a Pratt, a Bickersteth, or a Venn; a Charles Hodgson or a George Lea or a George Townshend Fox; to say nothing of missionaries themselves, a Noble, a Ragland, or a French. But knowledge and sympathy and prayer are more widely diffused now. The missionary spirit is not confined to the grey-headed among clergy and laity and ladies. The younger men and women have been aroused, and that to a degree which some of our older friends fail to perceive. And we cannot now measure the zeal of Evangelical Church people in Missions by the funds of C.M.S. To say nothing of the Church of England Zenana Society, which is identical in principles, a host of minor Missions have arisen which are not distinctly Church of England, but which are largely supported by Church people. The same thing has happened in Home Missions. Church people not only support the Church Pastoral Aid Society and the Church of England Scripture Readers' Association, but also the London City Mission, the Ragged School Union, and an immense number of individual Missions like Dr. Barnardo's, Mr. Charrington's, Miss Macpherson's, &c. We are not now discussing how far we should rejoice or

repine at this. We only note the fact, particularly in its relation to our Foreign Missions.

Among Churchmen of other schools a similar tendency is observable. Of course they do not support undenominational work; but they do support, largely and enthusiastically, various small Missions. The most conspicuous instance of this is the Universities' Mission to Central Africa; but there are several others, such as the Japan Mission under Bishop E. Bickersteth, the Cambridge Mission at Delhi, the Oxford Mission at Calcutta, &c. These Missions divert no men, and probably no money, from C.M.S.; but they certainly divert both from S.P.G. Not intentionally, indeed. They have not been founded as rivals to S.P.G., any more than the Missions above alluded to, which are supported by Evangelical people, were founded as rivals to C.M.S. On both sides the smaller enterprises are the natural outcome of increasing interest and zeal.

But our present object is not to dwell upon these voluntary associations, but to discuss another movement of a more official character. Several years ago there were projects for the establishment of a Board or Boards of Missions, the avowed object of which was to absorb the existing Missionary Societies, or at least to control their work. These were, if we remember right, to be allowed a continued existence, and they were to do the hard work of collecting funds; but the funds, when collected, were to be administered by the Board or Boards. In this way, "the Church" was to conduct its own Missions. It was a great mistake—so it was urged—to entrust Missions to Committees: what could Committees know about them? Curiously enough, those who thus argued did not seem to see that, after all, a Board is only a Committee under another name. Well but, it would be rejoined, the Boards will have the Bishops on them *ex officio*. Yes; but so have the great Missionary Committees, S.P.G. and C.M.S. alike.* However, it is scarcely worth while to discuss the details of a scheme which, although put forward, never obtained any serious support. It turned out that S.P.G. had no more notion of being abolished or absorbed than C.M.S. had. In fact, one of the strongest opponents of the project was Prebendary Tucker, the S.P.G. Secretary; and his paper at the Carlisle Church Congress remains to this day the most ruthless exposure of its fallacies. Very likely some would even now like to see the Societies abdicate in favour of a Board; but even if S.P.G. should change its mind, it is absolutely certain that C.M.S. never will.

But after some years had elapsed, the project of a Board of Missions came up again in the Convocation of Canterbury; and this time in a totally different form. No one proposed to touch the Societies, except that the Board was to help them in the general work of spreading a knowledge of Missions, arousing a missionary spirit and recording missionary facts. On this basis a Board was actually

* In both Societies, Vice-Presidents are *ex officio* members of the Committee. A Bishop becomes a V.P. of S.P.G. by election; he becomes a V.P. of C.M.S. by subscribing 10s. 6d., without election. The Bishops rarely attend either Committee: they have not time. In S.P.G. a layman frequently presides; in C.M.S. always.

formed for Canterbury; and a second has since been established for York. The members of the former were nominated by the Archbishop of Canterbury. Among others, the Secretaries of both S.P.G. and C.M.S. were invited, but both declined to serve. In the case of C.M.S. it was not thought right to recognise the new organisation officially; but no objection was made by the Committee to individual members joining if they felt disposed, and our President was one of those who did so. The Secretaries appointed for the Board were Canon Jacob, of Portsea, and General Maclagan. The latter gentleman was the one man who was then on both the C.M.S. and S.P.G. Committees, but to the regret of us all, his health has latterly failed. In the Province of York, the Secretaries are Archdeacon Barber, of Chester, and Archdeacon Long, of Sunderland, formerly one of the C.M.S. Secretaries in Salisbury Square, and for many years past one of our leading friends in the North of England.

Neither of the Boards has yet been much before the public; but the Canterbury one has been collecting information regarding Missions in different parts of the world, with a view to the publication of a series of Reports. We do not think any one of these has yet been published; but we have seen a proof copy of the one on Indian Missions, which has been compiled by Canon Jacob, who was formerly chaplain to the Bishop of Calcutta. We have no hesitation in saying that it is a masterly production, and unquestionably the most complete account of missionary work in India—not Church of England work only, but that of the Nonconformist and American societies also—that exists within the compass of a pamphlet. If the Board undertakes other work like this, and does it as well, it will render real practical service to the missionary cause.

But the Boards have now come forward to do two other things. In the first place they are arranging for a Church of England Missionary Conference on a comprehensive basis. In the second place, they have proposed to hold a Valedictory Service for Church of England missionaries going out to the mission-field.

The proposed General Conference has already been mentioned in our November number (page 869). A large and influential Committee was appointed, three or four months ago, to make the arrangements. This Committee was not confined to members of the Boards; and the C.M.S. Secretaries received an invitation. On consulting the C.M.S. Committee, they were instructed that if they thought well to accept, this action would be with the Committee's approval. Those who were invited did accept, as did also several other C.M.S. men.* The S.P.G. Committee were asked to appoint an official representative, but declined to do so, and none of their Secretaries are on the Conference Committee, though some of their members are serving.

* Among the names on the list are Sir John Keenaway, Bishops Cheetham, Royston, and Speechly; the Deans of Norwich and Windsor; the Revs. W. H. Barlow, T. W. Drury, A. R. Buckland, Canon Girdlestone, Canon Acheson, Prebendary Webb-Peploe, Prebendary Eardley-Wilmot, Revs. R. B. Ransford, B. Baring-Gould, J. Barton, F. E. Wigram; Sir T. F. Buxton, Sir Douglas Fox, General Hutchinson, General Touch, Mr. H. Morris, Mr. S. Gedge, Mr. P. V. Smith, Mr. E. Stock.

It may be well to say over again what we said in November about this Conference :—

“The Church Missionary Society, by its unique position, has the advantage of being both entitled, and able, to take part in two kinds of General Conferences. Being an Evangelical Society, it has the right, and the power, to take a share in a Conference of Evangelical Societies, including those not of the Church of England. Being a Church Society, it has the right, and the power, to join in a Conference limited to Churchmen, but including those not identified with itself. It took, through some of its leading members, an active part in the General Missionary Conference of 1888. Now it takes, in the same indirect way, a part in the General Church of England Conference of 1894. Without C.M.S., the meetings of 1888 would have lost an important, not to say an essential element. Church Missions would have been quite unrepresented, and their work left out in the cold. In like manner, without C.M.S., the proposed meetings of 1894 would ignore the largest foreign missionary work carried on by members of the Church of England, and an inadequate and one-sided view of the subject would be presented to the public. There is now a fair prospect that the missionary principles which are held dear by the members and friends of C.M.S. will be fully and faithfully enunciated on this important occasion.”

The proposal for a Valedictory Service is not yet, at the time of our writing, in a very definite form. Last year the Bishop of Ripon attended the C.M.S. Committee, and laid the project before them. In the *Intelligencer* of March, 1893, the following paragraph occurs, which describes what took place :—

“On February 1st, the Bishop of Ripon was present by appointment at the General Committee, and gave information regarding a proposal to invite the Archbishops of Canterbury and York to make arrangements for an Annual Valedictory Service for outgoing missionaries of the Church of England. In answer to the questions and remarks of various members of Committee who apprehended certain obvious dangers, the Bishop explained that it was not in the least contemplated or desired that the usual valedictory arrangements of the different societies should be affected by the proposal, and he added further that it was not considered expedient to have an administration of the Holy Communion as part of the general service. A short and simple service of prayer with a devotional address was all that the promoters were disposed to recommend, and his object was to ascertain in what light the Committee regarded the proposal, and what suggestions they might wish to make. All were delighted with the Bishop of Ripon's candid and cordial explanations, not least those who had expressed their disinclination to the Society's encouraging the proposal. The Committee passed two Resolutions, the former by a large majority, the latter unanimously.”

The Resolutions were as follows :—

“That this Committee have received with much interest the Bishop of Ripon's statement regarding the proposal that the Archbishops of Canterbury and York should invite the outgoing missionaries of the Church of England to a special commendatory service of a simple character. They heartily thank God for the evidence thus given to a growing recognition in the Church of England of the paramount importance of foreign Missionary enterprise.

“That the Committee in passing the foregoing Resolution understand that the Society does not thereby compromise its independence of action nor take any step in the direction of practical co-operation with other Missionary Societies.”

Nothing more was heard of this proposal until the newspapers, just before Christmas, announced that a joint meeting of the two Boards of Missions had been held, and that a resolution had been adopted requesting the Archbishops to invite outgoing missionaries to attend a Service in Westminster Abbey. This resolution, which was moved

by the Bishop of Rochester, was seconded by Sir John Kennaway, with the object of securing that the invitation, if sent to C.M.S., should be sent, not by the Boards, but by the Archbishops. Some might feel a difficulty in accepting it from the Boards, who would feel no difficulty if it came from the recognised authorities of the Church; and, as the C.M.S. Committee had virtually approved of the project as submitted last year by the Bishop of Ripon, it seemed to the President desirable that it should be carried out, if at all, in the most acceptable way. That is how the matter stands at present.

Now, how should we view this Church movement, as we may call it, in connexion with Missions? Is it to be welcomed or regretted, to be deprecated or encouraged?

With all our heart, we wish we could give it an unhesitating welcome. There is, indeed, not a little to thank God for in connexion with it. Our Church of England is in many dangers, from within and from without. Its safety lies in its fulfilling its Divine Master's commands, and especially His great Command to evangelize the world. For centuries it has neglected that command. Now, through the voice of its Chief Pastors, it is beginning to recognise its duty. It will not, by official action, interfere with the various organisations within its borders which have been doing its work; it will recognise and encourage them. How would our Evangelical fathers have rejoiced and praised God at every sign of the Church authorities waking up to perform their grand duty! If that great Protestant champion, Hugh Stowell, in his St. Bride's C.M.S. Sermon half a century ago, could exclaim that the official adhesion of the Archbishops and Bishops as a body to the Society for the first time was "an event to make our hearts leap for joy," and "for which the name of the Lord Jesus was to be devoutly magnified,"—notwithstanding that it had only been secured by an important addition to the Society's Laws,—what would he have thought of the steps taken in our time by the Archbishops, from the appointment of the Day of Intercession onwards, to arouse the Church of England as a body to its solemn obligations?

But there is another side. The Church of England in 1894 is very different from the Church of England in 1842. While, on the one hand, we cannot fail to perceive the enormously increased strength and efficiency of the Church as a Church, insomuch that it is hard now to realise the apathy and neglect of duty which then prevailed almost everywhere outside the small and despised Evangelical section,—we cannot, on the other hand, shut our eyes to the growth of grievous error, of sacerdotalism in both doctrine and Church policy. Moreover, this is accompanied by a great dislike to distinctiveness, on the part of Churchmen whom it would be unfair to call sacerdotalists; and it is in many quarters far from easy to maintain that separateness which is essential to our Evangelical position. The Church Missionary Society is no doubt viewed with appreciation by many who do not belong to it; but they do not like the clear and decided Evangelical lines upon which it works, and, let us add, upon which it is resolved, in the strength of the Lord, always to work. While, therefore, the Society gratefully acknowledges the kindness to it of

many of the Bishops, and above all of the Archbishop of Canterbury, who has again and again proved himself most friendly in ways that are little known to our circle generally, it nevertheless cannot be blind to the fact that the tendency of present Church movements is to ignore solemn and serious differences and to unite parties in an outward but really deceptive unity.

Now, there is absolute agreement among all the Society's best friends upon two points. First, the just independence of the Society must be maintained at all costs. Any attempt from any quarter to alter the position it has held in this respect for over ninety years, would be resisted to the uttermost. Secondly, this independence is not maintained for its own sake, merely that we may have our own way. It is maintained, and will be maintained, because we are determined, God helping us, that in all our Missions the Gospel shall be preached in its simplicity and fulness, in accordance with the Protestant teaching of our Reformed Church.

We believe that many who do not like this our position are quite sensible of its reasonableness. The tendencies of the day, indeed, in regard to Missionary organisations, are far stronger in the direction of individualism, and (to that extent) division, than to amalgamation and absorption. Of course it is still the fashion in some quarters to inveigh against societies and committees, and to urge that "the Church" should undertake her own Missions. But these utterances rarely come from any but theorists with little practical experience. So long as the cry "No Societies" really meant "No C.M.S.," it naturally commanded sympathy in certain quarters. But now, such a cry touches the interests of hundreds who might have been expected to applaud it, but who have become identified with the numerous small societies before alluded to; and its real power is proportionately reduced. That it will always evoke a cheer from a section of Churchmen who know nothing of Missions, we do not doubt; but the more that sensible men face the question, the more will they see that all Church work, at home and abroad, is best done by associations of men in full sympathy with each other and in general agreement as to principles and plans. They will perceive that in a great comprehensive National Church, while men are willing to combine for such common objects as Church Defence and the like, and also to consult together on Church matters of a semi-secular character such as Patronage or Parish Councils, it is inevitable, and really for the best, that sections that differ seriously on spiritual and doctrinal questions should work separately. They will see that a society with distinctive principles which are dear to the hearts of its members arouses an enthusiasm which no neutral organisation is able to create. Some may still try to satisfy their prejudices by calling C.M.S. a "party society," but they will learn to understand that it is so in a good sense and not in a bad sense; that it works happily upon its own lines, assured of God's blessing upon its operations, without attacking other people, or objecting to their also working in their own way.

But at any rate, whatever others may think, there is no difference amongst ourselves. Our minds are made up. In fact, we have not had

to make up our minds. There has never been any question to consider. The determination of the Society to maintain its independence, and to carry on its work of Evangelization upon Evangelical lines stands as it always has done. The two points are fundamental.

In a settled conviction like this there is great strength. In that strength the Society can go calmly and courageously on its way, not forgetting that it has foes, not failing to watch their movements, but yet not afraid of them; not trembling at every apparition, but strong and fearless because it is on the path of duty and firmly believes that the Lord Jehovah is its Protector and its Guide. And because we are strong, we can afford to be just and even generous. We can appreciate whatever is good in the work of others, and we can express that appreciation without fear. The very fact that we judge others fairly, never imputing motives, and never assuming that they are engaged in some insidious plot, will give us the right and the power to criticise frankly, and, when need arises, to oppose firmly. At the same time, we can afford to acknowledge that we are not perfect, and we can be ready to learn from others. For our strength is not the counterfeit strength of the vain boaster,—of such as cry, “We are the people, and wisdom shall die with us,”—but the strength of those who know that the Lord is with them, and calmly trust in Him to be always instructing their ignorance and making His strength perfect in their weakness. This is the attitude of Firmness, Fearlessness, and Faith.

If, therefore, the Society is, through some of its leading members, taking part in the coming General Church of England Missionary Conference, it does so, not because there is no danger in modern Church movements, but because there is danger, and we wish to be ready to meet it. We go there upon the same principle that led men like Canon Hoare, Canon Bardsley, and the present Bishop of Liverpool when Canon Ryle, to take their stand upon the platform of the Church Congress. The Conference will take place in May next. There is no doubt whatever that, in any circumstances, it will have great influence upon the Church generally, and upon considerable sections of our own constituency. The Society which has done most to save the Church of England from the reproach of neglecting the Heathen World is entitled to its full representation in such a Conference; and that representation it will now have.

With regard to the proposed Valedictory Service, it should be observed that it will in no way supersede our own regular gatherings. Our Communion Service at St. Bride's, our great Meeting in Exeter Hall, and our formal leave-takings in the Committee-room, will go on exactly as before. But if the Archbishop holds a Service for Church of England missionaries generally, he could of course not omit to invite those of C.M.S., nor could we wish him to do so. When the Church, through its Chief Pastors, for the first time in its history, recognises officially those who will be its messengers to the Heathen, it rightly includes them all.

One word to any friends who may still think that the Committee should have adopted a different attitude; that a great Church of

England Missionary Conference should be held without C.M.S. being represented; that an invitation from the Archbishop to a service of praise and prayer should be declined. A reminiscence of twenty years ago is very much to the point. There were not a few C.M.S. friends who thought it a grave mistake of the Society to join in the Day of Intercession. That Day was originally suggested by the S.P.G.: how could C.M.S. have anything to do with it? We remember a beloved and honoured clergyman, one of the ablest advocates the Society ever had, saying that the acceptance of that invitation was the signal for the Society's gradual downfall. "At all events," was the reply, "it was done by Henry Venn." "Yes," rejoined our friend, "but he was in his dotage then." He went on to predict that the true friends of the Society would drop off, the funds would fail, and we should be either extinguished or absorbed. What the actual result has been our Editorial Notes last month showed. The Church Missionary Society has gone forward in a way that then would have seemed absolutely impossible. We have doubled our missionary force. We have extended our work in all parts of the world. And our average income to-day is over 100,000*l.* a year more than it was when the Day of Intercession was established.

For Divine guidance in all the difficult matters continually coming before them, the Committee do need the prayers of their friends. And the chief prayer should be that they may be shown clearly what course upon any question is *right*, and may ever have grace to do *that*. God grant that the fear of man may never influence the Church Missionary Society. No doubt the views, the feelings, the prejudices if you will, of true and devoted supporters on one side or the other of any controversy ought to receive the fullest consideration. No doubt, also, the wishes of the heads of the Church ought to be respectfully regarded. But the Society's motive in any course of action must not be to please the best friends, or the highest authorities. It has been frequently said to us, If you do so and so, you will lose this or that parish; and this has been said from both sides of modern ecclesiastical controversies. But the risk of losing this or that parish, or this or that wealthy contributor, or this or that official patronage, is no sufficient ground either for adopting or for rejecting a certain course of action. The real question is, What course is right? To the Committee of the Church Missionary Society is committed a great and solemn trust, the administration of a great work for the Kingdom of Christ. It is for them to give respectful attention to representations from any side of any question; then to lay all before the Lord in humble and earnest supplication for His guidance; then to consider the whole matter, not doubting that He will direct the judgment and discrimination He has given them to a right decision; and then to go forward calmly, courageously, thankfully, unmoved by the questionings of friends on one side or the other, true and honoured though they be. This is the course of Firmness, Fearlessness, and Faith. This is the course which has received in the past, and will receive in the future, the blessing of the Lord Almighty.

EDITOR.

A CONTROVERSY WITH MOHAMMEDANS.

By H. MARTYN CLARK, M.D.



SEVEN miles almost due east of Amritsar, by the side of the grand trunk road from Peshawur to Calcutta, we come to the ancient city of Jandiala. One of the very few strongholds of the Jains in the Punjab, the preponderating element in society is distinctly and bigotedly Jaina and Hindu. The Mohammedans of the place are, as a whole, poor, uneducated, and low in the social scale. Nevertheless, amongst them a teacher of an extremely elementary written character, yeclpet "lundé," in which Hindus keep their books, and a beardless youth of about seventeen, who had been for some time an inquirer, and even a candidate for baptism, were so impressed with the manifold activities of the Christians that they were impelled to do battle for the faith of Islam. So the Panda (as the teacher aforesaid is termed) and the youth (his ally) girded on the armour of jibes and sneers, misrepresentation and abuse, and did valiantly for Mohammed, as they thought, by annoying the Christians on every hand and in every way. A great point was periodically to ask Rs. 200 or so from the Christians, on the plea that they were commanded to give to those that asked of them. For a while their puerilities were unheeded, but to such lengths did they go that at last it was felt we really must take some notice of them; and, after due consultation, it was thought that the best way of silencing them—and, what was more important, doing a real piece of good work besides—would be to hold a public disputation on the points at issue between Christians and Mohammedans. After full discussion of the matter with the Church at Jandiala, and on their behalf, I sent a letter to the Panda, in which I invited him to arrange for a public assembly for discussion of his religion and ours. The challenge set forth the facts of the case—that, of late, the Mohammedans of Jandiala had shown a great desire to dispute with Christians; that, while they had much to ask us, there were many things in Islam concerning which we, too, wished to inquire, and the best way would be to have a discussion, and so settle our differences; and the challenge went on to say, "Inasmuch as thou art deemed a valiant man amongst the Mohammedans of Jandiala, come, thou, into the field, or choose thee a champion from wherever thou wilt from the number of the learned of thy faith, and commit him unto thy cause." We pointed out that the spirit of the discussion should be, at all costs, to ascertain the truth of God, so that we might follow it for our souls' good. The challenge concluded thus, in true Oriental style: "And if neither thou nor thy co-religionists can venture to meet us to the face, then do ye cease, wherever ye shall meet with Christians proclaiming the Gospel, from vain babblings and foolish objections, and be careful no more to 'trot the horse of conversation in the fields of talk.'"

The gauntlet thrown down produced the greatest consternation. The Mohammedans were aghast. What could they do?—and yet something must be done. They addressed themselves to various Societies for the Aid of Islam, and bestirred themselves to find a champion, but none appeared. Three weeks went by, the wager of battle still lay unaccepted. Jandiala Mohammedans were in dire straits, when, to their intense relief, they found a defender in a certain Mirza Ghulam Ahmed of Qadian. This man is a somewhat remarkable personage, and one of great interest to the missionary, for he is one of the signs of the times in India. As the sprouting fungus shows the decaying stem, so do he and his like show the steady decadence of the tree of Islam. Mohammedanism in India is no longer what it was; an immense change is being brought about. It can no longer withstand the assaults of

its assailants on the old base. This is a heaving, stirring age in matters spiritual, and the changes wrought by it are very marked in Islam in India. A noteworthy thing is that the old orthodox Mohammedanism is now receiving its deepest wounds at the hands of Mohammedans so called. They desire to adapt it to present circumstances, forgetting that to adapt is to destroy.

Ghulam Ahmed is of Moghul descent. For years he was a Government servant. He has now set up as a religious leader, nay, as a prophet; and, as far as worldly gear goes, he has made it a profitable calling. He is deeply imbued with the rationalistic principles of Sir Syud Ahmed of Aligarh. The Mohammedan world lies in darkness, according to Ghulam Ahmed, and to him alone is now divine inspiration and illumination granted, that he may know what the hidden meaning of the Quran is. He is the prophet Ahmed, who was to come. All this is, of course, rank heresy from the Mohammedan point of view, even as it is nonsense from that of the Christian; but his greatest heresy is that, contrary to all Mohammedan teaching, he denies the miraculous birth of our Lord, and affirms that He died—nay, that he himself has in him the Spirit of Christ, and is the Christ who, according to Mohammedans, is to come again to establish Islam upon the earth. A very curious and extremely interesting personage is Ghulam Ahmed, in the light of contemporary Mohammedanism. He has his followers and his foes. Islam is fiercely divided concerning him. For his blasphemies and heresies he has been excommunicated from the community of the orthodox, and one of the most curious books of the kind is the collection of deliverances of some seven hundred of the leading moulvies of India on this heretic and his heresies. They call him "Satan—the man of sin—yea, the uncle of the man of sin (Dajjal)—infidel," and so forth, and the unanimous deliverance is: "He is cut off from the faithful; eat not with him, say not prayers with him, assist not at his funeral, and wish him not peace, and may God grant him 'a black face through eternity.'"

Such was the Mohammedan champion. Mohammedans, as a whole, were full of glee. Though a heretic as regards Islam, they held he was perfectly sound in his attitude towards Christianity, and they frankly said: "We have no one his equal for language and eloquence. However much he may differ from us on points of our own faith, he will nobly represent us against Christianity." The general opinion was that we had not a chance against the Mirza, that the result was a foregone conclusion, and the glory which would accrue to Islam would be all the brighter for the hopeless disaster which was to befall the Christian cause.

The next thing was that fourteen disciples of the Mirza, almost all men of education and position, came to me as an embassy from their master. It was a unique experience. We spent some hours together, and framed the rules of debate and adjusted the preliminaries. The controversy was to last two weeks. During the first week the Mohammedans were to have their say, and they chose as their points of attack the Divinity of our Lord and the superiority of the Quran to the Bible. In the following week Christians were to have their innings. We stated our position in the following points:—(1) Unless there be an Atonement for Sin, how can God be just and the Justifier of sinners? (2) Fatalism; (3) Warring for the faith; (4) What proof is there that Mohammed is a prophet of God? and (5) that the Quran is the Word of God?

We chose as our champion Mr. Abdullah Athim, who is amongst the earliest of living converts from Mohammedanism, with whom Mohammedan controversy is a life's study, and who, after many years of honourable service as an Extra Assistant Commissioner under Government, has now retired, and is spending the evening of his days in Amritsar, where he is an honorary worker in connexion with the C.M.S. The choice of place was left to me.

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In the weeks that followed the adjustment of preliminaries and the beginning of the controversy, the subject excited the most extraordinary interest near and far. It was in the air everywhere. In railway carriages, by the well, on highways and byeways, in the quiet village and the crowded town, it was the one absorbing theme of conversation. Gradually it dawned on us that, all unknown, the projected one-day talk at Jandiala had developed into something much more far-reaching and important than we had imagined possible.

In this interval I wrote to the Mirza, and called his attention to the excommunications fulminated against him, and pointed out that with his own private opinions we should have nothing to do; if he came, we should argue with him as a Mohammedan, and on strictly orthodox Mohammedan acceptations of doctrine and life. He replied that he would appear as a Mohammedan, and would confine himself to the ordinary Mohammedan standards as usually accepted.

It was decided that the discussion should be held in Amritsar, and the verandah of my house was judged to be the most suitable place. Admission was by ticket. On the day appointed the verandah was filled in no time by lucky ticket-holders, while the police turned away hundreds not so provided at the compound-gate. For some time a surging mob filled the road in front, very quiet, orderly, and intensely anxious to get in. It was at once evident that the Mohammedans attached immense importance to the controversy.

Each champion was allowed three helpers. The Mirza had as his a moulvie, one of his followers, from Bhopal, another from Behra, and for the third a noted opponent of Christians was fetched all the way from Ludhiana to find out the Scripture texts quoted pro and con, at which he proved himself an expert. Mr. Athim chose as his helpers the Rev. G. L. Thakur Dass, of the American United Presbyterian Mission at Gujranwala (only present part of the time); the Rev. Mr. Abdullah, of the American Presbyterian Mission; and the Rev. Thomas Howell, of the C.M.S., Clarkabad. As helpers from time to time we had the Rev. Ihsan Ullah, C.M.S., Narowal; the Rev. Fattah Muhammad, C.M.S., Fathgarh; and Dr. Mayut Ullah Nasir. The management was in the hands of Mr. F. Lahiz, eldest son of the Rev. Moulvie Imad-uddin. Two converts from the Methodist Episcopal Mission at Bareilly were noticeable, and one of them, by name Jowala Singh, a Native of our own Amritsar district, converted and baptized at Bareilly, did yeoman service as amanuensis.

The disputants sat facing each other in the middle of the verandah, behind them sat their helpers, and then their friends. The Mirza's disciples came from many different places; a number came daily by train from Lahore, Jullundur, and Batala; others had come from Peshawur, on the one hand, and various parts of the N.-W. Provinces on the other. On the Christian side was a goodly array of converts from Mohammedanism, and it was very delightful to see the keen interest and practical help and steady endurance of the younger members of our Punjab Church. Their sound good sense, as well as zeal, augurs brightly for the future.

In addition to the disciples of the Mirza, there was a very large attendance of orthodox Mohammedans, men mostly of affluence and position, and, as such, not usually reached by existing methods of work. Herein lay one delightful feature of the controversy. There they were, influential wealthy men, Government servants and what not—men, as a whole, quite beyond ordinary reach—sitting hour after hour for a couple of weeks, listening most attentively to expositions of Scripture, to the claims of Christ, to the eternal verities of His truth and the falsity of all beside for acceptance with God, salvation, and

life eternal. Had the controversy achieved nothing else, this in itself would have been a great gain.

Another unique feature was that the attack on Islam and the exposition of the truths of Christ were, for the first time in such a discussion, almost exclusively carried out by members of the Punjab Church. Indigenous Christians fought the battle, and this was keenly felt by the Mohammedans. As one of them said, "A cartload of axe-heads was sent to a forest, and the forest said, 'What care I?' But later on it knew it was doomed, when its own branches were lopped off and fitted as hafts to the axe-heads. We are troubled this day because to your axe-heads the branches from our own tree have been fitted."

I was appointed chairman on behalf of the Christians; my Mohammedan *confrère* was the vice-president of the municipality of Sialkot. Two writers on each side took down a verbatim report of the speeches. Exactly at the time appointed the Mirza and his friends were ready, and so the *Jang-i-Mugaidas*, or Holy War, as we had agreed to term the controversy, began. After two starts, ruled out of order, the Mirza at last fairly got under weigh. He opened with an attack on the Incarnation, which he developed in successive days, taking care to include the Atonement, the Divinity, Miracles, Life, and Death of our Lord. He was careful, also, the while, to work in the beauties of the Quran and its immeasurable superiority to the Christian Scriptures. He showed considerable dialectic skill; the attack was fierce and cunning, but it was soon evident that though he had a good command of language, he had little else. We saw that he had been greatly overrated, for his knowledge of Christianity was as elementary as his overweening self-conceit was extraordinary. He was shallow all through. Despite specious sophistries, he by no means made the best of his case. Old objections a thousand times refuted were brought up, and occasionally he was so hard put to it that he talked sheer nonsense; as, for instance, when he insisted that deceit was taught as a Christian duty in the Scriptures because the Apostle Paul had himself said he became all things to all men, if haply he might win some! Of course we had, "Why callest thou Me good?" adduced against the Divinity of our Lord, but the thing on which the Mirza rested this portion of his case was John x. 35. This is a novel argument in my experience of Mohammedans. The inference the Mirza drew was that here our Lord distinctly repudiated all claims to be Divine in any special sense, and only professed to be divine, as others had been before Him, in virtue of His message. The obvious reply was, that if the mere message of the Word of Life entrusted to men gave them such high honour, what should we say of Him who was no mere messenger, but the Word made flesh and abiding amongst men, while in Him dwelt the fulness of the Godhead bodily? For close on two days the battle raged round this text.

I should say that in person the Mirza is of fair complexion, freckled, of middle height, with beard tinged red, in imitation of the beard of Mohammed; and that he has a pair of shifty little eyes, which can only be described as foxy. In the city of Amritsar I can lay my hands on half a dozen foemen fitter for one's steel than he. And he was thoroughly found out; so that while he came with a great prestige, he went away crestfallen.

When our turn came, I must candidly confess our champion did not make the best of our case against Mohammedanism. Despite much advice, or, perhaps, because of it, Mr. Athim, who is a man of philosophical mind, pursued a course of his own not readily appreciated by more ordinary intellects. He dived into deep things and first principles, and passed by the obvious and effective points of attack. It was magnificent, but it was scarcely the type of war required. In the end it was all good—good beyond what we

had expected—yet there was not one of us, perhaps, who did not feel that the good might have been better.

Details of the discussion are not necessary here. The interest constantly increased. The same Mohammedans sat day by day, listening with absorbing attention. The fortune of debate varied daily, but the result steadily shaped itself. Bit by bit objections were met, arguments silenced, the claims of our Lord pressed home; and at the close of the first week the victory was, as it ever must be, to our God and His Christ.

On the final day of this portion of the debate Mr. Athim fell ill, and so the meeting was adjourned; and as he was still incapacitated when we met again, I had to take his place. That day, at eleven o'clock—the hour of closing—drew on, the poor Mirza became so embarrassed that he withdrew from the meeting and performed incantations over water to secure the confusion of my tongue. A great change came over the Mohammedans. They had never doubted that the Christians would be crushed, and that right soon. The result astonished them; boastfulness vanished, and they sat thoughtful and anxious. They had a strong case in attack, and had made nothing of it; they knew how weak their defensive was, and dreaded the attack.

Next week, feeble though our attack on Mohammedanism was, it was quite enough for them. "Oh! that the controversy would end!" seemed to be the cry of their hearts; so anxious were they to close, that they would not hear of extension by another day. During the last hour forty of them sat apart by the wall reading the Quran in parts and offering up prayers for victory, which, by the way, the Mirza did not claim, so upset was he. This slip he remedied in his own fashion; four hours after all was over he had a special revelation to assure him the victory was his. A pretty victory, truly, as people largely observed, which required a special message from heaven to point it out. He left us with a parting prophecy that as surely as he was in the right, Mr. Athim would within fifteen months be plunged into the deepest hell; which prophecy, I may add, has completed the confusion and disgust of all right-thinking Mohammedans.

The discussion closed in unique fashion. A leading Mohammedan gentleman of Amritsar moved a vote of thanks to me for organising the controversy. This was cordially agreed to, and after much mutual hand-shaking and protestations of friendship the audience dispersed.

Some months have now passed, and we are able, in measure, to make a fair estimate of what has been done. There is reason for the greatest thankfulness and praise. We have gained much and lost nothing. The Word of God has been fully preached, and day after day a really remarkable audience has had pressed home on it, in one way and another, that there is none other name than that of Christ given under heaven whereby men may be saved; and the message has had a most respectful hearing. By means of this controversy the message has gone far and wide. An enterprising Mohammedan publisher in Amritsar issued the verbatim reports daily, and it was a sight to see how the papers were bought up. The street in which the press is situated was a mass of heads, waiting for the daily issue. The first edition went like wildfire; a second has now also been exhausted. All over the country these papers have gone, full of the truth of Christ, and so the Gospel has reached many an otherwise difficult nook. The Mohammedans are further astonished and depressed. Let one example suffice for the many. In Ajnala there is a Syud, a noted opponent of Christianity in his part of the country. When he heard of the controversy he was jubilant. "God has delivered them into our hands; the jackals (i.e. Christians) are venturing out of their holes; now shall we destroy them." He had all the reports sent him as soon as they

came out. As day after day went by, he became more and more silent and depressed; and when he read the last paper he flung it down and said of the Mirza, "Fool! fool!" He has had none of his old opposition left in him since.

Another notable gain is that a great impetus has been given to inquiry. Discussions have sprung up on every side like mushrooms. For some time, never a week passed without challenges being sent me. Men are questioning, thinking, inquiring; almost daily proofs kept coming to hand of the effect the discussion had had in this way. In my own experience, men who never thought of these things before are thinking now. Cheering testimony comes to hand from the Rev. W. Thwaites, C.M.S., Peshawur. He tells us that the controversy has excited very keen interest in that city, and as a result, in measure, of it, a remarkable change has occurred; the old deadness and indifference has been replaced by fierce opposition. Instead of being severely let alone, he and his workers now find themselves surrounded by masses of keenly hostile people. The numbers vary, not so the opposition. Sometimes they are pelted as they preach with shreds of melons and so forth, and usually they are called "pig" and "devil," whereat they greatly rejoice.

Then again, the fruits of the Spirit of Christ in His followers have been abundantly manifested, and the Mohammedans present have realised and admitted the difference between us and them. They fought for victory; we, as we told them, had no thought of either victory or defeat: our one desire was that the glory of God should be made evident. Mr. Athin's words have been good, but better far have been his unflinching Christian humility, patience, gentleness, and forbearance. His practical Christianity produced a grand impression. On one occasion, after an irritating and insulting piece of bluster on the Mirza's part, Mr. Athin's kindly Christian dignity and meekness won all hearts. "*Allah ho Allah* (God He is God). Wonderful people are you Christians. Had this been a discussion between Mohammedans, long ere now we should have been tearing each other's throats. You invite us to your house, arrange for our comfort, and, with unflinching courtesy, listen to all we have to say against your faith! Wonderful!" was what was said to me in effect over and over again. Said another Mohammedan: "I never enjoyed a controversy so much. After all, God alone knows His own truth best. But you Christians are men." The Mirza himself, in a speech delivered to some of his admirers after the controversy was over, gave us high praise: "They honoured me, and were never wroth, even when my words were irritating. It is the only discussion I have had in which I have not been insulted." In good sooth he may well say so. He has not been happy in his experiences of discussions with his co-religionists. He has had a number, and there has been a sort of sameness about them all. Chased out of one mosque, and in dire straits how to save life and limb; assaulted in another; mobbed in a third; almost always under police protection—our Holy War struck him as a pleasant contrast, and one which has had its effect far and wide. It has, I think, been realised that Christians seek truth and are not afraid of it, and are willing to hear it at all costs. A great moral result and victory this.

Last but not least, we who have been engaged in the controversy have obtained experience and definite blessing. The early prayer-meeting every day was a time of refreshing to us. The hearts of our younger Christians have been established in the faith and greatly comforted. They have learned that Christians have no cause for fear, despite anything the enemies of Christ can do, for the foundation of God standeth sure. They have looked their opponents fairly in the face, have heard all they had to say; they are the stronger this day for it all, and have their feet in a larger room. A bright young

Mohammedan lad, a candidate for baptism, was one of the audience. He had been waiting for baptism for some time when the controversy was arranged. He sat through it all, and at the close was more desirous of baptism than before. "It is good. I heard beforehand all they could say. I believe more intelligently than formerly that Christ is my Lord." He has been baptized, and so far we have had nothing but joy in him.

The Mirza will not be in a hurry to be again the champion of Islam against Christians. As for the Mohammedans of Jandiala who set the ball a-rolling, they are completely disorganised, and have quite effaced themselves as regards further controversy. The horse of talk gallops no more in the fields of conversation, but instead, in one quarter, as I learn, there are signs of hopeful inquiry.

During the first portion of the discussion a somewhat amusing incident occurred. As a proof of the divine nature of Mohammedanism and the Quran, the Mirza offered to work miracles. He challenged us, if we were indeed followers of the truth, to do no less. "Let God decide the controversy between us," said he, "by a manifestation of His power through whichever of us is indeed a follower of His truth." This raised the question of miracles. The Mirza's sophistries were answered at every point, and the teaching of the Old Testament and the commands and cautions of our Lord concerning false prophets and lying signs and wonders were fully expounded. He was discomfited when we showed him that the truth of a doctrine now depended neither in miracle, nor sign, nor wonder, but on its conformity to the revealed will of God; so that even an angel from heaven was to be held accursed were he to preach any other Gospel than that given by God. The statement which seemed to have most weight with the Mohammedans was that if the Mirza was correct in his contention, the sorcerers before Pharaoh, up to a certain point, were to be looked upon as as much accredited messengers of God as was Moses. The Mirza, however, referred so often and in so many ways to the miracles he was prepared to do, that at last we thought it would be well to answer the fool according to his folly. We found a man whose leg had been amputated, another who is dumb, and one who is totally blind. These three were kept in reserve, and at the proper time produced in the assembly. We said, "Mirza Sahib, if you really care to perform a miracle, we have no objection to witness it. Cure whichever of these afflicted beings you like—or cure them all. Or tell us what sort of a case you want and we will get it for you"—in fact, we made him welcome to the whole resources of the Amritsar Medical Mission in this particular, and the more so that the controversy was organised and carried on in connexion with this special work. The whole scene was dramatic in the extreme, and the effect indescribable in the assembly and in the city, where the news of the Christian's reply to the Mirza's offers, and his lamentable failure, rapidly spread. The Mirza, though ashamed and confounded, made a gallant fight. He retorted by telling us to cure them ourselves, in conformity with Mark xvi. 17-18; but the three incurables continually present were too much for him. He could not rally, and at the close he and his followers went off much depressed to the city, where he soon found his prestige very seriously impaired.

Another incident which took place during the days of the discussion was of such extreme interest that, though in no way connected with it, I cannot refrain from giving a brief sketch of it. The Mirza is a heretic. The vast majority of Mohammedans are ranked against him. Though he has made great stir, his actual followers are extremely few, nevertheless the dispute between them (or rather the Mirza) and the orthodox has been long and exceedingly acrimonious. Things have come to such a pass that both parties

finally resolved to resort to a *mubahilla*. In this each party states its position, commends its cause to God, appeals to Him as against its adversary, and prays that the most withering curses may blast whichever of the parties is in the wrong. It is this imprecation of Divine vengeance which is more particularly technically termed *mubahilla*. This extraordinary ceremony, though well known, has, it is said, been but once practised in the whole history of Islam. That was by Mohammed himself, who on a certain occasion resorted to it as the final appeal between himself and certain of the Jewish unbelievers in his prophetic claims. Now were we to see in Amritsar a thing unknown since the early days of Islam? The representative of the orthodox against the Mirza is an Afghan moulvie from the city of Ghazni. Preliminaries had been settled and the date fixed some time beforehand, and when it was seen that the date fell during the controversy, the Ghaznavi moulvie at once wrote to delay the *mubahilla*. "Heretic though thou be," wrote he to the Mirza, "thou art fighting the battles of the Lord against the enemies of Islam and of our holy prophet, on whom be the peace of God, and I would not do aught to weaken or distress thee in the fight." The Mirza, however, elected to abide by the arrangements made, so on a certain afternoon, having finished the morning's discussion with us, he prepared for his other opponents. The Mohammedan population of Amritsar, and of many another place, was in wild ferment. Outside the city there is a huge enclosure, where prayers are offered up on the festival of the *Eed* at the close of the month of fasting. This *Eedgah*, as it is termed, which is capable of holding many thousands of people, was the rendezvous. Thither I went at the time appointed, in company with the Rev. Thomas Howell and the Rev. Ihsan Ullah. A vast concourse had assembled, and yet a steady stream of people kept pouring out of the city gate and down the road into the *Eedgah*. It was an extraordinary crowd. Every sort, shape, size, and type of Mohammedan was there; and except ourselves and a superintendent of police, the crowd was Mohammedan to a man. Very gay it looked in every colour and shape of turban and garment; but there the gaiety ended. Though the people talked freely, a solemn, thoughtful look was over them all. The interest centred itself round the top of the *Eedgah*: here the Mirza and the Ghaznavi Moulvie, each with about forty followers, sat on opposite sides, solemn, silent, sad. As we moved about, we had many a conversation concerning the ceremony about to take place, and overheard many another. Some time was spent in mediation, but as the Mirza was obdurate, and would retract nothing of his heterodoxy, the *mubahilla* commenced. After solemn prayer and a sermon the parties were ready. One last effort at pacification was made; it failed, and the two factions sat glaring at each other. A great silence fell on that vast assemblage, though from the hatred and passion evident on their faces one could realise something of the volcano pent up within, and could quite understand that the Mirza's best friends at that moment were to be found in the strong body of police posted about the *Eedgah*. Then at the command of one of the honorary magistrates of Amritsar, a Mohammedan, the parties approached each other. The Ghazni Moulvie delivered a solemn form of imprecation to the magistrate, who handed it to the Mirza. He looked it over, then read it out in a loud voice: "I follow the truth, but, O God, if I am a liar, infidel, faithless, as this man avers, may I—" and then followed a series of imprecations and curses, too horrible to transcribe. As the Mirza read out the curses, a heartrending wail burst from his friends; they covered their faces and sobbed aloud. It was a weird sight, this company of forty strong men, under agony of grief, while the rest of that great congregation stood by, every nerve strained to the utmost. Three

times the Mirza read the appeal to heaven, while his friends wept and wailed. The paper was then handed back by the magistrate to the Ghazni Moulvie, who read: "I follow the truth. This man, Ghulam Ahmed, of Qadian, is an enemy of the truth of God, a liar, deceiver, faithless: let Thy curses be on him, and if I be wrong then may I—"and he repeated the imprecations and curses which the Mirza had read, making the necessary changes. His friends did not weep. He read the declaration three times, and at the close of each time the people shouted "Amen," as they had also done in the case of the Mirza. The parties then resumed their original places, and the *mubahilla* entered on its last stage. The rival factions gave themselves up to "prayer," which consisted of the most horrible imprecations on each other. I was standing by the Ghaznavis; I heard them pray with almost incredible intensity of feeling: "Lord, may this man not go hence. Change him into a bear, and a monkey. Blacken his face, destroy him, destroy him. May that happen to him which in Thy most terrible wrath has never yet happened to the vilest of sinners"—and so on. The Mirza and his friends were meanwhile not idle; they in turn continued to bann the Ghaznavis root and branch. The scene was intensely interesting, yet withal most painful. It was a striking exemplification of the spirit of Islam, and in keeping with the practice of its apostle.

Herein lies a great difference between Christianity and Islam. Every crime committed in the history of Mohammedanism has had its counterpart in that of Christianity. What is there that Mohammedans have done which Christians, so called, have not done, and sometimes so done as to outdo Mohammedans? But the greatest protest against the evil deeds of professing Christianity is the life of Christ. The precepts and example of the Son of God form the standard to which every reformer can appeal. The greatest justification, on the other hand, a Mohammedan has for his sins is the life and the teaching of Mohammed. Polygamy, slavery, whatever it be, is inculcated by the "prophet" alike by precept and practice. To attempt any reform is directly to attack the character of the prophet himself, and that is why the hope of mankind lies, not in the reform of Islam, but in the total extirpation of that sore cancer which afflicts humanity. No religion can rise higher than its fountain-head; that is why Mohammedanism is but a reflex of the rude virtues and crude vices of Mohammed, and is an evil, and must always be an evil. The Mohammedans cursed each other, and why should they not? We thought of the bull *In Cœna Domini* of the Papists, and the curses so-called Christians have bestowed on each other, and of Him who has said, "Bless, and curse not."

The cursing lasted about an hour. As we walked about we heard endless conversations. The actual parties to the *mubahilla* were the two champions and their immediate friends. It was evident, from what one heard, that the people present were mainly the orthodox. Here are samples of the conversations:—

"Sly dog, that Mirza? did you see how well he arranged things for effect? Wasn't it ridiculous to see how his friends pretended to weep?"

Another group: "Ah! was it not heartrending to see the tears trickling between the fingers of the Mirza's friends?"

"*Allah ho Akbar*—God is great; now the heretic will get his deserts."

"No heretic, he; see how he is fighting the Christians," and so on.

While the cursings and conversations were in full force another moulvie mounted the pulpit and began to preach against the heresies of the Mirza. As I was wandering about in the crowd a Mohammedan touched my arm. He was a respectable man of about thirty-five. "I want to speak to you," said he. "Say on," was my answer. "You are a Christian, you are con-

ducting the controversy with the Mirza in the name of God; will you answer truly?" "I will." "What do you think of Mohammed and of the Quran?" "Neither are from God, nor is there any hope or help for man in them. In Christ alone is the salvation of sinners." He listened most attentively, then said, "As you will answer to God, in His name, hast thou answered truly, and from thy heart, with nothing of falsity or ulterior purpose—is this thing the truth of God?" "It is." He looked at me as if he would read my innermost soul, then said, "I wanted to know," and before I could realise that he was going he was lost in the crowd. He was no idle questioner, his face and manner were of one much in earnest, whatever his purpose might be.

The Mirza wanted to have a *mubahilla* with us, but we told him that while the children of darkness might curse each other, we followed the Prince of Peace, and we were commanded to bless and curse not. Our prayer for him and his friends was that they might obtain eternal life—that is, know the only true and wise God, and Jesus Christ His Son, whom He had sent.

It is interesting to add that, as a result of the controversy, the Rev. Moulvie Imaduddin has produced a book of a very remarkable character. It will produce a great sensation, and cannot fail to mark an epoch in Mohammedan controversy.

On the last day of the discussion, through the kindness of the Rev. T. R. Wade, I was enabled to offer books on Christianity and Mohammedanism to any who would read them. There was a large number of applicants, but the Mirza ordered his disciples to withdraw theirs, and cajoled the orthodox into doing the same. A number of copies have, however, since been privately obtained from us by some of the applicants.

Under the title of "The Holy War," we have published the controversy. The Mohammedan publication is better got up than ours, which has in it a number of typographical errors. Both publications consist of the verbatim reports of the speeches and daily minutes, and nothing else. Our version gives the Scripture passages referred to at length.

A number of our missionary brethren were definitely opposed to any such controversy as this. Some thought it would only lead to disorder, and stir up strife, while at least one other was distinctly of opinion that inasmuch as the Mirza claimed to be Christ, we should deal with him as with false Christs. To us in the Medical Mission it appeared that the man was of the number of those "whose mouths must be stopped;" and on taking a broad view of the field we were convinced that whatever we might think of him personally, in the interests of the cause in general, we could not afford to be neglectful of him. We felt further that whatever the results might be to the Mirza himself, through him we should have access to a very large audience. These anticipations have been realised beyond our expectations. There was nothing of disorder or strife. In India, if plans are carefully thought out and executed, there need never be. The labour has been very great, and what the mere physical strain has been will be understood by those who know the Punjab, when I say the meetings were held in May, in an open verandah, from 6—11 a.m., for a fortnight. Now that the controversy is over we see that we were rightly guided, and that it has been well worth all the effort. The pecuniary expense could not fail to be considerable, and I heartily thank the friends at home who through General Hutchinson, promptly and most generously enabled us to meet all charges.

We have by no means seen the last of the "Holy War." Its harvest has yet to be garnered, for assuredly God's seed will in God's time and in God's way be found unto God's harvest.

BISHOP RIDLEY'S CHARGE.

Delivered at the opening of the First Diocesan Conference at Metlakahtla, August 16th, 1893.



BELOVED brethren in the Lord, this first Diocesan Conference marks a stage of organised Church life reaching forward to new responsibilities. Our annual Church Missionary Conferences have been times of refreshing, and will continue; but there must have been a general consciousness that we lacked something which this larger assembly promises to supply, if I may judge by the prompt and unanimous response to meet on a wider platform than we have hitherto occupied. I welcome you with great gladness of heart, and believe our gathering together will be signalised by advancing spiritual power. Of this our need is constant, and it will be our wisdom to neglect no means likely to promote it.

Those of us who have been longest in the work have had ample opportunities of learning how graciously God has helped those whom He set in solitary places; how He comforted and befriended us in the thorny wilderness of heathendom; how He overruled the sad consequences of human wilfulness and misguided ambition; how He shed forth His Spirit as soon as the hindrances to extension were wonderfully taken out of the way, and we obeyed the night signal from the fiery pillar to go forward. We must remember these years of the right hand of the Most High, and, deriving courage from them, continue to seek out the lost and benighted; to bring them, by God's grace, into the fold of Christ, and lead them in the green pastures of His Word and Sacraments. It must be our ambition never to rest until we have won for Christ, by the attraction of His Cross, every tribe, and consecrated each tongue by translating into it the infallible Scriptures, beginning with the Holy Gospels. This is our sword for which we have no scabbard, a spiritual weapon well proved among us in battle to be as sharp as in ancient days when it put to flight the armies of the alien. We are working out no problem—Christ did that for us when, by His death and resurrection, He overcame the world. We are His witnesses. God's providence has graciously given to His Church, in these days of conflict, both the testimony of modern Missions and the silent witness of ancient monuments.

But we are ministers of higher things than evidences, however powerful. We are God's ambassadors sent purposely to testify to His claim on every soul in this land; to His right by purchase through the ransom given by His incarnate Son, our Divine Lord. We are here to invite all men, of whatever nationality, to accept Jesus Christ as the only Saviour of sinners; to help them by word and example to come to Him, to trust in Him, to follow Him to the end. This is a most blessed vocation to him who intelligently realises it. Never, never should we rest content without so doing. Only let this be unfelt, or hidden by anything, and we become enfeebled; our enthusiasm then decays, the honour of the service is undervalued, the sense of comradeship is lost, the alert Enemy of souls takes heart, and the soldier may even contemplate desertion.

My brethren, I thank God for uniting us in one company under our glorious Captain in this tremendous war. Your faithfulness and devotion have been well tried. My heart has been drawn out towards you in sympathy and affection in all your trials, perplexities, disappointments, and distresses, which must be experienced by the true missionary. I have also rejoiced with you and been cheered by your hopefulness and devotion, your resolution and victories.

Why should I not repeat what I have spoken in private? God's goodness has been manifest to me in clustering round me a band of holy men and women such as I believe cannot be exchanged for a better from sea to sea.

At first I thought to fully review what I have seen done since I became first Bishop of this vast diocese, fourteen years ago, but this would require more time than can be given to it. Archdeacon Collison, who for more than twenty years has laboured in a truly apostolic spirit, and has done more than any other in first planting Missions in this province, will, at my request, lay before you in some detail, such as only he can give, the manner in which he, as pioneer, proclaimed the Gospel in Alaska, in Queen Charlotte's Islands, and on the head-waters of the Skeena, in the forest depths of the dark interior.

Since 1879 the clergy have increased from three, including myself, to twelve. Now we have also three lady missionaries besides the wives of the clergy, one medical missionary, one European lay schoolmaster, one honorary European lay reader, two Native schoolmistresses, six Native catechists, and an honorary band of summer preachers.

In 1879 the Christians of our communion numbered about 690, settled at Metlakahla and on the Nass. Of these about 690 were led away by Mr. Duncan in 1887 from their homes to Alaska, about seventy miles to the north-west, where they have now lived long enough to realise how grievously they were misguided. Annually the majority of them return, and during the summer at the salmon canneries attend almost exclusively our services, in which some of them happily take part. They also receive the benefit of our Medical Mission; send their children to our day-schools, where alone they ever have an opportunity of learning to read the Scriptures in their own tongue; and also bring their infants for baptism, because no Sacrament is ministered to them in their unhappy exile. If we deduct these from the 690, one remainder, a small company stigmatised at the time of the schism as the least worthy of the Christian name, will be found to have increased to 1064, or 76 per annum for the whole period; but the increase has been chiefly since the secession. A large number also have, during the last fourteen years, been won for Christ and called to eternal rest. We no longer count them, but those of them with the Lord He still numbers among the living. The number of Native Christians of our communion in this diocese is about 1154, to which, if we add the 600 exiles who were admitted into the fold by our missionaries, we have 1754 as the present visible result of our Church missionary work.

In 1879 the number of unbaptized Indians residing at the stations then occupied was about 760. Of these 400 were at Massett, where then there were no Christians, but now no heathen. Then there were only four stations, including the handful at Aiyansh; now there are eleven in winter and nineteen in summer. At the winter stations there are now 1224 non-Christians, which, together with the 1154 Christians, make 2378 under direct Christian influence. If we add those who at the summer stations come from heathen and other villages, the total number of Christians and non-Christians within the reach of our ministry is at least 2800, besides the Chinese, the Japanese, and the white population, which is ever fluctuating.

It is worthy of remark that, speaking of the white population as a whole who are settled or summer in the diocese, they attend almost exclusively our Church services, if any, though only a few of them have been brought up as Churchmen. At Essington, Kitlaup, and Claxton they have built their own churches, and at Fort Simpson they are about to do the same. This is a spontaneous movement testifying to their appreciation of the ministry of our Church. In each case written appeals were sent to me, and in the case of

Fort Simpson, three times I have been appealed to by whites and Indians during the last four years; but until they showed their intense desire by undertaking to build a church and substantially assist in the maintenance of a clergyman, I declined to seriously consider it. We now occupy this our first station, where the Gospel was first proclaimed in 1858 by our missionary, and where our work continued until 1862 by Mr. Duncan, and afterwards was carried on by teachers superintended from Metlakatla. It is a remarkable fact that when the pioneer Methodist minister, the Rev. Mr. Pollard, first visited the station in 1874, he found the Natives so far advanced there under the instruction of our Native teachers, Samuel Pelham and Matthew Auckland, that within a few days of his arrival, though he was ignorant of the people and their tongue, he baptized about one hundred of them, and so first exhibited to the astonished Natives the spectacle of a divided Christianity. At that time there was not a Mission within five hundred miles of our work along the coast, and many thousands of benighted Heathen out of our reach were awaiting the first sound of the Name that is above every name. They were all passed by unheeded, and the unscriptural work of building on another man's foundation commenced, and rivalries established that have been the greatest hindrance to the establishment of the Kingdom of God.

In our organisation the thing I most lament is the absence of Native clergy. Our staff of Native lay-teachers is not too small. We have young men better equipped with knowledge than some who have been ordained in other parts. Their conduct, too, is irreproachable, but they are yet immature in experience. There are three things combining to cause this lack of Native clergy. The first is, the European clergy have not yet made determined personal efforts in this direction, unless I except the Rev. J. B. McCullagh, who now has a young man under proper training. I see no systematic instruction of catechists at any station. Secondly, the Native Christians, as well as the Heathen, have a strong objection to see Native teachers set over them. The old standard of Native teachers is now impossible, because of the progress of education throughout our common schools. Thirdly, we cannot afford to pay Native Christian teachers nearly as much as they can earn at manual labour.

We are in a transition state. The old order of sending any good and voluble man is extinct. The new has produced young men sufficiently well taught, but as yet they are too young to set over others. They must be led carefully on in the pursuit of knowledge. It is the duty of every missionary in charge of a station to keep his most promising young men under regular instruction during the winter; in evening classes if he cannot assemble them during the day.

My prolonged ill-health has led to the closing of the Preparandi Class under my roof, but something of the kind ought to be resumed. Now that the diocesan work has developed, I cannot as before superintend such a college myself. The actual teaching in class is not the larger part of the labour or responsibility of such an institution. I should like to see some specially qualified clergyman take up this work, and draft off from the Government Industrial School at Metlakatla, after their course there is over, and also from other stations, promising youths for higher education, in the hope of raising up from among them some candidates for ordination. Those who have passed through our own institutions have turned out well almost to a man. No branch of our work has produced more important results. It has shown for the first time the intellectual capacity of the Indian, and has inspired the race with rational self-respect. Moreover, it will probably be seen that if we do not promote this higher education, others may,

and the advantage we have obtained by being earliest in endeavour would pass from our hands.

The soundness of our methods is evidenced by their imitation. We began with girls' training homes a quarter of a century ago; then we instituted boys' boarding-schools; next we established a Medical Mission, with a doctor and thoroughly trained and skilled nurses, and finally a hospital. Step by step this order has been copied, so that our plans have been generally adopted. We rejoice.

There is yet one thing more I should like to see vied with, namely, the use of the printing-press in the vernacular, and teaching the day-scholars to read and write their own language.

Education has been retarded by making English the sole medium of instruction; because until our language is understood by the learner, the teacher, especially if ignorant of the Native tongue, is unable to impart even elementary knowledge. This allows the rising generation to grow up unfortified against the fanaticism into which it is natural for the ignorant to rush. Unless it is discountenanced it may end in frenzy and apostasy.

Great strides have been made in the use of translations. In Zimshian we have two editions of the Book of Common Prayer; one of the four Gospels, besides several small and some ephemeral productions. In Nishga the press is steadily at work by the Natives themselves under the Archdeacon, as well as by the Rev. J. B. McCullagh, whose translations are as useful among the Kitikshans as among the Nishgas. Nor are the Haidas unprovided for. So also the Kwagütls. Here we have four languages consecrated by translations which the younger people are able to read and understand to their souls' health. This is much to rejoice over and be thankful for.

But further advance along this line is desirable, and I shall be glad to see such of our brethren as are linguistically qualified for it devote any leisure they can command to the production of native literature for the church, the school, and the home. Care, however, must be taken to closely follow the same system of phonetics so as to avoid confusion, and to see that translations of the Holy Scriptures be made direct from the original tongues. This is the more necessary because the grammatical construction and the idioms of the Hebrew and Zimshian with its cognate languages have more in common than either has with our own.

Need I say in this connexion how important it is that every missionary, male and female, should industriously study the vernacular, not only so as to pass the usual examination therein, but plod on steadily until he can think as well as speak in it. It is the only vehicle we have for conveying to the Natives exact information on any subject, especially that which makes men wise unto salvation. The importance of this study is not always sufficiently realised. Not only does it make us more able ministers of the New Testament, but by being able to dispense with an interpreter the expense of employing one is avoided, and this is a sacred consideration.

Brethren, do not deem me heartless after this to urge you to give time to reading—I mean not newspapers and serial publications, but works of repute, especially in theology, history, and biography, never neglecting your Greek Testament.

This brings me to a topic that is difficult to handle, yet ought not to be avoided. Unless he is a recluse, or quite ignorant of the trend of modern thought, not one of you can be unaware of the progress of Biblical criticism. We are very much, but not entirely, at the mercy of experts whose judgment is not always equal to their erudition. We are passing, or rather we have passed, away from the calm haven of traditional interpretation and composi-

tion of the books, and are exposed to the surge and recoil of modern research. You sometimes consult me on this subject, and I feel the great responsibility and difficulty of expressing opinions respecting incomplete results that fall short of the nature of conclusions. So far as other more engrossing duties have permitted me, I have watched with almost anxious interest this higher criticism, and have not been unmoved by its disintegrating effects.

Our most conservative scholars are compelled by the accumulated evidence to yield up some of the views commonly held by English commentators early in this century. But it may be allowable to say that if the new light had been theirs, they would have found precisely the same great doctrines in the Bible that they emphasised. I fail to see that any article of the Christian faith has been shaken by the accepted results of Biblical investigation. But new ground may be taken in respect of degrees of divine inspiration; of the dates; of authorship and editing,—yet without any real loss to the devout Christian. Let us possess our souls in patience, for God's Truth can never suffer shipwreck. The Book that has been the Holy Spirit's instrument in building up a living Church in every age, and now in every land, cannot be aught less than divinely inspired, and therefore may be relied on to do for generations to come what it has done for the past. It will last as the world's beacon until the final advent of the Lord shall destroy doubt, close the mission of the Church on earth, and so inspire each faithful heart that there shall be no need of Scripture. Let us work and pray for so glorious a consummation of God's revealed purpose.

In the meantime our duty is to boldly trust to the sharpness of the sword of the Spirit to penetrate the hearts we long to save. Seek to become skilful wielders of it! Press it into your own and upon the consciences of all whom God has commissioned you to labour for, day in, day out, until your last day's work is done, and the reward be yours through the grace of our dear Master.

There is apparent a disposition in some Christians to shift authority from the Bible to the Church, as the former is imagined to yield to the effects of criticism. We may not therefore be surprised to find the same persons holding extremely advanced views of Church authority, and low views of Scriptural authority. Thus infallibility will be by such transferred from the Bible and attributed to the Church. Though the Latin Church is committed to the canon of Holy Scripture which includes ours, she will minimise this, and magnify her monstrous claim to papal infallibility, and thereby attract some weary souls sick of controversy, and longing for any proffered rest from the contest between faith and unbelief. To enter such a hiding-place is not to honour that Divine Man who is the only safe hiding-place from the wind, and the covert from the tempest; it is rather a shrinking from life's battles, evidence of moral and spiritual cowardice, and a shifting on the few a duty imposed by the God of Truth on all who love Him, to contend earnestly for the faith once delivered to the saints. Such yielding will afford no real accession of strength to any Church, though numbers count in mundane affairs. It will leave the high resolve with us, which eventually will be an attraction to men of thought and action, and in the end will conquer the ages for Christ at all costs.

It is most worthy of attention to observe how new bulwarks are being erected by the same spirit of research, working among the relics of the most ancient civilisations, that, when engaged in Biblical criticism, compels a re-survey and the removal of human accretions long cherished as if of supreme authority. Depend upon it, these waves of bold investigation cannot erode the smallest fragment from the words or teaching of those men who spake as

they were borne along by the Holy Spirit, or endanger those souls to whom the Bible is the sacred storehouse of living bread for a perishing world. For my own part I feel that not only is the provision sure, but sweeter than ever, because some would deny it to us after we have long fed on it.

Let nothing, brethren, shake your confidence in the supreme authority of the Bible as our sole rule of faith. You have seen its power over others through your own instrumentality, for what else has smitten down Satan's strongholds, and extended Christ's sway over thousands of souls once steeped in hopeless heathenism? You have felt the same power in your own hearts, and still remain subject to it. What other account can you give of this supernatural working by means of the Bible if its Divine inspiration is called in question? It is enough; let us confidently apply these leaves from the tree of life for the healing of the nations, and never step beyond its shadow if we would find rest for our souls.

We must, beloved brethren, take heed to ourselves. I see more and more clearly that our life must be saintly, and illustrate before it can enforce our teaching. What we say must be reinforced by what we do. A willing self-sacrifice is our quota of work in our Heavenly Father's business. We must be in downright earnest, acquired at the Throne of Grace. Would that we learnt daily before the crucified One to agonize in His spirit for the salvation of souls! This is not impracticable to the missionary in touch with his Master in his daily round of work, and who, as he ought, makes every detail of it a subject of prayer. Professionalism may become a deadly snare to us unless we take constant heed to ourselves by weighing our own inner life as well as our people's conduct in the balance of the sanctuary. But if we so do, we shall adorn our profession and glorify our Lord. It is quite possible to be instruments without continuing to be the subjects of God's grace; to decline in our spiritual life and yet become more jealous of our official character. How much easier it is to rebuke the sins of others than to continually mortify our own; to study the Holy Scriptures for the instruction of others, than to meditate on them for our own growth in grace! We must indeed take heed to ourselves, or the advantage we have in familiar knowledge of the Divine science may lead to irreverence and even contempt of God's Word and work. Our Missions will not continue to prosper unless our hearts are kept lowly, and unselfish, and pure, so as to be meet channels of blessing to others that in its course blesses ourselves.

If I offer further counsel, do not infer from it that I deem it less applicable to myself than to you. We are less under the common restraints of society than are dwellers at home, and therefore must take the more heed to ourselves. Our family life ought to be a pattern we should like to see our people imitate to their advantage in almost everything. The missionary's house is and ought to be open to all, and not only be a school of virtue, but a pattern of thrift and frugality, order and peace. His wife will, as much as she can, set him free from domestic occupation, so that he may be unhindered in his ceaseless care of his flock. She impedes him if only she takes no interest in her husband's spiritual husbandry. What if she murmur and complain! God forbid! But if she is his partner in spiritual work, the machinery moves sweetly and labour is lightened. I am always thankful when, as it sometimes happens, there is difficulty in knowing which is the better missionary.

But the children! It is almost impossible for the parents to find time for teaching them, and there is no suitable school for them in the diocese. I have often wished we could have a boarding-school for missionaries' children and others of a suitable character, so as to set you who are parents free, and yet have opportunities of having your children at home during the holidays.

The climate is as good as England, but we could not provide for instruction in so many subjects as can be in a well-ordered school in the old country. It is, however, worth consideration. Under present circumstances the children are often neglected, so that when the time arrives for sending them to England, they are, for their age, ill-taught and unrestrained, and there is risk of their suffering from it in the later competition and struggle of life. In vain we inculcate habits of obedience and parental solicitude among our flock, if our family life does not illustrate our teaching. Our ministry should be as watchful and tender, as faithful and devoted at home as abroad.

It is twenty-seven years since I entered upon my foreign missionary work, and during that period it would be wonderful if I had never observed occasional bickerings among brethren. A tropical climate and congested liver partly excuse the tiffs and tempers that ruffle the surface. I once heard a grave senior, now a Bishop, say in Calcutta, in a serio-comic tone, that "all missionaries were mad, and the best were the maddest." Festus would partly agree with him. St. Paul loved the son of consolation, but seemed to work with less friction with Silvanus, yet we can scarcely imagine either saying of the other that he was crotchety and eccentric, meaning more than he expressed. Euodias and Syntyche were, I fancy, uncommonly valuable workers, but hardly relished the second verse of the fourth chapter of the Epistle to the Philippians. I attribute the delightful harmony among ourselves to the temperate and invigorating climate, and should say that it would be inexcusable were it not so. As our staff increases, the probability grows of seeing incompatibility of temper and constitution test brotherly love and forbearance. To be forewarned is to be forearmed. Infirmary is common to all, but beyond personal regard there is, or ought to be, among missionary men and women a code of honour which, if only for the work's sake, should guard our lips when tempted to disparage one another. He who would do so outside our fraternity is unworthy of his order. Ours is a holy unity that should have its *esprit de corps*. We all know that the most useful may not always be combined with the most charming qualities. The most honoured of God is not the most popular; nor is worth measured by urbanity. Eccentricity is not a heavenly grace, far from it, but it is often combined with many excellent gifts of heart and mind. We shall not always see eye to eye, but besides wearing spectacles focussed by charity, we ought to be modest enough to think others may be wiser and better than ourselves.

The right management of time demands our serious attention. Sometimes we cannot help it when Indians persist in long preambles before they come to the gist of their story. It would be foolish to expect them to be punctual or careful of time, but by tact and by degrees we can, without offence, lead them to see that we value it and grudge its waste in aimless talk. The tendency is to fall into desultory habits and so give ourselves up to the multifarious calls on our time as to secure none for study and too little for spiritual retirement. In the end it will force from us the reproach, "My leanness, my leanness"!

We must also bear in mind that in living among uncultured races we lose the benefit of finding our level among our peers, and so encounter the danger of becoming self-opinionated and tyrannical. Where we have to be leaders in temporal as well as spiritual affairs, and can appeal to no other tribunal than our own judgment, we must watch against becoming a law unto ourselves; against setting expediency above principle; and, because of our great breadth of culture compared with the Natives, against starving our own minds by neglecting study, because our schoolboy stock of knowledge is enough to make us tower above them.

It is never safe for any missionary to undertake secular responsibilities in

any kind of business enterprise. I have grieved to see spiritual enthusiasm decay as excellent men and women became so involved, but I am not aware that this applies to any of you present. Do not envy the business and speculative energy of those missionaries who do not belong to us. A money-making missionary is a scandal. Treasure in heaven pays best in heart peace and progressive work.

In matters pertaining to discipline we have before conferred and agreed.

The question of marriage and divorce often distresses us; but it is safest to always keep Scriptural principles before us in dealing with cases that call out our sympathy because of the incidental hardship accompanying duty.

As to morals, make great use of the law. Rivet the Ten Commandments into the people's memory, and pour in the Gospel to give them living force. Rather a smaller number of catechumens and communicants than long rolls of unworthy ones. When an adult is fit for baptism, he is fit for confirmation. It is, however, quite possible to fix too high a standard.

Respecting the instruction of the newly baptized, I would have you persistent. It is not enough to make Christians by baptism and stop there. Remember what our blessed Lord said about compassing sea and land to make one proselyte! Use every endeavour to lead your converts gently on from stage to stage in sound Christian knowledge.

You will find that the Book of Common Prayer is a most important auxiliary to the Bible and the best manual of instruction. I always conduct my teaching of catechumens on the lines of the Apostles' Creed, and make each article an answer in the learner's mouth to the question, "What do you believe about this and that?" This lays a solid foundation, a stronger than which I have no experience of.

You cannot devote too much attention to the young. Herein lies the future of the Church. Make your schools attractive nurseries by diligently working in them some hours of every school day. Your presence or mere superintendence is not enough. He who leaves it chiefly to the Native assistant fails in his plain duty, which condition will be obvious by the backwardness of his station compared with others.

Brethren, I know well your difficulties from my own wide and varied experience. I have felt like burdens: the drudgery of the elementary teaching which we cannot leave to others; the weary listening to the Indian's oft-told tale of woe that he must repeat in detail to lighten his heart; the general lack of gratitude in those whom we benefit in trying to heal their sicknesses of soul and body; the great loneliness; the dull sense of helplessness in the endeavour to help those who most require it, but baffle all our plans by their indifference or wilfulness; and the disappointments, after patient striving by prayer and exhortation, when the hope of seeing them yield to the Spirit's influence fades quite away; though for my own part I hope to the end. It is only the hireling who is callous to such soul travail as this, and such I do not reckon among you. The more you strive in loving labour, the keener the associated pain of occasional disappointment.

What is this but filling up that which is behind of the afflictions of Christ in your flesh for His Body's sake which is the Church? After all they are but light afflictions that work for us a far more exceeding and eternal weight of glory. Think of our brethren in hot climates who begin their daily work in weariness; of those among Mohammedans who so generally baffle all efforts to Christianise them; of the difficulties of sapping false old faiths buttressed by time-honoured systems of philosophy! Well do I remember how I used to rejoice over the advance of the Gospel in this vast Dominion of Canada when

I was working in a deadly climate among the obdurate Moslem. There is a long row of missionaries' graves in the Peshawur cemetery: during the same period not one has been called to his eternal rest in this Mission of about equal standing as to date of establishment. I suppose in all the great circle of C.M.S. Missions not one has an equally good climate. Railroads and steamships have brought us within twenty days' travel of home, and the telegraph within four days. Our lot in many respects is enviable. We have a goodly heritage. Let us be cheerful and thankful, so that the impetus of gratitude for past mercies may, by God's grace, carry us triumphantly through all the impediments that He enables us to overcome. Few missionaries have been permitted to gather into the Church so many converts as those among the Indians of Canada. It is quite possible to undervalue the soul that is quickly won, and to envy those brethren who are bearing the burden and heat of the day in great oriental cities, or in such popular Missions as those in Equatorial Africa.

My brethren, give no place to such symptoms of discontent, but rather realise the invigorating truth that the steps of a good man are ordered by the Lord, and He delighteth in His way. His favour has outstripped our best efforts; His wisdom has overruled our mistakes; His patience has borne with our slowness of heart and hands; He has compensated us far beyond all our deservings. Now His footsteps are at the door and the end is near. Let our life's fixed endeavour, and finally His own gift of a starry crown, be an answer from each of us when 'tis asked, "Where is the flock that was given thee, thy beautiful flock?" Now we will take sweet counsel together, looking to the blessed Spirit to direct our thoughts, and to so open our lips that our mouths may show forth His praise; to whom with the Father and Son be all honour and glory, for ever and ever. Amen.

A.L.O.E.—IN MEMORIAM.

Charlotte M. Tucker, Hon. Missionary of the Church of England Zenana Society, born May 8th, 1822, died at Amritsar, December 2nd, 1893, after eighteen years' continuous labour in the mission field.



HERE are amongst the readers of the *Intelligencer* many who knew the late Miss Tucker, and more who did not. Those who knew her have no need yet awhile that anything should be written to stimulate either the joy or the sorrow with which they received the tidings of her departure at the hands of the Christmas postman. They have a sufficiency of occupation both for heart and memory as often as they think of her. Heartily do they thank God for every remembrance of her, and there is an incongruity which is quite intolerable between any remembrance of A.L.O.E. and the smallest abatement of the joy of a Christian's Christmas. But then there is another incongruity, scarcely less formidable, between indulgence of any merriment and the realisation of a fresh and unique bereavement.

On the other hand, for those who did not know Miss Tucker, a brief article would not suffice if they would learn the lesson and catch the music of her life, or would enjoy intelligently the scenery along the path she trod. They must wait until a volume of life and letters is published, and must learn from it what that English lady was like, who in her fifty-fourth year turned her back upon all the pleasures of a refined English home, and upon the endearing relationships that bound her to three generations of English people, and spent

the last eighteen years of her life in unceasing work at her own charges for the conversion of the women of the Punjab; how she wrought in this sacred task, how she lived, and how she died, in due time they may come to know. It must be long ere any adequate account of the life and work of this truly wonderful woman can be produced, even by the readiest and most skilful pen; and those who knew her not must be content to wait until such an account can be produced.

It would seem, then, that there is no call for any notice of the beloved lady just now, were it not that between the two classes we have just spoken of there is yet another class, and one in which perhaps the majority of our readers are to be found: a class composed of those who, though they did not know her, still did and do know a good deal about her, and have followed her with sympathy and admiration and prayer perhaps for many years. For such a few lines may be helpful.

We have termed the loss of Miss Tucker a unique bereavement.

Among the scores of personal friends whose Christmas post-bag held the tidings of her death, there could be hardly any who would not feel at once how really distressed Miss Tucker would have been by the thought that any should mourn instead of rejoicing because news of the promotion that she longed for had reached their ears that day. So long as a vivid recollection of her remains, or until touch and sympathy be lost, we must ring the bells in joyous measure, nor dare we muffle the peal.

Accordingly one of their number was paying a round of Christmas calls, and in a neighbour's house was asked how he was enjoying his Christmas in England. In reply he told his friend of Miss Tucker's death, and thinking to improve the occasion, he narrated an incident of her life which had taken place in Batala eight or nine years ago. When he had finished his story he was amazed by the rejoinder, "And *she* is dead? Well, you must be sorry; but I hope she has left you a legacy." We thank that neighbour for the comforting suggestion. She *has* left a legacy, not to one or two of her friends, but to the whole Church; and if ever a bequest gave comfort in bereavement, surely those who miss but may not mourn her may now count over with gratitude and satisfaction the jewels and the gold of the example which she has left them, and find a lasting joy in doing so.

It is of her death that all who are interested in Mission work are called on just now to think, and the anecdote above referred to will give our readers an idea of the legacy of teaching she has left in regard to what we are tempted to deplore; it will show them how she regarded death.

Some eight years ago Miss Tucker had a stubborn attack of fever. All that experience and skill and love could do seemed in vain. The fever defied all remedy, and there was every prospect of a fatal termination in a few hours. Comrades, friends, pupils, servants, were noiselessly admitted, one by one, to take a last peep at the dying saint. She probably perceived what was going on, and, divining its import, she roused herself, and asked her trusted doctor (Dr. H. M. Clark) whether he thought she was escaping from his hands or no. Unwilling to reply directly to so embarrassing a question, he told her that the fever was a little lower, but that she was very weak. She was not satisfied, and repeated the question. The doctor replied as before, and in a low tone. Again baffled, she turned the tables upon him by saying, "Doctor, I am deaf from the quinine you have given me; I don't understand what you say. If you think I shall recover, raise your hand, please; and if you think I am going, let it fall." What could the poor doctor do then? To raise it would be to give her hopes which the case did not warrant, whereas to let fall his hand would be to throw away that chance of recovery which hope sometimes

affords to the feeblest. He gently lowered his hand. Miss Tucker closed her burning eyes for a few seconds. She realised that in a few hours she might see the King in His beauty, and fall down and worship Him. The prospect filled her soul with joyous enthusiasm. Heart and mind were roused to active sympathy with the soul; and the poor body, long ago trained to work for and wait upon the spirit, could not escape the infection or resist the stimulating forces of her joy. From that hour she began to amend, and for many another year has she laboured faithfully and happily, longing to depart and be with Christ, but willing, under protest as it were, to abide in the flesh. As she gained strength day by day her disappointment seemed to increase for a time, and before she could realise that another term of work on earth was before her, she comforted herself with the thought that had she not recovered, those who were lovingly waiting upon her would have been disappointed that their labour of love had been thrown away. For their comfort she was constantly solicitous, never for her own. She knew the sweetness of Death's message, and so she knew no fear of the messenger. And so she worked on in peaceful expectation of her Master's call, and when the last illness seized her all was peace. In the course of it one day she seemed to recover lost ground, and Dr. Clark thought there was room for some degree of hope, "but," writes one of her attendants, "we have not told Miss Tucker that we think her better, as she will be disappointed to hear it, for she constantly says she longs to fly away into her Saviour's arms."

We will add short extracts from two letters recently received from India, as they will serve to show how very *regular* the heavenward breathings of Miss Tucker's breast were, that there was nothing hysterical about her ecstasies, and that her composure and her peace were far removed from any mere bowing to the inevitable.

Writing on October 10th, 1893, more than a month before she fell ill, she says:—

"I am well, thank God, but old. 'My days are in the yellow leaf,' but I am rather inclined to *parody* than to quote—

" 'My days are in the yellow leaf,
But still some garnered fruits are mine;
'Tis not the cankerworm and grief,
But peace, and hope of joys divine.' "

Our second extract is from a letter written by Miss Wauton, of Amritsar, perhaps her oldest and dearest comrade. It is dated November 28th, 1893, from her own (mission) house in Amritsar, in which the beloved lady (Auntie she loved to be called there) breathed her last. Miss Wauton says:—

"It seems as if this would prove to be sooner or later the call Home she has been so anxiously longing for. She has been so sweet and gentle and patient, submitting to the difficulty of taking the food and medicine, though often with something of her natural playfulness remonstrating with us for trying to hold her back when she only wants to flee away and be at rest. I need hardly tell you that her mind is kept in the most perfect peace, without a shadow of doubt or fear, and that she is consciously upheld by the Everlasting Arms."

Sadly and sorely will she be missed. But she *has* left a precious legacy, the whole of which can only be looked into by degrees. To-day we are thinking of her death, and we see a jewel that glistens with life-lustre in the grave, and we learn in the triumphant tranquillity, both in 1885 and 1893, that Death is perfectly and completely robbed of his terror, as well as of his hold, over such as by patient continuance in well-doing seek for glory and honour and immortality.

ARABI.

A JOURNEY INTO NNEWU COUNTRY, ON THE NIGER.

LETTER FROM THE REV. F. MELVILLE JONES.



ALTHOUGH since 1857 the C.M.S. has had stations at intervals along the banks of the Niger, yet up to the present time it is only the towns lying in the immediate vicinity of the river (and comparatively few, alas! of these) that have been touched by our influence, so that one has only to penetrate a few miles into the country on either side of the Niger to come at once into regions hitherto almost unvisited by Europeans.

A little while ago Mr. Dobinson, taking Asaba as a starting-point, entered the country lying to the west of that place, and visited several towns (notably the large town of Isele) which before had never seen a white man. He received a cordial welcome from the people, and found them all ready to listen to the Gospel. The new country, thus first opened up, has since been visited several times by our missionaries.

I have just had the very interesting experience, somewhat similarly, of breaking new ground on the other side of the river, going eastward away from the Niger, nearly opposite to the spot where Mr. Dobinson set out to the west. Abutshi, the station where I am working, formed our starting-point. Our little Church in Abutshi has always shown itself ready to help in the evangelization of the people around, but hitherto our efforts had not extended beyond Oba, a town about four miles off. But the reports we heard in our frequent visits there encouraged us to make our way into the regions beyond.*

A man at Oba, who has shown himself very favourably inclined towards us and our preaching, told us that his father-in-law, who lived some distance off, in a town called Ichi, had heard of our preaching, and would gladly receive us if we could come and speak to him and his people. Thence we could get to another town, Ruago by name, where lived a powerful king, whose house, rumour reported, was lined with the skulls of people killed by him. Our friend felt sure that this king would like to see the white man and hear his message, and, what was more, our in-

formant was himself ready to act as our guide if we would go and visit these places. This was an opportunity not to be lost, and, accordingly, we made arrangements for the journey. Ten of our Abutshi converts agreed to come, and so, with the catechist and myself, we were a party of twelve.

We set out early on a Monday morning in July last, judging, from what we had heard, that a long journey lay before us. At Oba we expected that our guide would join us, but, on arriving there, we found him quite unprepared for a start. His house was crowded with friends, who had come to dissuade him from the proposed expedition, saying we should all be killed if we went into Nnewu Land, as the country is called. I do not know whether they really believed there was danger, or whether they only wished to prevent our going. Anyhow, we were not afraid, neither was our guide; so, after some palaver, in spite of the continued remonstrances of the man's friends, we again set forth. The people here seem to have rather hazy ideas as to time and distance. We had been told that, if we started early, as soon as the sun was up, we *might* reach Ichi by the time the sun was going down. As a matter of fact, we found that it was not more than four miles from Oba, about eight from Abutshi. But, short as the distance was, I speedily discovered on our arrival that it was far enough to bring us into regions where the presence of a white man was an unknown phenomenon. Crowds flocked to see the white man, and I was not left to myself all the time we were there, except at night. One of the chief men provided us with accommodation, such as it was, in the shape of a small native one-roomed hut for the thirteen of us. We had no sooner installed ourselves in our new quarters than the people gathered round to see us. Such was the press that it was with difficulty we managed to cook and eat our food. It was a new experience to be thus looked at, and I could not help being amused when a deputation waited on me, to ask that I would sit in the door-way, where they could all see me. Presently came a deluge of

* [We understand from Mr. P. A. Bennett that he has travelled in the same direction.—Ed.]

tropical rain, but even this did not damp their interest; as many as could, crowded into our hut, and the rest stood outside in the pouring rain, watching the stranger, and listening to his music, for I had brought a celestina (or paper organ) with me, which proved an additional attraction. The instrument plays both sacred and secular tunes, but as such a distinction must be manifestly unknown to a heathen audience, we played the latter, as being the most popular. Our only object was to bring the people together to hear the Word of God, so we supplied them with what best accomplished this object. Picture, then, your missionary sitting in the door-way of a native hut, surrounded by a crowd of dark, eager faces, barrel-organ in front of him, grinding out waltzes and quadrilles; and then the scene is changed, and he is on his feet, and is preaching to the same throng of the Saviour's love. Never, I think, were waltzes and quadrilles put to a better use. We spent all that afternoon in alternately playing and preaching to an ever-changing audience, and several hundreds must have heard our words; it made one's heart glad to have such an opportunity of telling the love of God to so many dark hearts.

We slept the night in our little house, packed somewhat like herrings in a box, though my Native fellow-workers kindly made way for me, and gave me room in which to hang my mosquito-net, and, once inside that, I was soon soundly asleep.

Next day the people still thronged us, and we had further opportunities of preaching. Presently a message came to say that the chiefs of the town wished to meet us, and hear what we had to say. On coming to the appointed place, we found fully a hundred of them sitting in a circle, most of them on small three-legged chairs, which they carry about with them, but some squatting on skins spread on the ground. As soon as we arrived they presented us with a goat, with all the air of its being a *free* gift. This was doubtless very kind of them, but their generosity looked for some return, and they would have been little pleased had we not, in some way or other, returned the compliment. Fortunately we were prepared for this not-unlooked-for attention, and promptly produced our gift of cloth and tobacco, hoping to get over these

preliminaries quickly, and come to our real work. But this was not to be, for they showed immediate dissatisfaction at our present, and did not hesitate to say that it was not big enough to please them. We had already, however, agreed among ourselves that it was amply sufficient, and were determined not to give more; so we took the opportunity of explaining our motives in coming to visit them. "We were not here to buy or to sell, to give presents or to receive them. We had no such purpose in view when we left our country to come and see them; we came for only one thing, to teach them about the true God. We did not care about presents; they could keep their goat and we would keep our cloth, only we begged them to hear our message." But this suggestion was by no means to their mind. The thought of losing our expected present, inadequate as they pretended to think it, overcame at once their covetous inclinations, and they speedily took what we offered, and were thankful.

And now came the time for which we had been longing. Here were the 100 chief men of a large town gathered around us; not one of them had ever before heard the name of Jesus, and it fell to our lot to be the first to mention that sacred Name to them. Long and earnestly beforehand I had pondered upon the best and plainest way in which to put our glorious message, and now it was good to see them listening with attention as I, and afterwards the catechist, spoke to them. But oh! how utterly helpless one felt; how impossible it seemed that words, even when they were the words of the Gospel, could change the heathen hearts around us. Never before had I felt more glad that it was *our* part only to preach, the work of the Holy Spirit to convert.

When we had finished, we asked whether they had anything to say in reply. They put forward an old chief to answer for them, and his words, which were somewhat as follows, seemed to show that he, at last, had hardly caught the spirit of our message: "They were glad to see us, and hear what we had to say, and they wanted our help in one thing. They were at war with a neighbouring town, and some of their people had been shot in a recent battle: could we give them some medicine, which, poured upon a bullet-wound, would heal the man immediately?" Of course, we had no

such miracle-working remedy to offer them, and we could only tell them once more of the Gospel of Peace, which, fully accepted by them all, would prevent their quarrels and heal their wounds. So we bid them farewell, hoping to be able to return before very long, and confirm any impression our first words may have made.

Next morning we started early for Ruago, which proved to be about the same distance from Ichi as Ichi was from Oba. As we passed from the one town to the other I could not help being struck by the immensity of the population around us. The towns are all built in the bush for the sake of the protection the trees afford in time of war. As we left the bush in which Ichi is built, and emerged into the open country which divides town from town, our guide pointed out to us patches of forest in which no less than six large towns were lying concealed, the population of each probably numbering several thousands. These towns seem to succeed each other at regular intervals of about four miles, spreading out in all directions; so that taking any one town as a centre there would be six more within a circle of four miles radius. No one knows how far this state of things extends, but the general lie of the country, together with what we could gather from the people, led us to suppose that it probably went on indefinitely into the far interior. It was sad to be the first Christian to look on these dark towns, and to feel how little one could do for them. We had visited one, and we were on our way to another, but how about the rest? They must be left till suitable workers can be found to teach them. It was touching to hear, after we got home, that one of these unvisited towns had sent to our guide to ask why he had not brought us to see them; and that from another, as soon as the news of our being in Ruago had travelled thither, men had come to hear us there, but arrived only to find us gone. I do not wish to be misunderstood. It can hardly be said of these people that they are eagerly desiring teachers, that they are crying out for the Gospel. No; and that for a very good reason: they do not know of the Gospel to cry out for. But that they need it, and by their very need call for it, what Christian can doubt? If our journey has done nothing else,

it has at least shown what a grand field for itinerating lies open to us here; hundreds, probably thousands, of large towns lying within easy distance of each other, all speaking the same (Ibo) language, ready (as we have proved) to listen to the Gospel,—here is an opportunity indeed; yet “how shall they hear without a preacher?”

When we arrived at Ruago we were conducted straight to the king's house. Here I, as a white man, was more than ever an object of interest and awe. The people crowded around us in large numbers, but were evidently rather frightened of me, for if I made any movement, or looked directly at them, they speedily turned and fled, returning, however, to look again at the mysterious stranger, as soon as he had settled himself. But they soon got accustomed to my presence, and we preached to a large crowd in the king's compound. But at present the king himself had not appeared, and I now learnt that he was afraid to come and see us, lest I should kill him. I sent him a reassuring message, and not long afterwards he came on the scene. He evidently had great power over his people, for at a word from him the crowd dispersed, and he conducted us to a nice room, more spacious and airy than our former quarters, which he placed at our disposal. The roof was decorated with the skulls of goats, which he had offered in sacrifice to his gods, and among them was one human skull, a fact which had apparently been exaggerated into the rumour we had heard, that his house was lined with the bones of men he had slain in war. He also presented us with a goat and some yams, and seemed quite pleased with the little return we made him. These preliminaries over, we entered into conversation, and he proceeded to explain the cause of his being frightened of me. It was simply this: he was afraid I would put his name in a book, and that this would cause his death! I had brought a few large Scripture pictures with me to illustrate our preaching, and I offered him one of these, thinking it would serve to remind him and his people of what we had said; but for a long time he refused to take it, saying he feared it would kill him, and at last, when he did accept it, he was afraid to touch it himself, but made one of his attendants take it. Poor man, he has a more real

use of alarm than these. He lives in constant fear of being poisoned. All his food has to be tasted in his sight before he will touch it.

We had another opportunity of speaking to him and to his people next morning, and, as we had done at Ichi, we endeavoured, before we left, to find out what impression our words had made, and with a somewhat similar result. The king wanted to know whether we could provide him with some medicine which, poured into his food, would "kill" any poison that

might be hidden in it. I could not help feeling sorry for the poor man living in this constant state of suspicion and alarm, but, of course, could do nothing for him, except press home the fact that if he and his people would learn to serve and follow Christ, this and many other troubles would disappear from their midst.

After this we turned our faces homewards, impressed more and more with the thought of what splendid opportunities for itinerating work this district of the Niger afforded.

JUBILEE OF THE NOBLE COLLEGE, MASULIPATAM.

TUESDAY, Nov. 21st, was the Jubilee day of the Noble College. Fifty years ago the Rev. R. T. Noble commenced a school at Masulipatam with two boys, and now there are in the Institution upwards of 500 boys. It was fitting, then, that such an epoch in the history of the College should be marked by a celebration which should leave an impression upon the pupils, and the citizens of Masulipatam, of the measure of success which God had vouchsafed to His servants during those fifty years. Long before the eventful day busy heads and hands were at work, and the return of the Principal from England, the Rev. C. W. A. Clarke, a week before, gave a fresh impetus and new enthusiasm to all the preparations.

At 7 a.m. on Tuesday, the hall of the College, which was profusely decorated with evergreens and bunting, was packed with the present pupils, old boys, many of the missionaries of the district, and leading townsmen. The proceedings were opened with the singing of the hymn, "Now thank we all our God," led by the school choir. The Rev. C. W. A. Clarke then spoke some well-chosen words on the text, "Hitherto hath the Lord helped us," pointing out that the main object of the Jubilee celebrations was thanksgiving to the Almighty God for His goodness in the past, so that our faith in the present and future might be strengthened. The whole audience then stood and joined in the Lord's Prayer. After singing the hymn, "Hark! the song of jubilee," there was an adjournment to the compound, where, near the school gate, was a small

enclosure. It was here that a peepul-tree was planted by Mrs. Tanner, a fitting symbol to commemorate that small sapling planted fifty years ago by the saintly Noble, and now grown into a mighty tree whose ramifications extend not only throughout the Kristna district, but all over India. When the memorial tree had been "well and truly planted," the Rev. H. J. Tanner spoke of the great results of Noble's work, and made some interesting allusions to his father, the Rev. C. Tanner, who for many years laboured at Masulipatam, and also mentioned how he himself was born under the shadow of the College, and from his youth had learned to love that Institution in which it was now his delight to labour. Before going back to the hall, Mrs. Tanner was asked to plant a mango-tree in another part of the compound, for it is the custom of these parts not to plant one tree alone.

Then a meeting of masters, senior students, and friends was held to listen to Reminiscences of the Rev. R. T. Noble and Sketches of the past History of the College by "old boys." The first speaker was A. Ramasvami Garu, the present mathematical master in the College. The loving influence of Mr. Noble was the keynote of his remarks. He had known Mr. Noble personally, and gave some most interesting incidents which showed how deep were the impressions made by the smallest words and acts of that strong character. Scarcely less were the encomiums paid to the Rev. J. Sharp, who succeeded Mr. Noble as Principal of the College. The Rev. D. Anantam, B.A., then followed with a testimony as to the results of Noble's work. B. Seenayza

Garu then spoke some simple but telling words of his experience of Mr. Noble's character, and made touching allusion to the converts who perished in the great cyclone. P. Venkatapayya, the Public Prosecutor of the town, who was a student in the College in the time of Mr. Sharp, bore testimony to the great and wide influence for good which the College had exercised in the past and was exercising in the present. But the present influence of the College was best set forth in the extremely able and witty speech of V. L. Narasimham Garu, a master in the Hindu High School, and an "old boy," who was in the school until 1889. His remarks showed a love for his old masters and for the College which his present connexion with a rival Institution had not abated. He drew an amusing comparison between the characters of Mr. Clarke and Mr. Tanner; the former he regarded with awe, while the latter he cherished as his *tatagura* (grandfather). He then spoke of the value of the Bible-teaching, and how he himself, though a strict Hindu, had been drawn to regard with admiration the character of Jesus Christ. Sheikh Rasu Hosein, an old boy of Mr. Noble's time, in broken English and in Hindustani, paid a tribute of thanks to his master and to the College. The last speaker, T. Balaramaswami Suri Naidu, a much younger man, testified in similar views to the good which he himself had received from the Institution. After all these testimonies from Christians and non-Christians, the impression left on one's mind was that the real secret of Mr. Noble's influence, and his power of attaching all sorts of men to himself, was his self-sacrificing love and his unceasing labours on behalf of his pupils.

The chairman, the Rev. C. W. A. Clarke, then summed up the chief points of the several speakers, and spoke of the necessity of a man maintaining his own individuality. The enthusiasm of the meeting was brought to a head when he solemnly expressed his intention to live and die for the College.

The meeting closed with "God Save the Queen." The next item on the programme was a "banquet," but let it not be supposed that this meant such as that word usually conveys to English ears. In the first place, all did not eat together; but there were several "banquets" in different parts of the town—

in one for the Brahmins, one for the Vaisyas, one for Sudras, one for the Mohammedans, and one for the Christians. It is only about the latter that I can say anything, for, of course, we were not permitted to see any of the others at their meals. In the Principal's bungalow, opposite to the College, a long table was spread with curious-looking oddments of food which go to make up an Indian meal. There were curries of various kinds, pickles, chutneys, sweetmeats, pepper-water, ghee, cakes, &c., The foundation of the banquet was, of course, rice. At eleven o'clock about forty-four of us sat down and attacked the different dishes in front of us. Nature's knives and forks were generally used. It was an interesting gathering, inasmuch as it consisted of Christians of all castes and no caste at all, and showed most emphatically the social character of our common religion. After breakfast, prayers were conducted in Telugu by the Rev. J. Harrison, the senior missionary present.

At 3.30 a procession was formed in the school compound of all the boys of the College and the two branch schools. Thus marshalled they proceeded to march through the town, headed by a huge elephant, kindly lent for the occasion by the Rajah of Challapalli, and escorted by the police band and a native band. The route lay through Javarpet and back through Robertson Square. The sight in the square, as seen from the top of the elephant, was one never to be forgotten. The picturesque dress of the boys and the thousands of people who followed, the banners, the triumphal arches, the visitors—ladies and gentlemen—on horseback, and the bandies, the red glow of the setting sun, made a scene charming to the eyes and thoroughly characteristic of the country. Very much to the delight of the spectators, the Principal and the masters mounted the elephant in turn. By six o'clock we reached the compound again, where fruit was distributed to all the schoolboys. The day's festivities were brought to a close in thoroughly Indian fashion by a brilliant display of fireworks. The verandah presented quite a fairylike appearance with its mass of palms and crotons, backed by an innumerable number of small lights.

Second Day.

On Wednesday, November 22nd, at 7 a.m., we met again in the College

hall, when the Rev. J. B. Panes, of Khammamett, spoke on Lev. xxv. 10—the jubilee year—referring to the real Jubilee which Christ came to proclaim to sinners. After prayer there was an interval for music, both English and Telugu. At eight there was a meeting of masters, senior students, and friends to discuss the subject of the Future of the College, and make suggestions for the development of its usefulness. The first speaker was the Rev. W. C. Penn, who touched briefly on the aim of all education—the drawing out of all the faculties of our nature, and maintained that this alone could be done in colleges where religious instruction was given. He went on to say that the material at our disposal was most promising. Though Western education was but an exotic, and had not yet moved the inner life of the Hindus to any large extent, yet it was a fact that this was being done gradually, and only required the more general education of India's women to make the reformation more complete. In conclusion, he spoke of the methods to be adopted, such as the development of the B.A. classes in the College, the establishment of Historical and Literary Societies for senior students and old boys, and the emphasising of the personal element between masters and pupils. While the present Madras University was merely an examining body, and encouraged largely what was commonly known as “cram,” yet it was the duty of the colleges to “educate” and make those colleges themselves the true Universities.

Mr. J. D. Samuel, B.A., B.L., then gave a lively and practical account of what was done at the Madras Christian College for keeping in touch with the “old boys.” His description of the “Christian College Day,” held every year at Christmas time, was greatly appreciated by the audience.

Mr. Ramasvami Ayyangar, B.A., L.T., then read a most comprehensive paper showing how the College might be developed intellectually. He laid special stress upon right methods of teaching. He strongly advocated the teaching of drawing and science in all classes.

Mr. Ross Pillai, B.A., then gave some very practical suggestions on the subject of *Recreation*—the enlargement of the library by the addition of works of

fiction and travel, the organisation of literary excursions, teaching of music. He concluded by saying that we should inculcate the “dignity of labour” in our boys.

Miss J. P. Brandon, C.E.Z.M.S., who has laboured so long and with such marked success among the women of the town, then spoke a few straight words, urging on all to send their wives and daughters for instruction. The Rev. L. B. Wolf, M.A., of the American Lutheran Mission in this district, and headmaster of the College at Guntur, and Fellow of the University of Madras, then rose to convey to the missionaries and to the meeting the congratulations and best wishes of his Mission. The two Missions were started about the same time, and had always worked together in the greatest harmony. The Rev. J. Harrison then made a few remarks, in which he invited those Hindus who admired Christ merely as a good man to go a step further and accept Him as the Son of God who came to save them.

The chairman then summed up the principal points of the discussion and the meeting ended. At 4.30 the hall was again packed to listen to a Shakespere recital by the senior students. The “Trial Scene” of the *Merchant of Venice* was the piece attempted, and the audience seemed well pleased with the efforts of the boys. Then followed some musical selections by the College choir, and some Telugu lyrics, which were greatly applauded. As soon as it was dark a magic-lantern was brought into requisition, and scenes from the Life of our Lord were shown, followed by English and Continental views. The day's proceedings were brought to a close with “God Save the Queen,” in English and Telugu. The latter version was composed by an “old boy” of the College.

Third Day.

On Thursday, November 23rd, at 7.30 a.m., the missionaries, Native Christians and friends gathered around the Lord's Table after listening to a simple yet forcible address from the Rev. D. Anantam, B.A. (Brahmin convert of the College) on 2 Cor. xii. 9, “My grace is sufficient for thee.” He spoke of the necessity of humility, and paid a graceful tribute to the memory of the Rev. R. T. Noble. Before the service began the congregation gathered round

Noble's grave and sang, 'Jesus shall reign where'er the sun,' a hymn which always gives a special impetus to one's faith when sung in the midst of heathen darkness. A conference of missionaries and Christian helpers was held in the College to consider the best means of rendering the evangelistic side of the

College work more efficient. In the afternoon, athletic sports, tennis, and Badminton competitions were held, open to all the schools in the town. Some good contests took place, and the prizes were afterwards distributed by Mrs. Harrison.

W. C. PENN.

AFRICAN NOTES.



THE *Missions Freund* furnishes its readers with a very clear account of the recent Uganda troubles. It gives due weight to the machinations of a party which sought its own and not Uganda's good. It mentions the barefaced bribery practised by Mgr. Hirth, who, on Mwanga's refusing to detach himself from the Protestant party without a present, immediately offered the king forty tusks of ivory. It is but fair to the sincerity of Mgr. Hirth's aims to add that they were in perfect unison with the spirit of his instructions. Cardinal Lavigerie repeatedly declared that his emissaries in Uganda were working for France, and that the country would speedily become Gallic territory, if such were the Republic's desire. Naturally, then, the greed for material balanced the thirst for spiritual acquisitions among his agents, and mission zeal resolved itself into a pious yearning over the souls of wealthy and powerful chiefs.

Baron von Soden, in his "Circular Instructions," issued from Dar-es-Salaam, has decreed "that all Missionary Societies settled within the territories under German protection, without distinction of nationality, shall enjoy exemption from import duty and from the excise of consumption, for an amount not exceeding 1200 marks per annum. This exemption is effected as follows:—Duties and the excise of consumption shall be paid on importation in the ordinary manner, but at the end of the calendar year, after due examination, a reimbursement to the amount of the above-mentioned sum shall be granted. This immunity is not extended to export duties." The Governor's consideration for the Banyan's religious scruples is thus evidenced:—"Banyans being, by religious prescription, forbidden to take their food otherwise than prepared according to existing ritual and in seclusion from persons not belonging to their own caste, . . . I hereby instruct the district officers to allow Banyans undergoing imprisonment an opportunity of conforming to their religious principles. Either a separate place, where they may prepare their meals, shall be reserved in the prison, or they may be permitted, under escort, to retire to a Banyan dwelling in the vicinity for their food." Two circuits have been formed for the exercise of jurisdiction "over persons not Natives," and the passage of caravans through the protectorate territories, without permission, is forbidden.

From *L'Afrique* we learn that Dr. Cornet, a member of the Belgian Bianfranchi Expedition to the Katanga, reports the discovery of a troglodyte population whose establishment in the country appears of very ancient date. Of this tribe, the Balamoto, which inhabits the Kundelungo chain between Lufira and Luapoula, a certain portion live in isolated huts, but the greater number occupy grottoes on the Kundelungo sides. Possessed of the agility of apes, the Balamoto are extremely timid, but nevertheless conserve their independence by every possible means, and despite every effort at their sub-

jection on the part of the Katanga chief. Fishing and the chase procure them by barter the fruits and cereals of the low-country tribes. Too primitive for fire-arms, their skilful bows and poisoned darts afford potent protection against their neighbours, whose tongue is widely divergent from their own. Comparatively low temperatures were ascertained by the Expedition in the Kundelungo Mountains. On account of their altitude the climate is extremely healthy, not unlike that of a temperate zone.

L'Afrique objects to the defence in these Notes of Bishop Tucker for teaching that fugitive slaves must not be retained while slavery is still the law of the land in Uganda. It was contended that St. Paul returned Onesimus to Philemon, but *L'Afrique* urges that the Apostle remitted the fugitive no longer as a slave, but as a brother. The argument of *L'Afrique* is suitably ingenious in evading the fact that St. Paul did return him to Philemon. He sent Onesimus and he sent a letter. *L'Afrique* would send the letter but retain Onesimus. *L'Afrique* would doubtless generously despatch waggon-loads of exhortations, but carefully arrange to retain and, if possible, employ the run-aways. *L'Afrique* has appealed to the precept of St. Paul, but recommends that his example be not followed.

Luigi Brichetti Robecchi's explorations in the Somali Country, which are lightly touched upon in the Royal Geographical Journal, supply us with an insight into a comparatively unknown land. Until the journey of the brothers James into the Ogaden country in 1885, our knowledge of the interior was mainly derived from conflicting native reports; but quite recently Italian explorers have accomplished much in this new field. Residing, says Signor Robecchi, among the Isa Mahmud in the interior, are an outcast people, the Yiber; and yet another outcast race, living in mat-huts, carrying no arms, possessing no boats, and subsisting on crustacea and stranded fish, dwell by the coast. These last have no traditions; they are neither Negroes, Gallas, nor Somalis, and appear to be a remnant of the Ichthyophagi of the ancients. Further evidence of a race, which in a bygone age inhabited this coast, is presented in the so-called 'Galla graves,' built of unhewn stone, without mortar, in the shape of tumuli, nuraghi, &c. Sheep, goats, butter, dried shark, frankincense, mats, and wickerwork, are some of the exports of the fertile Somali Country.

The safe return to Rome of another explorer, Captain Bottego, is also reported. He brings with him a valuable geological collection, photographs and miscellaneous "finds" of the regions explored. That Italy's interests are being well kept in view is evident from Prince Ruspoli's statement that the Sultan of the Somali has proposed a treaty which shall place the country under an Italian protectorate.

The *Anti-Slavery Reporter* contains an exceedingly interesting letter from Father Ohrwalder, who was for ten years a captive with the Mahdi. He traces instructively the rise of the Mahdi's power upon the promises of equality of race, religion, rank, and wealth, not omitting the employment of force for the conversion of unbelievers to these high principles. This gospel involved, of course, the termination of slavery. Having released the slaves from their masters, the Mahdi summoned them to the Jihad or Holy War, and new captives were converted into new slaves, until the slave-markets of Omdurman teemed with the unhappy merchandise from the mountains of Dar-Nuba, Darfur, the Blue River District, near Fazogl, and Abyssinia. The condition of these slaves became in Mehedra infinitely worse than before. Father Ohrwalder's

recital of their torments would be too realistic for the nerves of some of our readers, but it is told in terms of calm sobriety.

The Rhenish Missionary Society's December report of its Herero-Mission chronicles the opening of three new stations, Ojihaēnena, Franzfontein, and Zumamas. The Hereros are, in the northern half of German South-west Africa, the dominant tribe, and as such greatly oppress the fewer and feebler Bergdamras. The latter are practically treated as slaves, in all but the curtailment of their personal liberty, and, even when Christians, are not conceded equal rights by their Herero brethren in the faith. Such being the case, it was thought advisable to found a station for the Bergdamras alone. Similar efforts have already more than once been made, but the arrival of Hereros in the community invariably defeated or hindered the work. To frustrate the latter, to benefit the former, Zumamas was opened. The founding of Franzfontein station also marks a renewal of effort among the neglected Zwartboois, while Ojihaēnena is started in the interests of the Banjeru tribe.

The Cameroons.—The Basel Mission, in the German sphere of the Cameroons, presents an interesting account of the year's work. Bonaber station, in its abundantly prospered operations and unthinned ranks of labourers, calls for special thanksgiving. Lobethal (near the Sannaga river), so named by the married couple who supplied funds for the establishment of a new Cameroon station, in its first annual report, records much impetus to efforts among the Mulimba and Bakoko tribes. The latter are a characteristic race; hot-blooded, wild, pugnacious. Every dispute is submitted to the arbitration of the bush-knife; yet singular constituents, good nature and a forgiving spirit, are also present in their moral physique. Some friction between the Baptist Christians and the Basel Mission marks the work in the Victoria station, at the foot of the Cameroon Mountains.

Woman in the Cameroons is, of course, popularly valued at her market price—1000 marks; but that the fetishman, wiser in his generation, estimates her influence at a higher figure is evidenced by her attempted exclusion from the "God's palaver." Woman's wrongs stand in dire need of legislation. Painful tales of Christian homes broken up by the wife's previous owner asserting his legal claim, appear in the *Evangelisches Missions Magazin*. An urgent appeal for help in a later number of the same periodical is as much founded on the fact of her unmitigated wretchedness as it is on the unusual receptivity of the Cameroon soil and the greatness of its needs.

Abyssinia.—In M. Combrette's contribution to *Les Missions Catholiques*, he paints a melancholy picture of Romish missions in Abyssinia. "The repeated and unforeseen strokes of Providence" have deprived the country of five priests in the past year. Two are dead, three others have quitted the land for France—be this remarked by certain English critics—compelled by health considerations to forego the privilege of re-admitting large numbers of schismatics to the bosom of the Church. Still darker clouds obscure the horizon. "The Ethiopian," pursues the writer, "possesses an unbounded confidence in Mary." Yet not even this "sure guarantee of the nation's future conversion" is sufficient to allay his anxiety. "The Ethiopian is in squalor and misery. Beside him is a peril—Protestant gold and Bibles; gold accorded only on condition of his total and eternal soul-surrender." The Bible Society will patiently endure this characteristic slander. Centuries of contumely have conduced to the blunting of our sensibilities; but

the perturbation of M. Combrette's equilibrium, culminating in so dire an accusation, may not improbably owe its origin to the recognition of the Bible Society's work in high places, and to the fact that "the Word of God is secretly leavening, not only the Abyssinian churches, but also our opponents of the Roman Catholic confession. A great desire has sprung up for the Word of Salvation." This we learn with gladness from the Bible Society's Report.

Kondeland.—After the last Delimitation Settlement between Germany and England in 1890, and the first pacification of the country by Major von Wissmann, the Old Berlin Mission began to consider the advisability of commencing operations in Kondeland (German East Africa). For this object, communications were opened with Dr. Cross, of the Scotch Mission on Lake Nyassa, with the result that the prospective leader of the Expedition, Herr Merensky, of long South African experience, travelled to Glasgow to interview the directors. The Scotch, on account of their connexion with the Scotch Lakes Company, had long proved a thorn in the slave-trader's side, and reaped the inevitable consequences, but the Germans, it was surmised, would receive less molestation, and Dr. Cross accorded them a very cordial welcome.

Now after three years' work, in a hopeful but hampered field, two additional stations, one on the Nyassa's edge, the other on the Upper Lufira, supplement the original Wangemannshöh station; a translation of St. Matthew's and St. Luke's Gospels is being effected, and, to the great delight of the Natives, Psalm civ. is rendered in their own tongue.

In a paper read before the Berlin Geographical Society, Dr. Merensky gives further details of the Konde Country, which covers an area of 2000 square miles and is enclosed by the Livingstone Mountains. Its inhabitants, known as the Wakonde, really belong to three clans, and have occupied their present seats since time immemorial, but are traditionally supposed to have migrated from the east. Peaceable, gentle, industrious, their great defect is thievishness; their women are accorded a high position, and their government is conducted on liberal principles.

Kaffraria.—An interesting account of Bishop Buchner's visitation of the Moravian Missions in Kaffraria (eastern province) appears in the *Moravian*. The Bishop, although quick to appreciate the high lights in the picture, whose critical inspection he has just completed, does not fail, with faithful discrimination, to recognise the deeper shadows of the work. The Native character appears to impress him favourably, and the substantial sympathy displayed by many of the Heathen chiefs, in connexion with the erection of schools and churches, he rightly regards as significant. He also, in common with nearly all Mission workers, is convinced of the importance and efficacy of Native agency, an instrument whose value was well illustrated by the Sunday service in Shiloh station, where pulpit and organ alike testified to the excellence of Kaffir abilities. "The Kaffirs," he declares, "are born orators with natural gestures, of practical views, possessed also of considerable musical talent." One of the saddening features of the work appears in the older missionary congregations—Goschen, for instance—where a perpetual conflict is maintained against heathen customs, into which the unconverted children of Christian parents discover a tendency to lapse. Circumcision and indulgence in Kaffir beer are often the outward indications of their deterioration.

G. E.

THE MISSION-FIELD.

WEST AFRICA.

THE Bishop of Sierra Leone made a visitation tour for confirmations in the parishes of the Colony in October. On the 5th and 6th he went to Hastings, a village about four hours' hammock journey from Freetown, where the Rev. J. B. Bowen is the Native pastor. The next four days were spent in British Quiah, where the Rev. N. M. Bull labours as the agent of the Sierra Leone Church Missions. Bishop's Newton, the village where Mr. Bull resides, is three hours' hammock journey from Hastings. Songo Town, Makomba, and Ake Town, in the Quiah district, were visited. Later in the month, on October 25th, the Bishop, accompanied by Mr. Bull, visited the Bullom Mission, and, later still, Regent, under the ministry of the Rev. N. J. Cole; and also Gloucester and Bathurst were visited. Our pages rarely contain allusions to the Sierra Leone pastorates and missions, except of a financial nature or to record a personal incident. The following account of the Bishop's visit to Bullom is taken from the *Sierra Leone Messenger*:—

Mr. Bull, the general superintendent, accompanied the Bishop; they crossed the six miles wide Sierra Leone River in the early morning of October 25th, in a good rowing-boat kindly lent by the Governor. The first place reached was Yongro, which, we believe, used in old times to be known as King George's Town. After breakfasting there and arranging for a service on the Friday, the party proceeded two hours' further into the interior, and drew up at Rogbanny, where Catechist Davies is stationed. A very kindly welcome was forthcoming. Two magnificent mango-trees in his yard gave such a refreshing shade that they would, we thought, render the adjoining church superfluous in fine weather. The King of Bullom, whose title is Bey Sherbro, lives in this place, and it was necessary, as soon as we were a little rested, to pay our respects to him. This being done, he kindly promised to grace our lantern exhibition on that night. He not only came, but being interested, and able to speak both English and Temne, he quietly took all the explanations of Scriptural scenes into his own hands, and, as the catechist says, explained them admirably. And who were we to gainsay the king? Alas! his knowledge is head-knowledge only, as yet. Polygamy is the great difficulty, and he had not a word to say when the Bishop pleaded with him on this subject, but that "You are quite right."

At this place the Bishop conferred with Mr. Bull and Mr. Davies about extension. Mr. Davies brought out a map of the Bullom Country, which could only have the effect of humbling us.

But it did more; it made them all feel that the time was more than come for the endeavour to be made to plant out our Missions in this country in a more systematic manner, and the Bishop held out the hope of a conference on this subject in the coming dry season, at which it was hoped the contiguous C.M.S. Mission at Port Lokkoh might be represented. When it is considered that the Bullom and Quiah Missions were handed over to the Sierra Leone Church by C.M.S., it becomes obvious that we have some claim to brotherly conference with the workers of the older Society. May it lead to a greater stimulus being given to both Missions, and more method, too!

From Mr. Davies' kindly roof at Rogbanny, whither several presents of fowls and fresh milk had been sent for the party from various quarters, the party proceeded by road to Robenkeh. This road was several times impassable owing to the deep floods, and it was necessary sometimes to ride our men shoulder high so as to get across dry. In two hours Robenkeh was reached—a most depressing place from the Mission point of view, the church and mission-house literally falling to pieces. Mr. George is stationed as catechist here, and we are sure he was under the influence of his dilapidated surroundings. He must have had a grim satisfaction as he showed the Bishop to the best room in the house, and said that the corner where the bed was placed was, on the whole, the driest part of the house; and when, in the morning, he was informed that during the night, when the rain was heaviest, the Bishop

had to open two umbrellas, and also to spread an indiarubber bath over his four-post bed, he no doubt rubbed his hands secretly, and felt that this was better and more telling than many letters to the Missions Committee! We may safely prophesy that the Robenkeh mission-house will not leak next rainy season. The lantern was also brought into requisition here, and arrangements

were made for the candidates to come into Yongro next morning, as it was not far. They duly came, and a bright and interesting service was held, the congregation waiting till the Bishop had breakfasted to sing him and Mr. Bull down to the shore, where the Governor's boat was in waiting, having come back for them from Freetown that morning.

Bishop Ingham left Sierra Leone in November to visit Lagos, where he hoped to meet and to confer with Bishops Hill, Phillips, and Oluwole on their arrival from England. Before leaving Bishop Ingham wrote a letter to the lay communicants of the Sierra Leone Church, informing them of his intention, immediately after his return, to inaugurate a "Lay Workers' Union" with the object of promoting and stimulating Christian fellowship and service amongst Church members, and of affording assistance to the clergy. The Bishop's letter concludes with the following request for prayer in behalf of the Church in the Colony:—

I have just one other word to say—it is this: Are we praying, unitedly and alone, as much as we might, for all things to be so ordered and settled in our Church at this time that "peace and happiness, truth and justice, religion and piety," may be the more firmly established among us? Surely it is not too much to ask that those whom I regret to have to write of still

as ex-pastors may, even at this eleventh hour, afford us the great satisfaction of not having to see their property case tried in the courts of law!

I invite you to join me in daily intercession, not only for this passing phase of difficulty, but for all those interests, pastoral, educational, and missionary, which we are associated in Church membership to advance.

Canon Taylor Smith conducted a mission at Hastings from November 12th to 18th. Each day there was at 7 a.m. an instruction in the spiritual life, a children's service at 4 p.m., and a mission service at 7 p.m. The pastor, the Rev. J. B. Bowen, writes in the pages of the *Sierra Leone Messenger*:—"The large attendance at the services was well sustained, and at one time the seating accommodation of the parish church was taxed to its utmost capacity, there being 731 persons present. The sermons were all remarkable for their plainness. They were instructive, impressive, and soul-lifting. I learnt incidentally, while the mission was going on, that some of the people suspected that I must have been secretly telling the missionary of their past evil doings, or else he would not have mentioned them in his sermons; but others rightly felt that the Spirit of God was speaking to them through the missionary. The truth is, the presence and power of the Holy Spirit was felt by all when the Saviour was exalted."

The *Sierra Leone Messenger* states that on November 25th Freetown was visited by locusts in such numbers that the sky was darkened and the noise of their flight was like heavy rain. Such a visitation had not been experienced in the Colony for fifty years. Happily they did not stay, but the rice crops in the interior are reported to have been damaged by them.

Miss Williams had repeated attacks of malarial fever in the autumn, which were followed by a more serious illness in November and December. She will return home as soon as her state of health admits of the voyage being made.

One of the Fourah Bay students who has completed his course, Mr. Samuel Davies, has been assigned to Makori.

The sad news which was received by telegram on January 6th of the death of Bishop and Mrs. Hill is referred to under "Editorial Notes."* They sailed on

* See pp. 143—145, where also the later tidings of the deaths of Mr. Vernal and Mr. Mathias are noticed.

November 22nd in the *Batanga* (a new boat making its first voyage) with a party consisting of Mr. T. E. Alvarez and Miss F. E. Thornewell for Sierra Leone; Bishop Oluwole, Messrs. E. Fry and J. McKay, and Misses J. J. Thomas, A. J. Hudson, P. Leach, E. Ballson, J. Palmer, and S. C. Grover, for Yoruba; and the Revs. A. E. Sealey, C. E. Watney, and E. W. Mathias, and the Misses L. M. Maxwell and F. L. Mansbridge, for the Niger. On December 6th they reached Sierra Leone. The *Batanga* could only stay there a few hours, but Canon Taylor Smith had arranged in anticipation of their arrival a public reception in the Wilberforce Memorial Hall. A crowded and enthusiastic meeting was held, at which all the male missionaries of the party travelling with Bishop Hill spoke, and the ladies stood up when their names were called to enable the meeting to recognise their identity. An address of welcome from the Sierra Leone Church was read by Archdeacon Robbin, and the Rev. W. J. Humphrey read one from the members of Fourah Bay College. Bishops Phillips, Oluwole, and Hill replied, asking for the prayers of those present, and urging them to missionary efforts in behalf of the Heathen around and along the coast. Bishop Phillips and the Rev. H. Tugwell reached Sierra Leone several days before Bishop Hill and his party, and on November 30th they attended two meetings, one for children, the other for adults, in the new room of the Annie Walsh Institution; and on December 3rd, Advent Sunday, both preached in the Cathedral and in Trinity Church to large congregations. It was noticed as an interesting coincidence that exactly fifty years before, on Advent Sunday, December 3rd, 1843, Bishop Crowther had preached his first sermon in Africa after his admission to holy orders.

After one month at Ibadan, Mrs. Kidd felt obliged to return to the coast, in consequence of fever, and she and her husband, the Rev. R. Kidd, have since come homewards as far as the Canary Islands.

The Lagos Finance Committee which met a few days after the arrival of Bishops Hill, Phillips, and Oluwole, and at which Bishop Ingham was also present, in view of Mr. and Mrs. Kidd's departure, requested the Rev. T. Harding to undertake the oversight of the work in Ibadan as well as that in Abeokuta. They transferred the Rev. S. S. and Mrs. Farrow from Abeokuta to Ibadan, and arranged that Messrs. Fry and McKay, and Misses Leach, Grover, and Hudson, should proceed at once to Abeokuta, the two last named to go forward to Ibadan at an early date. The Rev. F. G. Toase and Mr. T. Jays were instructed to proceed to Ogbomoso with the view eventually to taking up work at Ilorin. Miss Maxwell, one of the ladies mentioned above, who sailed with Bishop and Mrs. Hill, is on her way home again, we learn by telegram received by her friends, doubtless owing to failure of health. Miss Goodall has come home on furlough, and Miss Williams of Sierra Leone on medical certificate.

EASTERN EQUATORIAL AFRICA.

A new stone dormitory for girls was opened at Frere Town on November 1st, 1893. A drum and fife band, trained by the Rev. T. S. England, the master of the Boys' School, contributed much to the general enjoyment of the occasion.

The Rev. W. H. Jones, Native pastor of Rabai, has lately been, with his wife, on a visit to Bombay, where he passed his younger days after his rescue from a slave-ship, and prior to his removal to East Africa to work under the Rev. W. S. Price, in 1874. In October last they returned home to Africa, and had a most moving and enthusiastic reception from the Christians at Rabai. A private letter from one of our missionaries speaks very warmly of them and their people.

There accompanied Mr. Jones on his return five of the six African freed slave-girls (one of them died) who were rescued from slave-dhows four or five years

since and sent to the Nasik Missionary Orphanage. One of them, who received a training as a nurse in the Cama Hospital, Bombay, has been assigned by the Frere Town Finance Committee to work as a nurse under Dr. Edwards.

The Rev. J. C. Prie wrote in October from Mpwapwa :—

For the last month or two there has been a marked increase in the number who come on Sundays, and consequently in the number of catechumens. Sometimes we get quite crammed, many having to remain outside in the verandah. Some of the Christian young men have taken upon themselves, quite spontaneously, to go out on Sundays and bring the people.

This plan evidently answers much better than going on Saturdays and inviting the people to come on the morrow. The Bishop had a quiet talk with the two young men who have been helping in the work of teaching, preaching, and translating, and his words are evidently taking effect, for I have noticed a great improvement in them, too.

In August the Rev. E. H. Hubbard and Mr. J. P. Nickisson visited Ukerewe, the island where Lieut. Shergold Smith and Mr. O'Neill were murdered in 1877. The same king, Lukongoh, still reigns. He expressed an earnest wish for a European missionary to stay on the island, and promised to build houses and supply part of the food. Mr. Nickisson remained tentatively, but very few boys were sent to him for instruction.

Letters from Uganda up to September 7th have been received, and report "all quiet and work going on well" at that date. Messrs. Günther and Fisher, who started work in Singo in April, visited Mengo in the autumn, and Mr. Fisher returned to Singo alone. Mr. Günther, when the letters were sent, was engaged in itinerating in the neighbourhood of Mengo. Besides Mr. Günther, the Revs. J. Roscoe and E. Millar, and Messrs. G. L. Pilkington and B. H. Leakey, were at Mengo. Mr. Pilkington was engaged in revising the Luganda version of the New Testament, having finished the Prayer-book. Mr. Roscoe was practically the only European available for teaching the daily classes in the Scriptures, Messrs. Millar and Leakey being at present learners of the language. The Revs. G. K. Baskerville and W. A. Crabtree were at Ziba, in Kyagwe, whence they were making visits to the neighbouring chiefs and preaching to little congregations in their "gardens." Mr. Leakey writes earnestly of the need of more men. Since Christmas Eve, 1892, when Bishop Tucker and his party reached Mengo, 316 had been baptized, of whom 262 were adults. There were 335 names (81 of them women) on the list of those under instruction for baptism. Lest it should be thought that candidates are being admitted to this Sacrament with too little discrimination, Mr. Leakey describes the steps taken to test their sincerity and to instruct them in Christian doctrine. He says he would not fear to place any who have been through this course with the majority of people who call themselves Christians at home; and he adds, "I know they are able to fulfil 1 Pet. iii. 15." He calculates that from 35,000 to 40,000 books, reading-sheets, &c., were sold during the first eight months of 1893, for the sale of which over 300*l.* was received. King Mwanga was giving most hopeful indications of his desire to overcome the habit of bhang-smoking and other vices. In a post-script to his letter, Mr. Leakey says, "The king seems to be coming out as a great reader and seeker after the truth. Most encouraging. Pray daily for him and for us all." The Church Council was choosing additional men to be trained for ordination. The Revs. Yonatani Kaidzi and Yairo Mutakyala, two of the deacons ordained by Bishop Tucker in May last year, were making arrangements to give up their chieftainships in order to devote themselves entirely to teaching. Two members of the Church Council were visiting the provinces with the view to reporting on the work being done, and on the openings for fresh

work. The army sent against the Mohammedans in June had returned. The Mohammedans had submitted, but they gave some further trouble in August, after they were allowed to return to Uganda, which was promptly suppressed. The districts assigned to the Mohammedans under Sir Gerald Portal's agreement have been allotted as follows: Katambula to the loyal Mohammedans, Kilungi to the Protestants, and Kasuju to the Roman Catholics.

EGYPT.

Dr. F. J. and Mrs. Harpur and Mrs. Bywater arrived at Cairo at the beginning of November. The missionaries held a "Quiet Day" at Helwan, some miles from Cairo, on November 14th, which was greatly enjoyed.

PALESTINE.

Miss E. E. Newton and Miss E. E. Brodie reached Jaffa at the end of October; and Miss E. C. Wardlaw Ramsay arrived at Acca on December 1st. The last named reports well of the state of the work at Acca. The number of Moslem girls in the school had diminished through the opening of a school by the Mohammedans. She mentions the death, since her return, of a Moslem of high family who had been a regular attendant at the Mission night-school, but she had no opportunity of seeing him before his death.

PERSIA.

Miss Davies Colley and Miss A. Stirling, we learn by telegram, reached Julfa safely just before Christmas. Miss Stirling wrote on November 25th, from Baku, on the Caspian, that they had had a pleasant journey thus far. They travelled *via* Berlin, Odessa, and Batoum.

NORTH INDIA.

The Rev. F. Etheridge, of the Santal Mission, had a serious illness in the autumn, and was sent by doctors' orders to Ceylon. When he reached Colombo his case was considered hopeless by the doctor, but he was mercifully raised up. His convalescence was advancing favourably when he wrote from a hill station in December, and he was hoping shortly to return to India.

Mr. E. G. Clowes and Miss F. Norman arrived at Calcutta in November, and the Rev. G. and Mrs. Litchfield and Mr. C. H. Tugwell on December 1st. Mr. Tugwell was sent out by the Victoria C.M.S. Association, by the funds of which he will be supported in the field. Mr. Clowes proceeded at once to Santirajpur, the home of the Nuddea Associated Evangelists. Miss Norman was married to the Rev. H. J. Jackson in the Old Church on November 17th. The Rev. J. A. F. Warren, of Jabulpur, was married to Miss East, at the Bombay Mission Church, by the Rev. A. H. Bowman, on December 12th. Miss East had arrived the previous day from England. The Rev. W. and Mrs. Latham reached Allahabad from Mauritius in December.

Mr. J. Monro, C.B., in a private letter written a few weeks after his return to India, relating plans for the future work of himself and family, writes:—

My daughter and one of the ladies have been systematically visiting the *pd̄ras* in the neighbourhood, and their reception has been most cordial. The women are most anxious to listen, and insist upon them coming back any day—every day. This has been the case in the Muchipára, Gwalapára, Mahá-prabhapára and Paikpára, which have been visited. The population of the Paikpára is Mohammedan, as is also

that of a village, Joygopalpar, which is not far off. At the former Jessy had about fifty-six women, at Joygopalpar about forty, all most attentive listeners, and all clamouring for the ladies to come back and teach them. Verily the door here is wide open, and the people are willing to hear. What more do we want? Access is all that we can expect: opportunities to sow, and those we have in abundance. I have no doubt

that the prospect of medical aid opens many a door, but this of course is just one of the objects of providing such aid; and if doors are opened that way, is not that the very object we are aiming at? The Babus are very friendly and very civil; I have had one meeting at the house, and shall have another on Wednesday. I have offered visits of the ladies to any zenana ladies who may wish to see them, on the distinct understanding that religion and religious conversation is not to be forbidden. If the offer is accepted, well and good; we shall go into the zenana with pleasure—if not, we shall take to the villages, where the common people hear so gladly. I shall get to know the Babus by-and-by in the hot weather. The walk by the bank here will be pleasant, and they will be welcome any evening; but I see more and more that there is nothing to be done without direct personal interviews. Lectures, &c., are

all very well in a way, but personal following up is essential! Altogether we have the very greatest reason for thankfulness at the cordial reception which has been accorded us, and from January 1st we shall go steadily through all the villages in the vicinity. The news of our being in one village reaches to the next, and thus we shall make each village pave the way for a visit to its neighbour. What the result may be, is not with us. "In due time ye shall reap, if ye faint not," and all that we have to do is not to faint in sowing. The due time for reaping will come when He wills. If people at home would only cease praying for an open door, and come out and enter through the door which is wide open! These prayers for a door being opened, when it is open, are nothing but distrust. How do they expect them to be answered, when God has already opened the door? "Wherefore criest thou unto Me? Bid the people go forward."

PUNJAB AND SINDH.

The Rev. J. H. and Mrs. Knowles, Dr. J. O. Summerhayes, Dr. W. F. Adams, the Misses M. and M. J. Farthing, and Miss L. A. H. Currie reached Karachi early in December.

The Bishop of Lahore admitted the Rev. John Williams, the Native medical missionary at Tank (an outpost beyond Dera Ismail Khan, for work among the Afghans) to priest's orders on Sunday, December 17th. The sermon was preached by the Rev. G. A. Lefroy, of the Cambridge Delhi Mission. Mr. Williams had been twenty years in deacon's orders, having been ordained deacon by Bishop Milman in 1873.

WESTERN INDIA.

The Rev. Ruttonji Nowroji, who sailed with the Rev. W. H. Dixon in October, writes thus of the voyage out, and of his welcome back to Aurangabad:—

We turned the *Oriental* into a missionary ship! At 10 a.m. we had morning service. After breakfast we met for prayer according to the C.M.S. Cycle of Prayer. At 3 p.m. we had Bible-reading. At 8 p.m. we sang hymns and gave short addresses. One or two told us how much they were benefited. We had some opponents also; one man who was an Unitarian, roughly and rudely discussed with me in the presence of a large circle of attentive listeners, but he was not able to hold his ground. He used to listen, and we parted as friends! We had some Mohammedans and Hindus who often met to discuss with me. We have prayerfully sown the precious Seed of the Truth as it is in Jesus, and look for His Spirit's blessing to make it grow.

I cannot give you any correct idea of the grand, princely reception that the people of Aurangabad gave me. Hindus and Mohammedans and Parsees subscribed largely for illuminations and fireworks. They placed me in a grand carriage with my three daughters. A procession was formed and band was playing. In my compound all the ladies and officers of the station in their uniform, with hundreds of leading Natives, were standing to welcome me. A written address of several pages was read. The Cantonment Magistrate was in the chair. The officer commanding the station made a speech in English and Urdu. All this tended to make a small man appear smaller. But I transfer all such honour to my Divine Master, to whom all honour rightly belongs.

A local paper gives the following account of Mr. Nowroji's reception:—

The Rev. Mr. Ruttonji Nowroji, the veteran missionary in charge of the local Church Missionary Society, having proceeded to England at the request of the Home Committee of the C.M.S. some eight months ago, returned to Aurangabad on the evening of the 17th ultimo, when he received a hearty reception, which was characteristic as it was unique—for instead of the reception being confined to the members of the congregation, every one other than Christians who knew Mr. Ruttonji vied with each other to do honour to the occasion. The consequence was that long before the time appointed there was not a single seat available, having been occupied by the ladies and officers of the Garrison and other big folks who were invited, while the motley crowd thronged round the seats.

The road leading up to the entrance of the Mission compound was illuminated with numerous *buttees* and decorated with flags, flowers, and suitable texts. A large number of Christians and some of Mr. Ruttonji's friends had proceeded as far as the village of Padegaon, a distance of a mile and half, to escort the reverend gentleman. A full band and an open

carriage and pair were sent to receive him. After a short prayer by the Rev. Mr. Lucas, the pastor, in the open-air at the village of Padegaon, the procession proceeded, having Mr. Ruttonji and three Misses Ruttonji in open carriage, with a band playing at short intervals, and with an occasional display of fireworks. By the time the procession reached near the entrance of the reception, the crowd thronged and filled the Mission compound. As soon as Mr. Ruttonji alighted from the carriage, he was received by Captain C. Chamier, the Cantonment Magistrate, and introduced to the ladies and gentlemen who assembled to welcome him.

As soon as the usual greetings were over, a thanksgiving hymn was sung and a prayer was offered in English by Captain C. Chamier, the chairman, followed by the Rev. Mr. Lucas, C.M.S., in Marathi. After this Captain Chamier, according to the programme, asked Mr. S. B. Joseph, of the Aurangabad High School, to read the address of welcome on behalf of the C.M.S. Christians. Mr. Joseph then stepped forward and read an address in English, which we are obliged to hold over for want of space.

TRAVANCORE.

In our October number we recorded the death of Mar Athanasius, head of the Reforming party in the Syrian Church. The Rev. J. H. Bishop gives in the *Travancore Diocesan Record* the following account of the funeral:—

I was at Puwattūr in the early part of August, for settling the accounts of the Puwattūr pastorate for the preceding month. Puwattūr is on the Raneeriver, about two miles below Mārāmina, the seat of the late Metran Mar Athanasius, and the headquarters of the Reforming party in the Syrian Church. It was while I was here that Mar Athanasius was called to his rest very suddenly. He was staying in his cousin's house at a place called Netamprayāra, not far from Mārāmina, and was undergoing the oil treatment or *massage*, when one evening while taking his food he was seized with a stroke of apoplexy; one side was completely paralysed, he never spoke again, and was apparently unconscious. He lingered for a week, and expired Thursday night, August 10th. He had been consecrated for twenty-five years, first as a coadjutor with his late uncle, and he resided with him in the old Syrian

College at Cottayam; but for the last ten years he was an independent Metran, and head of the Reforming party. He was, I believe, educated in the F.C.M. College, Madras, and spoke English fluently. The last years of his life were somewhat saddened by ecclesiastical disputes and divisions. He was only fifty-seven years of age. His decease was so unexpected that no preparations had been made for a successor. The funeral took place on Saturday, August 12th, at Mārāmina. I, of course, attended as a token of respect to the memory of the deceased Metran, and as a mark of sympathy with his family and with the ancient Syrian Church. The Rev. C. Itty, C.M.S. Native pastor, accompanied me. We thus represented the C.M.S. and the Bishop and clergy of the Anglican Church in Travancore.

We were received at the house by the three brothers of the late Metran,

one being the Rev. Dettusa (Titus) Cattanar. We were conducted to a seat in the gallery of the large Syrian Church, at the west end, which is fitted up as a church-room. The church is no exception to the usual style of Syrian architecture, and consists of a porch, a long nave, and raised chancel. But two altars have been removed; only one remains. There are no masses for the dead in the church. On the chancel wall and over the altar were texts of Scripture in Malayalam: "Redeem the time," "The blood of Jesus Christ, God's Son, cleanseth us from all sin," and "God commended His love to us in that while we were yet sinners Christ died for us." The church was thronged with worshippers. Morning prayers were going on in the vernacular. In the centre of the church, seated in an armchair, was the body of the deceased Metran, dressed in his robes, with crozier and mitre, lamps and incense burning before him. One could hardly realise it was a corpse, it looked so lifelike. The funeral service proper did not commence till 10 a.m., and lasted till 1.30. It was nearly all in Malayalam. A few Syriac prayers only were chanted. There were about sixty Cattanars or priests present, who took part in the service. The leader was the Rev. K. Thomas (Vicar-general), of Tiruwella, or the Kowâr Achen, as he is familiarly called from his family name. The Rev. Philippos Malpan from Ayûr, and his son, also the Rev. Joseph Cattanar from Chenganûr, took prominent parts in the service. The chief mourners were the Rev. Dettusa Cattanar and his brothers. Many very appropriate lessons were read by different Cattanars, such as, "The account of the death of Anron," Num. xx., "The funeral of Jacob," Gen. l., Job vii., "The parable of the talents," St. Matt. xxv. (14—31). One peculiar part of the ceremony was carrying the corpse round the church by some of the attendant Cattanars, during which prayers were chanted. Immediately afterwards the body was taken out into the churchyard, many of the people weeping, and the women sobbing aloud. The churchyard was crowded. Many lads had climbed the trees, and some stood on the churchyard wall. A grave about eight feet square and deep had been prepared, and was lined with stones, next to the tomb of the late Metran. The body was deposited in the same

sitting posture with the chair, and committed to the dust by the Cattanars. Formerly Metrans were buried in the chancel of the church, but now a better practice prevails, and they are buried outside, but near the church. At Mârâmina there is a cemetery beyond the churchyard, where ordinary people are buried. It is said that only a Metran should bury a Metran. Up to the last moment it was hoped that two friendly Metrans who occupy an unique and independent position at a place called "Aneura," near Kunnamkulam, would have arrived in time for the funeral, but they came only some days later. After the corpse was deposited in the tomb the people went back into the church, and an eloquent sermon was preached by the Rev. K. Thomas on 1 Cor. xv. 55. This was followed by an address by the Rev. Joseph Cattanar, in which he spoke of the reformation movement which had been going on in Mârâmina during the last fifty years, and had been fostered by the late Metran and his predecessor. The Rev. Philippos (junior) Cattanar said a few words about the Syrian Evangelization Society, of which he was secretary, which was heartily patronised and encouraged by the deceased Metran.

After the service was over we shook hands with the principal Cattanars, and promised to pray for them in this crisis, that in regard to the election of a successor wise steps may be taken. They propose shortly to hold a council at Neranam, one of the most ancient churches, and to elect a successor to the late Mar Athanasius. The Aneura Metrans will be present to consecrate the Cattanar who shall be chosen for this high office. It is said that the Rev. Dettusa Cattanar will be asked to succeed his brother, as he is an able and amiable man, and is very much liked by the people. Before we left Mârâmina the mourners begged us to rest a little and partake of some refreshment. They most kindly made some tea for us. It was a picturesque sight to see all the Cattanars, with their snow-white cassocks and red handkerchief over the left shoulder, seated in a row along the verandah, with plantain-leaves before them, waiting for their midday meal, which I am sure they must have needed after the long and exhausting service which they had conducted.

CEYLON.

The Rev. G. and Mrs. Liesching, and Misses H. Heaney, E. M. Josolyne, and M. Saul arrived at Colombo on November 23rd. Misses Heaney and Saul proceeded to Jaffna, and Miss Josolyne to Dodanduwa, near Baddegama, where Miss H. P. Phillips resides.

The Ceylon localized *Gleaner* gives the following account of a public meeting which was held in Colombo in December, to promote restrictions on the import and sale of opium and *bhang* in Ceylon:—

A well-attended and representative meeting was held on Saturday, the 11th instant, at the Public Hall, to protest against the unrestricted sale of opium and *bhang* in any quantity at native shops licensed by Government, and to call for the application of restrictions on the sale of these drugs similar to those existing in the United Kingdom, with the exceptions allowed in the recent legislation for Burmah, by which regular opium-smokers may, on registration, be supplied from the Civil Medical Department. Mr. John Ferguson, who presided, called attention to the fact that the habit of using opium and *bhang* had been introduced into Ceylon by immigrants from China and the Malay Archipelago, and that now is the time to nip the evil in the bud before it lay too firm hold upon the Natives of Ceylon.

The various missionary bodies were represented on the platform by the Revs. Waldock (Baptist), Hillard (Wesleyan), and A. E. Dibben (C.M.S.), and by Major Jaya Veera (Salvation Army),

and supported by other ministers, &c., of the various denominations.

The Buddhists mustered strongly, being represented by the high-priest Sumangala (who proposed a resolution) and five other principal priests. The Hindu and Mohammedan communities were also well represented. The utmost unanimity prevailed, and it was a remarkable sight to witness a large body of men and women who held such totally divergent opinions on religious and many other subjects literally unanimous in condemning the opium traffic and in petitioning that the sale of this noxious drug might be so hedged around with restrictions that the Natives of Ceylon might not be placed in danger of coming under its seductive and baneful influences.

A large and representative committee was chosen to promote a petition to the Governor and the Legislative Council on the subject. It is devoutly to be hoped that the object of the meeting may be gained, and that before further mischief is done.

SOUTH CHINA.

Bishop Bardou visited Fuh-Kien in November, and made a confirmation tour to Lieng-Kong, Lo-Ngwong, Ning-Taik and Fuh-Ning. The Rev. J. Martin, who accompanied the Bishop, writes: "Both the Bishop and I were most thankful for what we saw and heard. The Bishop was especially pleased with Fuh-Ning. He told us he could hardly remember when he enjoyed Chinese services so much. There were not many confirmation candidates in either of these places [Fuh-Ning and Ning-Taik?], but among the number were men and women who had undergone no little persecution for their faith in Christ Jesus."

The Annual Conference of Fuh-Kien Missionaries took place in November at Fuh-Chow, followed by a Conference of the Native agents and meetings of the Provincial Church Council. The Bishop presided at the devotional meetings of the Conference. Several of the brethren mention in their letters the happy, united spirit which characterised all the proceedings.

In accordance with the recommendations of the Conference, the Rev. W. Banister will take the Principalship of the Theological College in succession to the Rev. L. Lloyd, on his way home for furlough, and the Rev. R. W. Stewart will assume charge of the work in the Ku-Cheng and Ping-Nang districts, residing at Ku-Cheng. We regret to learn that Dr. Rigg has been invalided home on account of ill-health.

NOTICES OF BOOKS.

THE CONVERSION OF INDIA, FROM PANTÆNUS TO THE PRESENT TIME, A.D. 193—1893. By GEORGE SMITH, C.I.E., LL.D. London: John Murray.



MOST welcome always is the biographer of Alexander Duff, John Wilson, William Carey, Stephen Hislop, and A. N. Somerville; the author also of the latest Memoir of Henry Martyn, and, in the *Short History of Christian Missions*, of the best handbook existing (though not a perfect one) on the whole subject. Dr. George Smith's books are a succession of valuable gifts to the Church of Christ; and this new volume is perhaps the most valuable of all. We hope very shortly to be able to give ample space in the *Intelligencer* for an extended review of it; but we lose no time, meanwhile, in introducing it briefly to our readers.

The work consists of ten lectures—or rather essays to be condensed into lectures—prepared in connexion with what is known as the Graves Missionary Lectureship. Dr. A. T. Pierson's *The Divine Enterprise of Missions*, and Dr. A. J. Gordon's *The Holy Spirit in Missions*, belong to the same series, and were delivered in 1891 and 1892 respectively. Dr. G. Smith's course belongs to 1893. We call his ten chapters essays to be condensed into lectures, because they are far fuller and more detailed than any ordinary lectures can be; and the book is two or three times as long as those of Dr. Pierson and Dr. Gordon.

Dr. G. Smith uses the term "Conversion of India" in the same sense as Dean Merivale uses "Conversion of the Roman Empire," and "of the Northern Nations"; the word "conversion" denoting, not the spiritual conversion of individuals, but the conversion of nations to the general profession of Christianity. Not that Dr. Smith ignores the higher meaning of the word by any means; but in this volume his subject is not the gathering out of an elect Church of Indian believers, but the subjugation of the Indian people to Christ's religion, in the same sense as England and Germany and America are subjugated. Although in our judgment the former and not the latter is the direct and grand object of Missions as foreshadowed in the New Testament, yet it has pleased God to effect the latter object in the course of the world's history, and we have no right to say that it may not be His design to do so again, if the Lord's Coming is delayed.

We cannot do better than just enumerate the titles of the chapters. (1) Introduction; (2) The Greek Attempt; (3) The Roman Attempt; (4) The Dutch Attempt; (5) The East India Company's Work of Preparation; (6) Great Britain's Attempt; (7) The United States of America's Co-operation; (8) Methods of the Evangelical Mission to India; (9) The Results of Christian Missions in India; (10) The Prospects of the Conversion of India. Every one of these chapters teems with facts of the deepest interest; no pains have been spared to make the work as complete as possible within its range; authorities of all sorts are constantly referred to for further information; and the whole is welded together with the practised pen of an accomplished *littérateur* who is master of his subject. The *Intelligencer* will have more to say about this brilliant piece of work by-and-by. These few lines will suffice to send many of our readers to the book itself.

UGANDA. EIN BLATT AUS DER GESCHICHTE DER EVANGELISCHEN MISSION UND DER KOLONIALPOLITIK IN CENTRALAFRIKA. By JULIUS RICHTER. C. Birtelsmann-Gütersloh.

This volume, to which Dr. Warneck has contributed a preface, contains the history of the Protestant Mission in Uganda, and of the political

occurrences which have, during the last few years, brought that country prominently before the public, down to the sending out of Sir Gerald Portal by the British Government. Besides the publications of the C.M.S., and other books of a purely missionary character, the author has consulted the writings of Stanley, Junker, Casati, Felkin and Wilson, and, in fact, every possible source of information on the subject. The story is told clearly, graphically, and with just appreciation of the work which has transformed a Heathen land into a Christian state. The account of the difficulties between the "French" and "English" parties, of the outbreak in January, 1892, and of the action of Captain Lugard, is given with careful accuracy and impartiality, and the author shows that he has spared no pains to make himself thoroughly acquainted with the situation. We trust it may be the means of opening the eyes of many hitherto imperfectly acquainted with the actual facts. The book is a valuable contribution to missionary literature.

CHINESE CENTRAL ASIA: A RIDE TO LITTLE TIBET. By HENRY LANSDSELL, D.D., Author of "*Through Siberia*," "*Russian Central Asia*," &c., &c. 2 vols. London: Sampson Low, 1893.

In the new C.M.S. Cycle of Prayer, among the countries hitherto unmentioned will be found that of Tibet. Into this strange and mysterious region comparatively few Europeans have entered. The first was a friar, Odoric of Pordenone. He passed through the country about 1328 on his return from Cathay. One of the last was the well-known traveller, the Rev. Dr. Henry Lansdell, of Blackheath, the result of whose journey is now before us. These two goodly volumes are the record of an expedition which the writer says was by far the hardest he has known. The object, however, which took him thither was the same which impelled his arduous progress through Siberia, and gave him courage to penetrate Russian Central Asia. That object, as expressed in Dr. Lansdell's book, in its Dedicatory Letter to the Emperor of China, was "to spread the knowledge of the Supreme God."

Indeed, the author's main idea was to "spy out the land" for missionary purposes. If, however, in reading the book, the lover of missionary information should think that the Doctor did little work of a missionary kind himself, he would remind him that as a preacher he was almost dumb. As a distributor of literature he had not the proper translations; whilst as a pioneer his chief task was to observe what openings could be made for qualified evangelists to follow. Nevertheless he managed to hold altogether ninety-three religious services. Thirty-one prisons were seen in twenty-nine towns. Scriptures in eleven languages were distributed in five countries. No less than one hundred and seventy Mission stations and four hundred missionaries were visited in one hundred and ten localities.

The severe critic may perhaps say that that extreme delicacy of "finish" which is always so marked a characteristic of Dr. Lansdell's productions appears to be somewhat lacking in the get-up of this his last work. But in matters of scholarly detail none of this author's well-known skill is wanting. The literary student will be delighted with the carefully-arranged appendices; whilst both literary student and missionary enthusiast will find in an almost perfect index all that each requires. The book will, without doubt, find its way into every library, missionary or otherwise, as a standard work on the country of Tibet.

In that secluded country the principal form of religion is Lamaism. Lamaism is a corrupt form of Buddhism, and was first introduced in the seventh century. In the fourteenth there appeared in Lassa, the capital, a reformer. His followers afterwards became so powerful that the Emperor of China

acknowledged the pre-eminence of two of their leaders. One of these, the Pantshen Lama, presided as "abbot" at Tashi Lunpo. The other, the Dalai Lama, was abbot of Lassa. To the present successor of the Dalai Lama it was that Dr. Lansdell hoped to carry a letter from the Archbishop of Canterbury—"the chief English Lama." The Doctor has given a full account of his attempt, which, however, he was eventually compelled to designate as "a successful failure." But though it was unsuccessful the attempt had been made in his Master's Name. He had tried to carry the Gospel to Lassa, a city wherein no living European had set foot. He was a pioneer in the land of Tibet, where there was not a single missionary of any denomination whatever. To this fact—that the ground is occupied by no Christian Society—the author constantly calls attention. And with regard to Chinese Turkestan he asks why that country, gained for Buddha, and conquered for Mohammed, should not be won again for Christ? Missionary work there is quite feasible. Mohammedanism is, the Doctor says, "shaky." The rulers are neutral. The climate is salubrious. Provisions are cheap. It is true, there is the difficulty of access. But this difficulty, like every other, is to be overcome by the help of the Lord. When a Mission becomes established there will be almost a necessity that some of its members should be women. The recent near approach of Miss Annie Taylor to the capital of Tibet and her forthcoming enterprise in that country, is interesting in this connexion. Dr. Lansdell met her at Darjeeling, where she was studying Tibetan.

Looking at the various classes of workers who should go to Chinese Turkestan, the author thinks that medical missionaries should be the first, whether they establish hospitals or not. These should certainly be followed by translators. Operations could be extended from Yarkand, successively to Aksu, Kashgar, and Khotan.

To conclude—Tibet, Nepal, Bhotan, and (perhaps) Chinese Turkestan were found to be without Christian missionaries. Missionaries (especially medical), translators, and Bible colporteurs should be set to work at once in Chinese Turkestan. Into Tibet itself, Bhotan, and Nepal, no opening is seen at present.

But the eye of faith is ever open. Here, then, is another fervent cause for prayer—that these kingdoms of Central Asia may become the kingdoms of our Lord. Here, then, is another holy ambition for believers on the Lord Jesus Christ—to include within the nations to which His Gospel has been preached the kingdom of Tibet.

P.

Twilight Dreams, by the Bishop of Ripon (Macmillan and Co.), is a delightful collection of little poetical essays in prose; only "essays" is not the right word to use—rather "sketches"—or, indeed, "dreams" is perhaps the best word to apply to them. Not that they are "dreamy." On the contrary, they convey plain, practical teaching, only in a highly poetical form. "The Angel of the Beautiful," "Old Adam," and "A Little Child shall Lead them," are especially striking.

The Story of the Judges, by the Rev. J. Wycliffe Gedge (Cassell and Co.), is a revival of the old style of "Bible Stories" popular forty or fifty years ago. This is a method of interesting the young in Scripture history which we entirely believe in, and we wish it were more generally used now. Mr. Gedge's "stories" of Gideon and Barak, Samson, and the other judges (none are omitted) are faithful to both the letter and the spirit of Scripture, attractively told, and with the practical lessons deftly applied. The illustrations, too, are good.

The Christ-Controlled Life, by the Rev. E. W. Moore (J. Nisbet and Co.), is an edifying and helpful book on sanctification. The motto on the title-page is Bishop Ken's verse beginning, "Direct, control, suggest this day"; and the line

taken is thus indicated in the preface:—"Not self-control, but Christ-control. Pagan ethics can teach the one, the Gospel of Christ alone can give the other. 'The self-controlled man, the *ἐγκρατής*,' says Aristotle, 'is the man whom we should imitate.' 'The fruit of the Spirit,' says St. Paul, is the real *ἐγκράτεια*, the true self control, Gal. v. 23." Mr. Moore is one of the most powerful of modern teachers on the subject of sanctification, and he writes both in the well-balanced language of Evangelical theology, and with the intensity of experimental conviction.

The Resurrection Glory, by S. S. (Elliot Stock), is a thoughtful and suggestive exposition of 1 Cor. xv., in which difficult problems are handled with combined frankness and reverence.

The King's Table of Blessing, by the Rev. A. L. Hunt (W. Hunt and Co.), is a charming little book for communicants, sound in teaching and spiritual in tone.

Glad Tidings, by Amy M. Palmer, is a collection of daily texts, daintily printed and attractive, but with no publisher's name upon it.

The subjects of Miss Headland's last two numbers of *Brief Sketches of C.M.S. Workers* are T. G. Ragland and William Oakley. Readers of Archdeacon Perowne's excellent biography of Ragland are not now numerous, and this attractive sketch of a most devoted life will, we hope, have a very wide circulation. Oakley of Ceylon is less known, notwithstanding his fifty years' unbroken service, and Miss Headland has diligently collected information about him and produced a most interesting narrative.

Mr. Henry Frowde, Clarendon Press Warehouse, sends us three more wonderfully beautiful editions of the Oxford Bible, printed on the new Oxford India paper, and extraordinarily light and handy, even with the admirable "Helps to the Study of the Bible" bound up with them. There is nothing like them, either for use or for presents. Also a cheap shilling edition of the "Helps" alone. It is not possible to pile up adjectives enough to describe these triumphs of printing.

And again, since the foregoing paragraph was in type, Mr. Frowde sends us two still more wonderful copies of the Word of God, viz., the *Brilliant Text Bible*, the smallest ever produced, 1216 pages, with maps, measuring $3\frac{1}{2} \times 2\frac{1}{2} \times \frac{3}{4}$ inches, and weighing, in limp morocco, $2\frac{1}{2}$ ounces!—and the *Brilliant Reference Bible*, the smallest edition with references ever produced, measuring $3\frac{1}{2} \times 2\frac{1}{2} \times \frac{3}{4}$ inches, and weighing $3\frac{1}{2}$ ounces!

NOTES ON OTHER MISSIONS.



MEDICAL *Missions at Home and Abroad* has just published its annual list of fully qualified medical missionaries who hold British degrees. They number 185, an increase of twenty in the year, and of sixty since 1890. The C.M.S. has now taken the lead in this arm of missionary service, for it has 27 doctors in its ranks. The Free Church of Scotland takes the second place with 26. The L.M.S. comes third with 18. Then follow the Presbyterian Church of England with 13; the U.P. Church of Scotland with 12; the Established Church of Scotland with 9; the China Inland with 8; the S.P.G. with 7; the Z.B.M.M. and the Baptists with 6 each; the Wesleyans, North Africa Mission, and the Brethren with 5 each; the Universities' Mission, and Edinburgh Medical Missionary Society with 4 each; the Irish Presbyterians, Friends, and London Jews' Society with 3 each; and eighteen other Societies which employ 21 medical missionaries between them. Of the whole number, 25 are ladies. The local distribution of these missionaries is interesting. Sixty-one go to China, 57 to India, 33 to Africa, 13 to Palestine, 3 each to Madagascar, the South Sea Islands, and Constantinople, 2 to Corea, and one each to N.-W. America, Brazil, Arabia, Persia, Ceylon, Java, Siam, France, and the cities of Smyrna and Baghdad. Of the ladies, 18 go to India, 5 to China, and one each to Ceylon and the Corea. The distribution will strike everyone as curiously unequal. The inequality becomes more striking when one finds that the town of Tien-tsin is credited with four medical missionaries, that three each are said to be stationed at Nagpur, Madras, Hankow, Chin-chew, and Ching-chow-fu, and that 23 other towns have 2 each. The district between the

Chinde mouth of the Zambesi and the further end of Lake Nyassa has no less than 11 missionary doctors stationed in it.

Of course no account is taken of doctors holding Continental or American degrees, nor have we found anywhere any computation of the numbers of these latter.

Every year brings with it some addition to the number of our missionary contemporaries, or some improvement in their quality. *Darkness and Light* is the name of a monthly organ of a new association called the Ceylon and Indian General Mission. *Wesleyan Missionary Notices* has become a quarto, and has been rendered more attractive. What with this and the excellent threepenny *Work and Workers*, the Wesleyan Society is now well furnished with magazines. The *South American Missionary Magazine* has now come out in a new cover, and the same Society's *Juvenile Gift* is also, in this, the Jubilee year of the S.A.M.S., putting forth new efforts. A healthy spirit of emulation between the different Societies is fast relegating the old style of magazine, with its ill-presented letterpress and stale woodcuts, to the past.

Dr. Swanson, of the Presbyterian Church of England, is dead. He was ordained in 1860, and went out to Amoy, where he became the colleague of the Revs. William Chalmers Burns and Carstairs Douglas. He laboured in the district with much success for more than twenty years, only returning when it became evident if his life was to be spared he must give up the work. Since then he has occupied a leading position among English Presbyterians. He has served as Foreign Missionary Secretary, and has been Moderator of their Synod. He was an attached friend and supporter of the Bible Society.

Freedom from episcopacy does not carry with it freedom from controversies on Missionary Church government. So at least the WESLEYAN MISSIONARY SOCIETY has found. It has of late been agitated by a fierce discussion on the relation of Indian Native ministers to the Conference, that is, the governing body of the denomination. The Triennial Meeting of Wesleyan Missionaries, held in Bombay last December, recommended the formation of Provincial Synods, to take the place of the merely consultative gatherings which have hitherto been held, as a step towards the formation of a General Conference for India and Ceylon. We referred to this recommendation in the April *Intelligencer*. Into this scheme there somehow crept a proposal emanating first from a Committee of the English Conference in 1891, that the Provincial Synods should be courts of final appeal for Native ministers. At present they have an appeal from the District Synod and the Missionary Committee to the General Conference in cases of discipline. This proposal was added to the scheme because of the unsatisfactory features of the present system. Appeals from abroad are attended with great expense and difficulty, even where legal apparatus exists in perfection. Naturally, the General Conference, a parliament rather than a court of justice, able to give but little time instead of prolonged hearing, and to a great extent devoid of special legal or local knowledge, lies under great disadvantages in this branch of its work. The change was, therefore, at least well worth calm and impartial consideration. However, as commonly happens, a misunderstanding has arisen. The question of Native ministers' appeals has been assumed to be the chief, if not the only function of the proposed Provincial Synods. Strong language about "disfranchising the Native ministers" and "Brahminising the missionaries" has been used in more or less partisan publications. In the meantime the missionaries at home speak with infinite patience. The Rev. J. Hudson, in *Work and Workers*, declares that they have no wish to stand by the proposed system of appeals if the Native brethren are opposed to it, or if it is against the wishes of any considerable minority of ministers at home, or if it should be a bar to their union with Ceylon.

Some months ago we mentioned in these pages that an understanding had been arrived at between the Bible Society and the Baptist Missionary Society. There now seems to be a disposition on the part of the Baptists to assume an independent

position. When the rupture with the Bible Society took place long ago, a Baptist Bible Translation Society was formed to supply versions of the Bible in which the word "baptize" should be rendered by the Native word for "immerse." At first this Translation Society was well supported, but latterly its expenses have been largely met from the funds of the B.M.S. There seems to be a strong feeling that, instead of supporting the Bible Society, Baptists should cherish their own Society. "As help for our Indian versions," the *Missionary Herald* says, "can only be had from the Bible Society on condition that the Native words for 'immerse' shall be expunged and the Greek word 'baptize' shall be inserted in their stead, we venture to think that all real Baptists will wish the Translation Society to continue its work until more reasonable and Scriptural terms are offered."

A link with the past has been broken by the death of the Rev. George Drummond, one of Livingstone's friends. He laboured in Samoa, under the L.M.S., from 1839 to 1872, coming home only once for furlough.

The Zambesi Industrial Mission is attempting to free the slaves of Angoniland without encouraging the slave-trade by purchasing them. The leader, Mr. Booth, proposes to lend the slaves enough to purchase their freedom, and to give them work on the coffee-plantations of Mount Michiru and the other stations of the Mission, until they have repaid their purchase-money. It is difficult to be sanguine about the ultimate utility of this policy. Mr. H. H. Johnston, the Commissioner, appears to have expressed a modified approval of the plan, but has warned the Mission that "sums advanced to Natives on credit are not recoverable in our courts, and you would have no hold whatever on the people whom you do aid to redeem themselves." The Mission seems to have raised a prejudice against itself by planting its chief settlement within six miles of Blantyre, and in some other ways. It cannot be said that the reasons given by the Mission seem to be quite convincing.

Miss Annie Taylor, whose nearly successful attempt to reach Lhasa was mentioned in these Notes some time ago, and who is now in England, is organising a mission to Thibet. She proposes to make Darjeeling the headquarters for the present, so that the party may learn Thibetan by the teaching of Natives from over the border. Thus, yet another party will be ready to enter Thibet as soon as the door is opened.

The Rev. J. L. Nevius, D.D., the great American Presbyterian missionary and Chinese Bible translator, died very suddenly at Chefoo on October 19th, after more than forty years of service. Bishop Scott, of North China, and Dr. Corbett, of his own denomination, joined in the funeral. A writer in the *Chinese Recorder* speaks of "his zeal in preaching the Gospel; his long and arduous journeys in the interior of China; his marked talents in teaching and exegesis; his many books written in both Chinese and English; his scholarly and valuable help in translating the Scriptures into Chinese; his self-denying famine work," and other forms of his many-sided activity.

The last annual meeting of the American Board was chiefly noteworthy for the resignation of its veteran Secretary, the Rev. N. G. Clark, and for the appointment of the Rev. W. H. Noyes as a missionary under the Board. Mr. Clark proposed to retire at the end of the year, "in accordance with the usage of the Board that seventy years should be the limit of active service." An assistant and successor has therefore been appointed. Mr. Noyes is offered an appointment as a missionary of the Board, "in response to the expressed wish of its missionaries in Japan, and in recognition of his successful labours in that empire." The Board declares "that this action is not to be understood as in any way modifying its former utterances on the subject of future probation." Thus ends the great controversy to which we have already referred in these Notes. Mr. Noyes is one of those whose opinions are defined by Dr. Grewbuck's letter, quoted on page 303 of the last volume of the *Intelligencer*.

J. D. M.

LETTERS TO THE EDITOR.

THE IMPERIAL BRITISH EAST AFRICA COMPANY.

I.B.E.A. Co., Ltd., 2, Pall Mall East, London, S.W.
January 8th, 1894.

SIR,—In reference to your remarks on page 25 of the *C.M. Intelligencer* for January, as to the scant acknowledgment made in the *History of British East Africa* of the assistance rendered to the Company on two specific occasions by the Church Missionary Society and its friends, will you kindly permit me to explain that the omission was due not to any want of appreciation of the value of the Society's uniformly friendly support—as to which there can be no question—but rather to the exigencies of a compilation the scope of which was strictly limited to a record based upon official documents.

The severity which you attribute to the reference to the harbouring of slaves at Rabai belongs rather to the official papers in the *Africa Blue Book*, from which exclusively the information was obtained. The task of liberating those runaways would have been much more difficult but for the co-operation of the Rev. Mr. Price and others of your Society's missionaries; and the appreciation which is due to that co-operation is increased by the distinguished loyalty with which your missionaries have since that time observed the public engagements entered into with the people of the coast on this question of harbouring runaway slaves. The Company's Administrator has had special reason to acknowledge the attitude of the Church Missionary Society's missionaries in this troublesome matter.

Any regrets which the Company may have felt in connexion with the continued occupation of Uganda, towards which the Church Missionary Society's friends contributed so generously, had reference not to the additional expense thereby entailed, but to the failure of the hope upon which the subscription was raised—the hope that before the end of the year for which provision had thus been made, Her Majesty's Government would have recognised a duty which they appeared willing to leave rather to private patriotism to discharge on behalf of the nation.

The Directors are anxious that I should disabuse your mind of any intention on their part to depreciate the public services rendered by the Society on the occasions referred to.

The extent to which the efforts of the Society and its friends will have to be credited for the retention of Uganda under the British flag makes it easier to apologise for an omission which, under the circumstances, shrinks into the relatively insignificant proportions of a personal oversight, involving no greater responsibility than the regret of its author.

Yours faithfully,

P. L. McDERMOTT.

[We insert this letter with much satisfaction.—Ed.]

THE FLOODS IN KASHMIR.

SIR,—The *Intelligencer* for October (pp. 772-3) contains an account of these disastrous floods. Among the losses incurred, that sustained by the Rev. J. H. Knowles, C.M.S., who was at the time on furlough in England, and who must be favourably known, through his Deputation work, to many of your readers, was very severe, his furniture and library being completely spoilt or swept away. Mr. Knowles has now returned to Kashmir, but, at the request of a friend, he left behind him in England a list of the books which he would specially desire to replace. I trust that many of the supporters of the C.M.S. will be found ready to remove from their own shelves a book or two, not doing much service there, perhaps, but known to be valuable to this faithful labourer in the Mission-field. I shall be happy to forward the list of books required to any friend who may wish to see it, and to receive books (carriage prepaid) for Mr. Knowles.

Vicarage, Wells, Somersetshire.
Jan. 8th, 1894.

J. BERRSFORD.

EDITORIAL NOTES.



THE Epiphany of 1894 will not soon be forgotten. It is remarkable how in the Gospels the Manifestation of Christ to the Gentiles is linked with death. Innocents' Day in the Calendar comes a few days before the Epiphany, but the massacre of the innocents followed the visit of the Magi, and was a direct consequence of it. Then, as the beginning of the earthly life of the Lord Jesus was marked by a token and earnest of His world-wide dominion, so was the close of it. Only three days before His crucifixion, on His last appearance in the Temple, came the Greeks, desiring to see Him; which was the incident that brought from His lips the animating words, "Now is the Son of Man glorified." But how glorified? He goes on, in that most pregnant utterance which has been such a strength to the Church, and to thousands of individual Christians, in times of danger and death ever since—"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Death before life; life abundant out of death.

It was on the Epiphany of 1894 that the solemn tidings reached us which sent us instantly to that grand verse once more for solace and strength. "*Bishop Hill and Mrs. Hill at rest*"—was there any message that could have been received from any part of the world more overwhelming than that? But no man we have met has realised more fully the truth of those memorable words in the Temple, or has drunk more deeply into his Divine Master's spirit in uttering them, than Joseph Sidney Hill. It was the constant burden of his sermons and speeches. Not in any gloomy fanaticism or morbid presentiment, but in the brightness of his faith and the overflowing cheeriness of his spirit, he called upon men to "die daily" with Christ, and to receive from Him "life abundant." In the same faith and cheeriness, but often with overpowering solemnity, he pleaded for Africa. He always said that readiness to go to Africa meant readiness to die. None of the great congregation of outgoing missionaries and their friends that gathered at St. Bride's on September 26th will forget his text that day, "*The fellowship of His sufferings.*" That text might have meant for him and his dear wife years of bodily and mental and spiritual trial in West Africa, a long and weary cross-bearing before the crown. But God has given them the crown quickly. Let us then rejoice with them that do indeed rejoice, in their Saviour's presence, as well as weep with those that weep, the bereaved ones left behind.

WE have so recently given in these pages the particulars of Bishop Hill's career, that it is needless to repeat them. Perhaps when Bishop Stuart arrives in England from New Zealand, as he is expected to do at the beginning of April, he will be able to give us some interesting incidents of Mr. and Mrs. Hill's life and work in the Colony. Of his character as a mission-preacher, Mr. Aitken has written in the *Record*. We append a letter from Mr. P. A. Bennett, of our Niger Mission, who was with him and Mrs. Hill on that river when they went out temporarily a year and a half ago at the request of the Archbishop of Canterbury:—

"Our first meeting comes back vividly to my mind, the cordial hand-shake and bright salute, 'How are you, dear brother?' From that moment I loved him with a love that grew deeper and stronger every day that I knew him. What impressed me more than anything was his wonderful power of sympathy: many an hour have I spent with him pacing the deck, under the tropical moon, while he has patiently and lovingly helped me by wise counsel and sympathy.

“ ‘He did kind things so kindly ; it seemed his heart’s delight
To make poor people happy, from morning until night.
He always seemed at leisure, for every one who came ;
However tired or busy, they found him *just the same.*’

“ Just the same always and everywhere ; himself, his home, whatever he had, was always at our service.

“ Dear Mrs. Hill was in everything one with her husband, and was equally loved by all whose privilege it was to know her intimately. She was ever ready to defend the absent, bringing to memory some good trait, should they be criticised. She was in no whit behind her beloved and devoted husband in either talent or consecration, they were essentially *one*, and only those who were privileged to see their bright and happy home life could understand how much they were each to the other. I am not surprised at their dying so close together, their union was such that had either survived it would have been but a half life, the best part gone. Lovely and pleasant in their lives, in death not divided.

“ Their motto-text might have been, ‘ Not to be ministered into, but to minister. Dear Mrs. Hill would do anything for us as if it were the most natural thing in the world. She was also her husband’s secretary, and behind the scenes worked as indefatigably as Bishop Hill.”

THE Archbishop of Canterbury, as is well known, took a deep interest in Bishop Hill and his work. The first thing done by Mr. Wigram on receiving the news was to write and inform his Grace. That was on Saturday. On Monday came the following letter :—

“ *Addington Park, Croydon, Jan. 8th, 1894.*

“ MY DEAR MR. WIGRAM,—I feel indeed utterly stricken by this terrible news from Lagos. So much arrangement and deliberation and work on the part of so many earnest minds seems utterly lost—but *κατ’ ἀνθρώπων λέγω*. That is the comfort and strength. We shall see God bring some new force out of our defeat, and accomplish all in His own way. We merely are dumb at the mysteriousness of the bar in what seemed His working. . . . Those poor children !

“ Ever yours sincerely,
“ E. CANTUAR : ”

THE Archbishop also at once wrote letters of sympathy and counsel to Bishops Oluwole and Phillips. He discussed the whole position fully with two of the Secretaries, and expressed his willingness to consecrate a successor to Bishop Hill without delay. Earnest consideration was at once given to the subject, and on January 17th, at a Special Meeting of the General Committee, it was resolved to nominate to the Archbishop (who had most kindly and spontaneously waived his usual claim to have two names given him to choose from) the Rev. Herbert Tugwell, Secretary of the Yoruba Mission. His Grace instantly accepted the nomination, and the appointment appeared in the papers of the 19th. It is one of the penalties attaching to the special printing arrangements necessary for the *Gleaner*, that it had to go to press on the 17th, and so we could not venture to announce the name, although there was no reasonable doubt that the matter was settled.

The Archbishop has proposed St. Matthias’ Day, February 24th, for the consecration of Mr. Tugwell, and also of Mr. Evington, who is expected in England shortly, for Japan. It is just possible that the second Bishop for Japan may also be appointed in time. An urgent telegram was at once sent to Mr. Tugwell at Lagos, requesting his immediate return ; but we now fear it is impossible for him to come in time.

Mr. Tugwell is a son of the late Rev. F. Tugwell, Rector of Havering-atte-Bower, Essex ; nephew of Canon Tugwell, late Rector of St. Mary-le-Strand ; cousin of the Rev. L. S. Tugwell, formerly of the North Pacific Mission, and now of Tunbridge Wells ; and consequently also of the latter’s son, who,

has just joined the Bengal Associated Evangelists from Tasmania. He was one of the party at Exeter Hall on the memorable occasion (January 20th, 1890) when the Large Hall was used for the first time for a C.M.S. Valedictory Meeting, viz., when the Soudan party, under Robinson and Graham Brooke, and the Uganda party under Douglas Hooper, were taken leave of. He sailed with the Soudan party and Bishop Crowther, proceeding himself to Lagos to take the Secretaryship of the Yoruba Mission. He has had one short furlough since, and he spoke at the Anniversary Meeting in Exeter Hall last May. He has won the confidence of his English brethren in an unusual degree. Mr. Robinson and Mr. Brooke used to say he was the right man for a West African bishopric, and Bishop Hill looked forward to his either succeeding him in the new see of Western Equatorial Africa or becoming the first bishop of a separate Yoruba diocese. And we have good reason to know that he is respected and trusted by the African Christians.

BUT, alas! it is not only the Bishop and his wife of whom the Niger Mission is bereaved. Another mournful telegram has come, announcing the death of the Rev. Edgar W. Mathias on January 17th, at Forcados, a port between Lagos and the mouths of the Niger. Mr. Mathias was a Cambridge graduate, of St. Catherine's College, who offered himself to Bishop Hill nearly a year ago, at Cambridge, and went out with the party in November. It was he who was ordained by the Bishop himself at St. Paul's, Onslow Square, on October 29th, when Mr. Webb-Peploe preached the sermon printed in our last number. He was a bright, manly young missionary.

Are we to despair at such losses? What should we do if it was the Queen's army that had suffered thus? Is there any reason why we should think differently of the army of the King of kings?

HARDLY had we written the foregoing paragraph, than yet *another* mournful telegram arrived from Lagos, "*Vernall asleep, fever.*" Where should we be now if we had not the Rock of Ages to rest upon? "I was dumb, and opened not my mouth, because Thou didst it." James Vernall was one of the best Islington men of 1886, and at the Bishop of London's Trinity ordination in that year he read the Gospel. He then proceeded to Lagos, and in the same ship sailed Miss Eliza Kruscé, to take charge of the Female Institution there,—who in 1888 became Mrs. Vernall. Mr. Vernall has been Principal of the Training Institution, and for a time Secretary. At any time such a loss would be a heavy one; but coming just now, it is a crushing sorrow.*

NOR is this all. We are grieved to hear that Miss Maxwell, who went out with Bishop and Mrs. Hill, the late head of the Mildmay Cottage Hospital, has been sent home invalided. She must have been ill at the same time with them. We are allowed to print the following extract from a letter written about her from Sierra Leone by Mrs. Hill, which is singularly touching in view of Mrs. Hill's own death so soon after:—

"We must definitely—*very* definitely commit her health and that of each one in our party to the Lord. We are each and all so perfectly safe in His mighty love and keeping. And though I love Sister very dearly for her own sake, I would *far* rather know she was with the Lord in Africa since He has called her there, even though it may mean suffering, than for her to be in the cosiest home in bonnie Scotland. There is a wonderful privilege in suffering for His dear sake."

* *P.S. January 28rd.*—We grieve to announce yet another death at Lagos, that of Miss Mansbridge, who went out with Bishop Hill. It is a matter of true thankfulness that the message goes on, "The rest well." Mr. Tugwell and Mrs. Vernall are leaving at once for England.

WE earnestly trust that the *rapprochement* between European and African on the West Coast, which Bishop Hill had set his heart on effecting, may be quickened rather than deferred by his much-lamented death. Often has a grave been the occasion and scene of the removal of misunderstandings. The Bishop, with all his high standard of spiritual life, was singularly generous in his judgment of men, and forbearing with their infirmities. He did not expect perfection in the African Christians, and he did love them. At the same time, we cannot pass without comment some of the misleading statements which have appeared in some newspapers. It has been said that the Bishop deprecated a comparison of African Christians with the highest class spiritually of Christians at home. We gravely doubt whether he ever said this in the terms in which it is stated; for we never met with or heard of any one who indulged in such comparisons. On the contrary, the unreasonableness of any such expectation has been felt and acknowledged by those who took the severer view of the condition of the West African Church. What they did think the Society should look for was not high attainments in the congregations generally, but faithfulness in pastors and teachers, especially those supported or aided by the Society's funds. They, it was contended, should not only do the work in which they were employed to the satisfaction of the Committee, but be both blameless in life themselves, and fearless in condemning sin in others. Now on this point no one took a stronger and more decided view than Bishop Hill—a stronger one in certain directions even than Mr. Robinson and Mr. Brooke, who were supposed by some to be unduly exacting.

It should be added, in the interests of truth, that Bishop Hill was entirely in sympathy with the general design of the Soudan Mission, and fully intended to prosecute it with energy. In some small details he would probably have modified its lines, but in this respect also his views have been over-stated in the papers.

THE General Committee Meeting of January 9th was of very exceptional interest and solemnity. It had been arranged to resume the discussion on the financial position of the Society, which had been begun at the November meeting, when the Estimates for the ensuing year were passed. This was put down for twelve o'clock; but on the Saturday before the meeting the sorrowful tidings arrived of the home-call of Bishop and Mrs. Hill; and this solemn subject naturally took precedence at the mid-day hour. The news had only become generally known through the newspapers of that morning, but the immediate result was a crowded room. After very earnest prayer, the Minute was adopted which we print under "Selections," and also another Minute ordering certain immediate steps to be taken to send out two friends to West Africa; but these steps subsequently proved unnecessary, on a further consideration of the position. After this, the debate on the financial position was taken, and was very interesting and helpful. There was every disposition to take a hopeful view, trusting the Lord fully, while careful to use all due economy. *Faith*, as it has been well remarked, is the antithesis, not of prudence and foresight, but of *doubt*.

At two o'clock, the usual hour for interviews and valedictory dismissals, the Committee received two Australian brethren. One was the Rev. H. B. Macartney, who took his leave on his departure from England to return to Melbourne. He addressed the Committee most impressively, speaking in warm terms of what he had seen of the Society and its influence during his nine months' stay in England. The other was Mr. Ernest Doulton, a lay missionary sent forth by the New South Wales C.M. Association, and appointed

to East Africa, who had come to England to see his relatives after fifteen years' colonial life. He also spoke with much feeling.

IN the first week of the New Year, our friends throughout the country received a packet from the Church Missionary House. This was sent out in consequence of a letter from the President, who quoted the Mildmay motto, "*Ask the Lord, and tell His people.*" That letter itself was accordingly sent to our friends, together with a simple statement in figures of the Society's financial position and needs. The gist of this statement was that to avoid a deficit on March 31st, 25,000*l.* at least, *more than last year's Income*, will be required before that date; and, moreover, that this is not a requirement once for all, but that the Income for the next two or three years should not only continue at this higher figure, but *increase* by about 10,000*l.* each year.

In the same packet were sent a reprint of some of our Editorial Notes of last month, entitled *After Twenty Years*, and a statement of special and urgent needs for reinforcement. For we dare not stand still, unless the Hand of the Lord should distinctly command it. We have no right, because the financial outlook is testing our faith, to refrain from "asking the Lord and telling His people" of the men required as well as the money. Unless the Lord sends us the men, we shall not have them to send out; and if He does, our confidence is that He will not fail to incline His people's hearts to maintain them.

OUR clerical friends, feeling keenly the straitness in all Church funds which is just now caused by the depressed condition of most trades and industries, are naturally perplexed to see how the Society can expect more than it is getting. We quite think that no large increase—certainly no sufficient increase—is to be looked for from the ordinary church collections, &c. But, in the first place, not half the parishes that support C.M.S. are organised as they might and could be, and it is certain that hundreds of these could easily do what hundreds of others are actually doing by systematic effort. And things are improving in this respect. We are not gaining more new parishes than are needed to make up for the loss of others; but in many regular C.M.S. parishes our younger men and women are beginning to set to work, and this will gradually, though not rapidly, increase the mass of smaller contributions, as it is already doing in many places. But, in the second place, it is not in this way that the means for maintaining our growing missionary staff, and for developing and extending our work, will chiefly come. It will be, we are persuaded, by a large number of larger gifts, the fruit of real self-sacrifice. Special subscriptions to support particular missionaries, for instance, are more and more coming in, which are almost always *additional* contributions from those already contributing. In the days of our financial crisis fifteen years ago, Henry Wright used to say that it was by special benefactions that the Society's Income would grow. In those days, the Associations raised, roughly speaking, three-fourths of the whole. Latterly, although they have advanced considerably, they have not raised more than two-thirds of the whole; because other branches of Income have advanced more rapidly, and proved the truth of Mr. Wright's prediction.

WE hail with great satisfaction and thankfulness the really splendid article on Missions in the new *Quarterly Review*. At distant intervals this great organ of educated opinion has noticed missionary work. Bishop Caldwell's article on Indian Missions some years ago will be remembered. But there has never been anything like this one. It is a powerful and eloquent summary

of what Missions have actually done, written with fulness of knowledge and the true enthusiasm which fulness of knowledge gives; and a powerful plea also for development and extension. The references to C.M.S., and its publications, and its Exeter Hall gatherings, and its actual work in the field, are especially appreciative. The *Review* has come to us too late for us to displace any of our already inserted matter this month in order to give extracts; but we hope to obtain permission to print some for general circulation.

AN old and true friend has been taken from us by the death of the Rev. Gordon Calthrop. Forty years ago he was a C.M.S. Association Secretary, but he withdrew to take a parish at Cheltenham. Thence he moved to Highbury, and for almost thirty years he was Vicar of St. Augustine's. During nearly that whole period he was one of the Hon. Secretaries of the Islington Association, which now comprises nearly forty parishes. After Henry Venn ceased to write the Annual Report, and John Venn to read the Abstract of it at Exeter Hall, Mr. Calthrop used to read the Abstract prepared by his old college friend Mr. Fenn, until Mr. Wright came and took that duty himself. Mr. Calthrop did not like Committee work, and rarely appeared at Salisbury Square; but he was always glad to preach for the Society. Perhaps his most memorable and powerful C.M.S. sermon was that preached at Westminster Abbey in 1874, soon after the burial there of the body of Livingstone; when, from the incident of the corpse quickened to life by touching the bones of Elisha (2 Kings xiii.), he drew the lesson that from Livingstone's bones would spring up new life for Africa—a prediction abundantly fulfilled!

THE late Bishop Horden of Moosonee was a native of Exeter, and received his education as a 'boy at St. John's Hospital, and was afterwards a scholar and then a teacher in St. Thomas's Sunday-school. Very naturally many Devonshire friends of the Bishop are desirous of commemorating his connexion with the county, and with this object three memorials have been projected. The chief will be in Exeter Cathedral, and will probably take the form of a lectern, the precise design of which is being determined by the Dean and Chapter. In the meantime two memorial tablets recording his connexion with the institutions have been placed in the schools above mentioned, their primary object being to stimulate scholars to follow the noble example of Bishop Horden.

THE following letter would not be in any way remarkable if it referred to the *Gleaner* or *Awake*!—for many readers of those papers manifest their zeal in similar ways; but it is interesting to find "a farmer's daughter" deriving her inspiration from the *Intelligencer*:—

"I have great pleasure in sending you the enclosed 23s., which I should like if possible to be used for your Mission in China, as on reading an article about that country in the *C.M.S. Intelligencer* last spring, I thought I should like to help a little if I could, and not having much money of my own, I bought a sitting of eggs from which I had eleven chickens, which when sold and expenses paid realised the sum I have enclosed.

"I thought you might like to know this, as perhaps some one else could do the same.

"K. N. (a farmer's daughter.)"

A VERY remarkable event has occurred at Damascus. Our readers well know that the great mosque there was a Christian church in the early centuries, and that all through the long ages of Mohammedan domination, the ancient Greek inscription has remained visible to all eyes:—"Thy

Kingdom, O Christ, is a Kingdom of all ages, and Thy dominion from generation to generation." Now that great mosque was almost wholly destroyed by fire on October 14th last; but the Turkish authorities have done all they could to prevent the fact getting into the newspapers. Sir William Muir now tells the whole story in the *Scotsman*; and the wonderful circumstance of all is that the Greek inscription is still intact! A sign indeed of the coming fall of Islam before the Kingdom of Christ!

ON December 19th, offers of service were accepted by the Committee from the Rev. Arthur John Pike, B.A. Camb., Rector of Killoughter, Ireland; Lieut.-Colonel Freeman, retired, and Mrs. Freeman (honorary); Mr. L. H. Nott, late of the York and Lancaster Regiment; and Mr. John McLeod Hawkins (for Tinnevely); and on January 2nd, from Miss Mary E. Conway, of Slough.

THE Rev. George Litchfield, of the Society's Bheel Mission, formerly of Uganda, lately passed his examination in the B.A. degree of Trinity College, Dublin, being classed third in First Class (Respondents). Mr. Litchfield was a student of the C.M. College.

THE Annual Conference of the Association Secretaries, on January 17th—19th, was of exceptional interest. A brief account of the proceedings will be found on another page. We do not remember so helpful a Conference in the last twenty years; and although the many unfavourable signs and antagonistic influences in the country were fully recognised, there was very much to encourage in the whole tone and spirit of the gathering.

THE London Lay Workers' Union eleventh Annual Report (for 1892-93) has just been issued. It records steady work on the lines of previous Sessions; a new ordinary membership of 102; eighteen meetings with an improved average attendance of eighty; an accession of Associated Missionary Bands which now number thirty; a prosecution of the valuable work of missionary addresses to Sunday-schools; and last, not least, an addition of three members to the fifty already in the foreign field, particulars of whose origin, training, and work are appended to the Report. Altogether this Report, which fills eighty pages, and may be obtained at the C.M.S. House, price 6d., will well repay perusal by all interested in the home department of Foreign Missions.

[We must again remind correspondents that no notice whatever is taken of anonymous letters.]

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for signs that the Church is awaking to the claims of Foreign Missions; prayer that the C.M.S. Committee may be rightly guided in all things. (Pp. 88-95.)

Thanksgiving for progress in the North Pacific Mission; prayer for the chief pastor, the missionaries, and the flock. (Pp. 106-114.)

Thanksgiving for the life and work of Bishop Hill and of other missionaries recently called to their rest in West Africa; prayer for the Church there, for the Bishop of Sierra Leone, and for Bishop Hill's successor. (Pp. 126-9, 143-5.)

Prayer for friends of departed missionaries, particularly for the orphaned children of Bishop Hill. (Pp. 112, 143-5.)

Thanksgiving for the fifty years' work of the Noble College, Masulipatam; prayer that its usefulness may be still further increased. (P. 120.)

Continued prayer for means to carry on the Lord's work (p. 147); for the Native Church in Uganda (pp. 129-30); and for the evangelistic mission to India and Ceylon.

Prayer for the Home Work of the Society. (P. 150.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



THE Reports of the Association Secretaries for 1893 are, as usual, full of interest; although, on the whole, the outlook is not spoken of as very encouraging. It is true that during the financial year which closed in March last, there was an increase of over 100*l.* each in the contributions from Berks, Bristol, Essex, Kent, Norfolk, Northumberland, Sussex, Warwickshire, Worcestershire, Yorkshire, Wales, Scotland, and Ireland, while several other counties showed slight improvement. But, on the other hand, it is useless to ignore the fact that the recent unfortunate coal strike with its influence upon so many other trades, and the continued depression in agriculture and commerce, are seriously affecting the giving power of many of our supporters. All the same, there is plenty of money in England for missionary work, if only the importance of the Evangelization of the World was fully realised.

Twenty-three of the English counties sent up more to the Society, and nineteen less, in 1892-3, than in the preceding year. This calculation does not take account of the inclusion of large legacies, paid locally, and not direct to the Church Missionary House; but this omission probably does not greatly affect the final result.

The most marked improvement in the amount of the contributions is in the case of Ireland and Wales. The much tried Church of Ireland remitted, during the year, 8489*l.*, an increase of 329*l.* over the amount of 1891, and this in spite of a decrease of 52*l.* in legacies. Indeed, the income was the largest the Hibernian C.M.S. has ever had, excepting in 1879, when there was a legacy of 4000*l.*

Wales manifests even more rapid progress, due, in great measure, to the appointment of a Welsh Association Secretary in 1891. The number of parishes in Wales (including Monmouthshire), i.e. in the Dioceses of Bangor, St. Asaph, St. David's, and Llandaff, which support the Society is 358, as compared with 178 two years ago, and the contributions have advanced from 2635*l.* to 3169*l.* Several of our publications have been translated into Welsh, and freely circulated, and the articles on "Other Lands," &c., which appear in *Awake* were translated as they came out, and published in the best Welsh monthly magazine.

A study of the figures relating to the various districts is, in one way at least, somewhat disheartening. For instance, we find that in the Dioceses of Chester, Carlisle, Liverpool, Manchester, and Sodor and Man, out of 1337 parishes, 352, i.e. more than one-quarter, do nothing for either C.M.S. or S.P.G. Turning to the Diocese of York, we see that 172 parishes out of 628, a rather larger proportion than in the preceding instance, appear indifferent to our Lord's last command. Taking the whole of England and Wales, exclusive of the Metropolitan District, Essex, and the Channel Islands, we find that in 3111 out of 12,387 parishes, nothing is done for either of the Societies already mentioned. Of course, some one or more of the smaller Societies may be supported in a few of these parishes, but when we remember that the contributions in many cases are almost nominal where they might be considerable, we can realise how much there is to be done by those who desire to hasten the Lord's Coming. With probably nearly one-fourth, certainly quite one-fifth, of the parishes in England and Wales indifferent to

Foreign Missions, it is difficult conscientiously to sing, "Lord, her watch Thy Church is keeping."

At the interesting informal Conference held at the Church Missionary House early in January, when the Deputation Staff of the Society met the Secretaries and a few friends, and discussed how best they might arouse and deepen missionary interest throughout the country, many valuable remarks fell from one and another. One pointed out the value of utilising the Old Testament as God's picture-book, and thus illustrating New Testament truths. Another spoke of Deputations needing to be "always ready," and illustrated by the parable of the Ten Virgins, who were "always ready" in that they had their lamps and oil, but who yet needed, when the Bridegroom came, to trim their lamps; reminding his brethren that besides the spiritual essentials for all work for Christ, they required preparation, prayer, and self-denying effort.

Allusion was made to one matter which seems of the greatest importance, viz. the need of local preparation for the C.M.S. Anniversary by means of prayer. In the case of a parochial mission, the advent of the missionary is usually preceded by much prayer, and steps are also taken to arouse expectation and interest. Why should not the same course be followed with respect to the Annual Missionary Mission? In some few, very few, of the parishes which we have been privileged to visit on behalf of the Society, the anniversary has commenced with a prayer-meeting, and the effects of this have been felt on the Sunday and Monday. In one town there was such a gathering on the Saturday, and another, for the clergy only, in the morning of the Monday: it is almost superfluous to add that that anniversary was a very happy one.

Various opinions were expressed at the Conference as to the plan of a missionary sermon, and several outlines were suggested: e.g. (1) Eph. iii. 8 (i.) The missionary, (ii.) His message, (iii.) The field. (2) Acts xvi. (i.) The missionary call, (ii.) Trials, (iii.) Success. (3) Describes the *modus operandi* of our missionaries at the present day. At the same time the general consensus of opinion was that no hard-and-fast rule can be laid down, and that it is most important to study local peculiarities and needs.

The members of the Sheffield Junior Clergy Union have recently made a special effort to spread missionary information. The Secretary arranged for sermons to be preached, most of them during Advent, in various churches in the town: in some, a course of three sermons was undertaken, in others there was only one such address. The members of the Union, each of whom reads up some Mission of the Society, undertook to preach the sermons, which dealt, not so much with missionary principles as with missionary facts.

The London Younger Clergy Union has also through its Secretary organised clerical help in Deputation work. Forty-two of the members have signified their willingness to assist in this way, and a most complete list has been drawn up, giving not only the names and addresses of those who are ready to take meetings, &c., but also the days on which they are free, and, in many cases, the subjects upon which they are prepared to speak.

In the Diocese of Liverpool, while there is a decrease in all other sources of revenue, there is an increase of 76*l.* from Juvenile Branches and Sunday-schools. This is said to be chiefly due, under God, to the energy of the

Liverpool Lay Workers' Union, which systematically organises missionary addresses in the various schools. Similar testimony might be borne to the efficiency of the Lay Workers' Unions in other towns.

The following parochial methods have been advocated by one of our Association Secretaries as being of great importance, viz. :—

I. *For Adults* :—

1. The securing of annual subscribers.
2. Quarterly or monthly missionary prayer-meetings, and lectures or addresses. These latter as a rule to be, not by a stranger, but by the pastor or lay-helper.
3. The establishing of a Branch of the Gleaners' Union, with its annual sale of work, even in small villages. In these, farm produce, and even an animal, may be devoted to God, and the money thus realised added to the proceeds of the sale.
4. The taking in of our missionary periodicals.
5. Securing the services of house-to-house lady missionary collectors, who will use the Society's collecting-books for gathering up regularly the small weekly, monthly, or quarterly offerings of contributors.

II. *For Children* :—

1. The organisation of a local Branch of the Sowers' Band.
2. The more extended use of boxes and collecting-cards.
3. The reading aloud of our Monthly Missionary Letter to Sunday-schools.
4. The encouragement of special offerings and thankofferings, such as "Sunday eggs," "Flowers," &c.

The following four points have been mentioned by a speaker of wide experience as *essential* to an address at a missionary meeting. We purposely abstain from filling in details :—

1. The *needs* of the Heathen.
2. The various *methods* by which the Gospel message is taken to them, i.e. educational work, medical work, &c.
3. *Difficulties and encouragements*.
4. The *spiritual ground* of missionary work, viz. love for Christ leading to obedience. "The love of Christ constraineth us." "If ye love Me, keep My commandments."

The Rev. A. C. Downer, of St. Cuthbert's, Bedford, has very kindly furnished the following notes concerning his Juvenile Flower-meeting. The plan might with advantage be tried in other parishes. Mr. Downer writes :—

"I was led to institute it by observing the comparative failure of other means used to bring children together for missionary purposes, with the exception of the lantern lecture, which is not applicable to the summer season.

"We have recently built a large and most convenient hall for parish purposes, and it is designed to be a local home for C.M.S. work. It is in this building that the flower-meeting is held. From six to eight hundred children could be accommodated in it.

"The first step is to summon a meeting of lady workers, and to appoint to each her duties. All the public and private schools and Sunday Bible-classes are visited by them with tickets of invitation, and we offer to reserve seats for schools and parties wishing to sit together, on their letting us know the number required. Some young men are similarly told off to canvass the boys of the Grammar and Modern Schools. We do not forget the children of the workhouse and the training home, and, of course, the national and Sunday schools are invited.

"Some ladies are appointed to take charge of the doors; others to seat the children in the hall; others to lead the singing; and others again to take the flowers at the platform.

"The meeting begins at 5 p.m., and lasts forty-five minutes or an hour. The doors open at 4.30, at which time the flowers and fruit are received, and displayed

upon a wire arch on the platform. The children pass up the hall, deposit their floral offerings, and return by one of the gangways to the seats provided for them. No one is allowed to bring in flowers after five o'clock.

"Punctually at that hour the rector takes the chair, and a hymn is given out, the choir being formed for the occasion. The opening prayers and a short speech from the chairman follow, and then the Deputation gives his address. A second hymn follows, and the collection is taken; and then the meeting is brought to its close with the Benediction, a point being to close punctually.

"By this method, the largest meetings ever held in the town for the C.M.S. are brought together.

"At the close of the meeting, ladies, specially appointed for the purpose, gather and pack the fruit and flowers, which are sent at once to the infirmary and the workhouse, &c."

C. D. S.

[Communications for the above section of the "Home Department" will be welcome, and should be addressed to the Rev. C. D. Snell, C.M. House.]

CHURCH MISSIONARY HOUSE.

THE New Year's Communion Service for the Committee and friends of the Society was held in St. Bride's Church on the forenoon of January 2nd. The Rev. F. E. Wigram and the Rev. John Barton officiated; the latter delivering an address on "Fellow-workers with God," before Communion.

The missionaries at home on the Deputational Staff, and other friends, clerical and lay, who assist in Deputation work, met in the C.M.S. House on January 3rd, informally to confer as to the deepening and extending missionary interest throughout the country. Several were unable to attend, but there were present the Ven. Archdeacons Hamilton and Winter, Revs. Dr. Bruce, H. B. Macartney (Melbourne), A. W. Baumann, F. T. Cole, W. J. Richards, J. G. Garrett, W. A. Roberts, G. C. Wallis, A. J. Hall, Herbert Knott, and C. D. Snell; General Touch; Mr. C. E. Cæsar; and the Secretaries. The Rev. Hubert Brooke delivered an address, based on Acts xiv. Mr. Wigram having welcomed the friends present, Mr. Baring-Gould explained the object of the meeting, dwelling on the responsibility attaching to Deputations, the duty of keeping in the first place in all sermons and meetings the spiritual view and obligation of Foreign Missions, and detailing certain methods of Deputation work which his own experience showed to be most important. Discussion followed, in which Archdeacons Hamilton and Winter, Revs. Dr. Bruce, Macartney, and Richards, also Messrs. Stock and Cæsar, took part. Thereafter Canon Gibbon gave a short closing address on 1 Peter iii. 15.

The Annual Gathering of Association Secretaries was held in the C.M.S. House from January 17th to 19th. With two exceptions—the Revs. Morris Roberts and C. W. R. Higham, who were unavoidably absent—the entire staff attended. Two new members were welcomed—the Revs. Herbert Knott, Assistant in the Western District, and C. D. Snell, home clergyman on the Deputation Staff. Of the Honorary Association Secretaries, there were present the Revs. E. Lombe of Norfolk, H. E. Fox of Durham, and J. Eustace Brenan of Clifton. The absence of the Rev. Canon Tristram of Durham, on account of illness, was much regretted. As usual, the Rev. F. E. Wigram presided at the meetings.

On Wednesday, the 17th, after devotional exercises and an address by the Rev. Gilbert Karney of St. John's, Paddington, the Reports of the various Association Secretaries were considered, each Secretary being invited to supplement verbally his written statement. The proceedings were interrupted in the afternoon by a Meeting of the General Committee, which, after its special business had been transacted, received the Association Secretaries, who were introduced by the Central Secretary, and addressed by the President, Sir John H. Kennaway. After short addresses by three Association Secretaries and some members of Committee, the General Committee closed its Session, and that of the Association Secretaries was resumed.

On the morning of Thursday, the Association Staff and other friends were entertained by the Rev. B. Baring-Gould, Central Secretary, at breakfast in the Salisbury Hotel, Sir John Kennaway being among those present. At 11 a.m. the Conference reassembled, and after a devotional address by the Rev. A. E. Barnes-Lawrence of Blackheath, entered on the consideration of the special topic prescribed for the day: "How to place the Scriptural view of the Missionary enterprise more adequately before (a) the Clergy, (b) the Communicants, and (c) the Young." The Revs. Prebendary Webb-Peploe, H. E. Fox, and A. J. Robinson introduced the subjects severally, and general discussion followed. At 4 p.m. the meeting merged into the weekly Prayer-meeting.

On Friday, a devotional address was given by the Rev. Alfred Oates of Ware; and afterwards, the Secretaries of the Society, as usual on the last day of the Session, gave information respecting the work and financial position of the Society. In the afternoon the gathering, which had been one of special interest and importance, came to a close.

The Unions which regularly meet in Salisbury Square have entered vigorously on the work of the New Year. The Junior Clergy at their meeting on January 15—the Rev. H. Percy Grubb presiding—were addressed by one of their own members, the Right Rev. G. A. Ormsby, the new Bishop of Honduras, and also by the Rev. A. R. Steggall of the East Africa Mission.

The monthly meeting of the Ladies' Union on January 18th was largely attended. The Rev. Henry Sutton, Vicar of Holy Trinity, Bordesley, Birmingham, presided, and the address was delivered by the Rev. Alfred James Hall, of Alert Bay, in the North Pacific Mission.

The January meeting of the Lay Workers' Union was arranged for the 15th instead of the 8th, in order to be within range of the annual gathering of Association Secretaries, some of whom were consequently able to be present. There was a full attendance of members. Mr. H. R. Arbuthnot occupied the chair. After devotional exercises, an address for the New Year was delivered by the Rev. J. Stuart Fox, Vicar of St. Paul's, Canonbury. Then the meeting proceeded to consideration of the special subject, viz., "The Deepening and Extending of Missionary Interest among Young Men throughout the Country," which was opened by the Rev. William Clayton, Association Secretary for the Southern District. The Rev. J. Eustace Brennan, Vicar of Emmanuel, Clifton, Honorary Secretary for Bristol, and the Rev. Pierre B. de Lom, Association Secretary for East Yorkshire, took part in the subsequent discussion, which was of a most interesting character.

LOCAL ASSOCIATIONS AND UNIONS.

THE Autumn Meeting of the C.M. Union for the dioceses of Durham and Newcastle was held on December 5th in the Jesmond Parochial Hall, Newcastle, and was numerously attended. In the absence of the president (Rev. Canon Tristram) the chair was taken by the Rev. Canon Falconer. A Communion Service was previously held in Jesmond Parish Church. Supporting the chairman at the Union meeting were the Rev. T. C. Chapman and Mr. W. Watts Moses, hon. secretaries; the Rev. Canon Favell, Sheffield; the Rev. E. J. Peck, missionary to the Eskimo; the Rev. F. Glanvill, Association Secretary of the C.M.S.; and other clergymen and friends. The election of officers and committees was then proceeded with, and other business transacted. After luncheon the Conference was resumed. On the arrival of the Rev. Canon Tristram, the president, he was very warmly welcomed by the members. A very practical and interesting paper was read by Captain Norman, on "Work among Juveniles," in which he suggested the holding of lantern lectures, and the adoption of the "Pin Card," such as in use by the Bible Society. The Rev. F. W. P. J. Mortimer, Vicar of Seaton Carew, and the Rev. F. S. K. Gregson also read papers. In the evening a meeting was held in the Parochial Hall, when there was a numerous attendance. Mr. W. D. Cruddas occupied the chair, and was supported by Canon Favell, the Rev. E. J. Peck, the Rev. T. C. Chapman, and others. Addresses were delivered by Canon Favell and Mr. Peck.

The Annual Meetings of the Gloucestershire C.M. Union were held at Cheltenham.

ham on Monday, December 11th, under the presidency of Canon Bell, D.D. The morning meeting was held for transacting the business of the Union, and was opened by prayer, offered up by the Rev. A. Hoskins, of St. James's Church, after which the Rev. G. P. Griffiths, of St. Mark's, Cheltenham, delivered a devotional address. Reports of the Corresponding Secretaries from their respective districts were read, and, notwithstanding the depression, were, on the whole, encouraging. An afternoon meeting was held in the Assembly Rooms, open to the public. Prayer was offered up by the Rev. Flavel Cook, D.D., and a very interesting address was given by the Rev. H. K. Biuns, from East Africa.

C. P.

The Eighteenth Half-Yearly Meeting of the Dorset C.M. Union was held on December 4th at Dorchester, at the house of Mr. H. J. Moule. The room was well filled by members and invited friends of the missionary cause. Colonel R. Williams, of Bridehead, one of the Vice-Presidents of the Union, was in the chair. A suitable feature of the occasion was that of repeated prayer, offered at intervals. Four prayers were asked for from the Revs. S. E. V. Filleul, R. C. Marriott, F. W. Wingfield Digby, and T. K. Allen. In preference to making many remarks of his own, the chairman solemnly read copious extracts from Mrs. Isabella Bishop's address, now well known and appreciated, delivered by her at the last Annual Meeting of the Gleaners' Union in London, which was listened to with riveted attention. Mr. Marshall Lang, the Deputation from the C.M. House, followed with an interesting speech, which left a deep impression. The meeting was much moved when Colonel Williams spoke in a few words of the danger of an un-Christian, selfish spirit when dealing with missionary needs, and asked: "Is there no one who can say, *I will go?* Are there no parents who can say to dear ones, *Let go?*"

T. Y. D.

The Annual Meeting of the Hon. District Secretaries and Committee of the East Herts C.M. Association was held, by the kind invitation of Mr. and Mrs. T. Fowell Buxton, at Easneye, on the forenoon of December 8th; and in the afternoon there was the Annual Meeting of the C.M. Union and Women's Union for East Herts at Stanstead Abbots, Mr. T. Fowell Buxton in the chair. After minutes had been read by the Rev. P. E. S. Holland (hon secretary), an exposition of Scripture was given by the Rev. J. C. M. Mansel-Pleydell, Rector of Bengoe, and an address delivered by Mr. D. Marshall Lang, Assistant Central Secretary C.M.S.

About the end of December, the Welsh Deaneries of Lleyrn and Eifionydd met at Pwllheli, when Owen Evans, Esq., Broom Hall, a warm and liberal friend of C.M.S., presided. The Rev. M. Roberts, Association Secretary for North Wales and Cardiganshire, was present, and read a short report on the present position of the Society in Wales, comparing 1890 and 1893. The following facts were mentioned:—"In 1890 the Deaneries of Lleyrn and Eifionydd contributed 32*l.* 16*s.* 9*d.* Last year they contributed 76*l.* 10*s.* 3*d.* In 1890 the whole county of Carnarvon raised 292*l.*, last year it raised 439*l.*, an increase of 147*l.* In 1890 the Diocese of Bangor raised 360*l.*, and last year it raised 568*l.*, an increase of 208*l.* Three years ago Cardiganshire could boast of only *one* parish supporting C.M.S., and that one parish contributed 11*s.*; last year we had 37 parishes supporting us there, which contributed 102*l.* In the four Welsh dioceses the sum raised for C.M.S. last year was 3169*l.*, or an increase of 834*l.* on the year 1890." These figures were received with acclamation. The meeting was also addressed by the chairman, and by the Revs. J. Rowlands, Rural Dean; E. T. Davies, Vicar of Pwllheli; R. Jones, Vicar of Nevin; H. J. Manley, Llangian; M. Jones, Abererch; and some of the laity.

M. R.

The Annual Meeting of the St. Helen's Auxiliary of the Society was held on December 18th, in the Assembly Room of the Town Hall, St. Helen's. The chair was occupied by the Rev. J. W. Willink (Vicar). Mr. W. Gamble (treasurer) submitted the annual balance-sheet, which showed that the total amount received during the year had been 228*l.* 15*s.* 1*d.*, which was an increase of

70*l.* 9*s.* 2*d.* on last year. The chief item was the amount of 34*l.* 17*s.* 5*d.* collected in 187 missionary-boxes. The Rev. Dr. Bruce of Persia and Mr. F. C. Smith, late of Uganda, spoke.

The Bolton Association held a Meeting in the Albert Hall on December 5th. The Rev. J. H. Patterson presided, in the absence of the Mayor. The Deputation consisted of the Revs. H. E. Fox, Durham, A. B. Hutchinson, Japan, and T. T. Smith, Association Secretary, and Dr. Gaskoin Wright, Uganda. The report showed that the total contributions towards the Parent Society from the Bolton district were 755*l.* 10*s.* 11*d.* After the members of the Deputation had spoken, the chairman announced that he was in a position to obtain a free scholarship for any young man who was of a medical turn of mind, and was prepared to devote himself to the work. He would be glad to hear of and assist such.

The Anniversary of the Torquay Association was held on December 10th, 11th, and 12th. Sermons were preached on Sunday in Christ Church, Ellacombe, Holy Trinity, and Upton on behalf of the Society by the Deputation sent from Salisbury Square, who were the Revs. Dr. Bruce of Persia, and A. B. Hutchinson of Japan. The day was exceedingly stormy, and the congregations small in consequence. Monday was brighter, and the Annual Meeting at the Bath Saloon at 3 p.m. was well attended, the Rev. Canon Edmonds, of Exeter, in the chair. Dr. Bruce and Mr. Hutchinson held the meeting with powerful and excellent addresses. At 8 p.m. another meeting was held in the Bath Saloon, which was fairly full. Again the audience were evidently greatly interested. On Tuesday, the 12th, a cyclonic storm of exceptional severity, accompanied with torrents of rain, thinned the two evening meetings held, one in the Parish Room at Upton and one in the Parish Room at Christ Church, Ellacombe. On Wednesday, the 13th, and on Thursday, the 14th, the Annual Sale of Work for the Society was held in the Bath Saloon in not very favourable weather; nevertheless, we cannot but hope that the Anniversary has been a means of stirring up the Lord's servants to greater zeal in their Master's service.

T. R. L.

Referring to the Missionary Loan Exhibition at Brighton, we have learned with great pleasure since the issue of our January number, that the account then received for publication from our Hon. Secretaries in this Auxiliary has been proved an inadequate one. Instead of the heavy expenses, amounting to about 550*l.*, being deducted from the proceeds, the whole of the proceeds will be remitted to the Societies represented, viz. the C.M.S., Church of England Zenana Missionary Society, and the Missionary Leaves Association. The Earl of Chichester, President of the East Sussex Auxiliary, and Vice-President of the Parent Society, having originated a movement for defraying the expenses by special gifts, and having headed the list of contributors with a conditional donation of 100*l.*, the whole sum was raised within the prescribed period, viz. by December 31st, 1893. As the takings of the Exhibition and simultaneous Sale of Work reached 1300*l.*, between 900*l.* and 1000*l.* of which will be paid to the Church Missionary Society, the returns for the Auxiliary will this year show a material rise, as the result of a most fruitful and instructive enterprise.

The Annual Sale of Work in aid of the Society, promoted by the Colchester and East Essex Auxiliary, was held on Thursday, December 14th, at the Corn Exchange, Colchester. The Sale was opened at twelve o'clock by Mr. J. D. Tremlett, of Dedham, president of the Auxiliary, who was supported by the Rev. Hamilton Ashwin, LL.D., the Rev. G. G. Brown, the Rev. Herbert Cooper, the Rev. A. C. Fenn, and the Rev. J. M. Laycock. The total amount realised was 114*l.* 12*s.* 5*d.*

R. J. H.

The Annual Sale of Work was held at Utttoxeter on December 5th, and resulted in a cheque for 75*l.* being sent to Salisbury Square. There is special encouragement in this event. During the year 900*l.* was raised for the Church schools,

and also large sums in aid of the other elementary schools in the town. Is not this a practical illustration of the fact that missionary interest does not hinder home work ?

J. W. D.

SALES OF WORK have also been held at Lee (70*l.*), Rochester (72*l.*), Jesmond, Newcastle (80*l.*), the Rev. Canon Tristram's house, Durham (46*l.*), Leamington (100*l.*), St. George's, Leeds (135*l.*), Weston-super-Mare (140*l.*), Preston (264*l.*); also at St. Albans; Hoddesdon; St. Helens; St. Dunstan's, Canterbury; St. Peter's, Paddington; Temple, Bristol; Brighton (supplementary); Sheffield; Dartmouth; Lymington; St. Andrew-the-Less, Cambridge; St. John's, Bradford; Beverley; St. Mary, West Kensington; St. Peter's, Chester, &c. &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, December 19th, 1893.—The Committee accepted offers of service from the Rev. Arthur John Pike, B.A. Camb., Rector of Kilmington, Ireland, Lieut.-Col. Freeman, retired, and Mrs. Freeman (honorary); and Mr. J. H. Nott, late of the York and Lancaster Regiment.

The Committee also accepted, subject to certain financial arrangements, an offer of service from Mr. J. McLeod Hawkins, son of the Rev. R. M. Hawkins, Vicar of Christ Church, Brighton, who offered his services to the Society four years ago, but on medical grounds his case had not been brought forward. He had been working in Tinnevely along with the Society's Missionaries for the past two years, and had passed the language examinations.

Regulations which had been prepared in consultation with Bishop Tucker were agreed to in connexion with the East Africa Mission.

The Committee heard with regret of the death of the Rev. W. J. Ball, formerly a Missionary in North India. Mr. Ball joined the Punjab Mission in 1856, and in 1859 he was transferred to Lucknow. Failing health compelled him to return to England in 1866, and he was never able to return to the mission-field. Mr. Ball retained to the last his deep interest in the India Missions. He was well versed in the Hindustani, Hindi, and Persian languages, and was for some time Reader in Arabic at the University of Cambridge. The Committee desired the expression of their sincere sympathy to be conveyed to Mrs. Ball and other surviving relatives.

On the recommendation of the Committees in charge of the Missions in Eastern Equatorial Africa, Egypt, Palestine, Ceylon, Mid China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, January 2nd, 1894.—The Committee attended Holy Communion Service at St. Bride's, at eleven o'clock, when the Rev. John Barton addressed them. On assembling in the Committee Room, the Chairman (Mr. Sydney Gedge) wished every member of the Committee, and all in the House engaged in the same blessed work, a happy New Year, and in the name of the Committee thanked Mr. Barton for his thoughtful, wise, and helpful address.

On the recommendation of the Ladies' Candidates Committee, Miss Mary E. Conway, of Slough, was accepted as a Missionary of the Society.

The Rev. A. J. Pike was appointed to Eastern Equatorial Africa; the Rev. J. S. Gray, now at Lucknow, to assist at the Old Church, Calcutta; the Rev. G. Litchfield to take charge of the new Normal Training School at Lucknow; and the Rev. A. E. Bowlby to Aligarh.

The Committee received with regret the intimation from the Rev. F. A. P. Shirreff, Principal of the Lahore Divinity School, that he was obliged shortly to retire, after twenty years' service, in consequence of the continued impossibility of Mrs. Shirreff going to India, and expressed their sincere sympathy with him. The Rev. H. G. Grey was appointed to succeed Mr. Shirreff as Principal of the Divinity School.

The Committee took leave of the Rev. A. Manwaring, returning to the Western India Mission. The Instructions of the Committee were delivered by the Rev. W. Gray, and Mr. Manwaring having replied, he was addressed by the

Rev. J. Wilkinson, and commended in prayer to the favour and protection of Almighty God by the Rev. W. S. Bruce.

On the recommendation of the Committees in charge of the Missions in West Africa, Niger, Egypt, Persia, North-West Provinces, Punjab and Sindh, Western India, South India, and Travancore, various arrangements were agreed to with regard to those Missions.

General Committee, January 9th.—A letter was read from the Bishop of Norwich, accepting the office of Vice-President of the Society.

The Committee reported an interview held by members of the Ecclesiastical Sub-Committee with Sir Theodore C. Hope, at his request, regarding his pamphlet on "Church and State in India." The following Resolution was adopted:—"That the Committee have received Sir Theodore C. Hope's proposals as contained in his pamphlet, 'Church and State in India.' Without committing themselves to his proposals, they are of the opinion that the subject is worthy of consideration."

The Secretaries reported that on Saturday, January 6th, a telegram had been received from the Rev. H. Tugwell at Lagos, stating, "Bishop Hill and Mrs. Hill at rest;" and that on Monday they had felt it necessary to inquire the cause of death, and had received the answer, "Fever." After much testimony from various members of the Committee indicative of the universal and affectionate esteem in which Bishop and Mrs. Hill were held, and prayer having been offered up by the Rev. C. G. Baskerville, the following Resolution was adopted:—

"In deepest sorrow, and with fullest trust in Him that doeth all things well, the Committee receive the intelligence of the home call of the Right Rev. Joseph Sidney Hill, D.D., Bishop in Western Equatorial Africa, and of Mrs. Hill, which occurred just as the Bishop was entering on the peculiarly difficult and responsible duties of the office for the fulfilment of which he appeared to be singularly gifted and prepared of God.

"He went out with a clearly defined and statesman-like policy, and with loving desire for the development of the Church under African leaders.

"Mr. Hill received at the Church Missionary College his training for the mission-field, and was ordained and appointed to Lagos, whither he went out with Mrs. Hill in the year 1876, but was speedily invalided home.

"In 1878 he was transferred to the New Zealand Mission, and in 1882 resigned his connexion with the Society, important evangelistic work amongst English-speaking people having opened up before him there.

"In New Zealand he developed in marked degree powers of organisation and influence. With much gentleness he combined unusual strength of character and strict conscientiousness, while his great power of sympathy and his judicious tact won the affection and confidence of those who had the privilege of knowing him.

"After his return to England, Mr. Hill was accepted by the Society for work on the Niger in November, 1891, and was appointed Director of the whole of the Niger Mission. In the following May, before he had entered on his onerous charge, he was nominated to the Niger Bishopric. At the desire of the Archbishop of Canterbury, who accepted the nomination, Mr. Hill went out in the first instance before consecration, his Grace appointed him his Commissary, and desired that on his return from a visit of inspection and inquiry he should report on the condition of things in the Niger Churches, with a special view to determine the character of the Episcopal supervision to be adopted there. During this visit his resourcefulness acquired in Colonial life was markedly manifest.

"The outcome of this visit, and of the report brought home by Mr. Hill, was his consecration on St. Peter's Day, June 29th, 1893, at St. Paul's Cathedral, as Bishop in Western Equatorial Africa. At the same time the two African clergymen, the Rev. Isaac Oluwole and the Rev. Chas. Phillips, were, on his recommendation, consecrated as his assistants.

"In Mrs. Hill, whose missionary zeal equalled that of her husband, the female workers on the Niger were looking forward to welcome a truly valuable, efficient, and sympathetic counsellor and guide.

"That persons apparently possessing so unique equipment for a unique work should have been suddenly called away is one of those mysteries the full solution of which the great Day alone will make clear.

"The Committee would humbly pray for themselves, and for the Missionaries, and for the African Christians in the wide area bereft of the Episcopal supervision of their dear friend, that this sore bereavement may result in such an increase of

mutual sympathy, such an establishment of mutual confidence, and such a growing sense of dependence on the Great Head of the Church, as they doubt not is designed under the teaching of God the Holy Spirit to produce.

"They humbly depend on God the Holy Spirit for needed grace and guidance in view of the many questions which will now have to be met regarding the future supervision of the work.

"They put on record their affectionate and sincere sympathy for the two young daughters thus sadly bereft of their parents, and would commit them with confiding trust to the sure mercies of the Father of the fatherless.

"The Committee desire that a copy of this Minute be sent to the members of the family, and that they be assured of the Committee's sincere and prayerful sympathy with them, and especially with Miss Leachman, the devoted sister of Mrs. Hill, to whom the charge of the children was committed."

The Committee took into consideration the financial position of the Society, in connexion with a letter from the President, which with other papers had been circulated through the country, and the following Resolution was adopted:—

"That the Committee desire to express their gratitude to Almighty God for the marked way in which He has year by year met the wants of the Society, notwithstanding the prolonged commercial and agricultural depression. It is therefore in no spirit of undue anxiety, but rather of humble dependence on God's hand, that the Committee very earnestly invite the careful attention of the friends of the Society throughout the country to the financial statement which has just been placed in their hands. The Committee desire thus to evoke augmented practical sympathy in the direction of persevering prayer and self-sacrificing support in order that, if God will, the estimated additional income required may be provided before the 31st of March next."

The Committee took leave of the Rev. H. B. Macartney, about to return to Melbourne. The Committee also saw Mr. E. W. Doulton, Missionary of the New South Wales Church Missionary Association, who is on a visit to England before proceeding to Eastern Equatorial Africa. They were addressed by the Chairman, and both having replied were commended in prayer to the favour and protection of Almighty God by the Rev. C. A. Fox.

A letter was read from the Rev. J. W. Pratt, reporting the death of the Rev. Morris Thomas, Vicar of St. Mary's, Spital Square, on January 4th, and the following Minute was adopted:—

"The Committee have received with deep regret the announcement of the death of another of their colleagues, the Rev. Morris Thomas, for twenty-five years Vicar of St. Mary's, Spital Square, who was called to his rest on January 4th. Mr. Thomas has for many years rendered valuable service to the Society, as a member of the Clerical Sub-Committee. Though of late years he was seldom present at its meetings, he took more than his full share in the examination of candidates, and sent very carefully written reports of the interviews with them. A man of cultivated taste and ripe judgment, he was firm in his attachment to Evangelical principles, from a deep conviction of their harmony with Scripture; by his gentle and unassuming manner he won the regard of all who came in contact with him; in spite of delicate health he was ready to every good work; he was pre-eminently a holy man. To such men as Mr. Thomas the familiar words especially apply,—'We also bless Thy Holy Name, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy Heavenly Kingdom.'"

General Committee (Special), January 17th.—The Secretaries having stated that the Archbishop of Canterbury had expressed his readiness to consecrate a new Bishop for Western Equatorial Africa at the earliest moment, and to dispense with the usual procedure by which two names are submitted to him for bishoprics supported by the Society, it was resolved unanimously to nominate to his Grace the Rev. H. Tugwell, B.A., of Corpus Christi College, Cambridge, now Secretary of the Yoruba Mission.

The Association Secretaries being present in London for their Annual Conference, were received by the Committee, and addressed by the President. Information having been given by Archdeacon Hamilton and the Revs. E. Lombe, H. E. Fox, T. T. Smith, and W. Clayton concerning the prospects of the Society in their respective districts, they and their work were commended to the favour and protection of Almighty God by the Rev. J. Wilkinson.

NOTES OF THE MONTH.

ORDINATIONS.

North-West Provinces of India.—On December 24th, 1893, at St. Paul's Cathedral, London, by the Bishop of Marlborough, the Rev. J. J. Johnson, to Priest's Orders.—On December 24th, by the Bishop of Lucknow, in All Saints' Cathedral, Allahabad, Babu Timothy Noah, to Deacon's Orders, and the Rev. S. Nihal Singh, to Priest's Orders.

Punjab.—On December 17th, by the Bishop of Lahore, the Rev. John Williams (Native), to Priest's Orders.

DEPARTURES.

West Africa.—Miss H. Bisset left Liverpool for Sierra Leone on January 17th, 1894.

Palestine.—Dr. Gaskoin Wright left London for Constantinople, *en route* to Jaffa, on January 5th.

Persia.—Miss Stirling and Miss Davies-Colley left London on November 8th, 1893, and arrived in Julfa on December 23rd.

Bengal.—Mr. H. C. Tugwell (from Australia) arrived in Calcutta on December 1st.

North-West Provinces.—Mrs. Litchfield left London on October 27th, 1893, and arrived in Calcutta on December 1st.—The Rev. G. Litchfield left London for Lucknow on December 22nd.—The Rev. W. A. C. and Mrs. Fremantle left London for Benares on December 29th.

Western India.—The Rev. A. and Mrs. Manwaring left London for Bombay on January 12th, 1894.

South India.—Mrs. J. B. Panes left London for Kummamett on January 12th.

Ceylon.—Miss K. Heaney left London for Colombo on October 27th, 1893.—The Rev. J. W. and Mrs. Fall left London for Colombo on December 22nd.

ARRIVALS.

West Africa.—Miss M. Williams arrived at Liverpool from Sierra Leone on January 18th, 1894.

Yoruba.—Miss M. Goodall left Lagos on December 23rd, 1893, and arrived at Liverpool on January 18th, 1894.—The Rev. R. and Mrs. Kidd arrived in London from Ibadan, Grand Canary, on January 18th.

Western India.—Mr. J. Jackson left Bombay on December 30th, 1893, and arrived in London on January 14th, 1894.—The Rev. W. A. Roberts left Bombay on November 21st, 1893, and arrived in London on December 13th.

Japan.—The Rev. W. P. and Mrs. Buncombe left Kobe on October 30th, and arrived at Plymouth on December 17th.—Miss Tapson and Miss Dunn left Kobe on November 14th, and arrived in London on January 2nd, 1894.

DEATHS.

Yoruba.—On December 1st, 1893, at Abeokuta, the Rev. William Moore (Native).—On January 20th, 1894, at Lagos, the Rev. J. Vernall. [By telegram.]

Niger.—The Rt. Rev. Bishop and Mrs. Hill. [By telegram received January 6th.]—On January 17th, at Forcados, the Rev. E. W. Mathias. [By telegram received January 19th.]

PUBLICATION NOTICES.

The following Publications have been issued since our last Notice:—

After Twenty Years. The Church Missionary Society in 1873, 1883, 1893. A Retrospect and a Comparison. Prepared with a view to help friends to face the Society's position at a time when the cry of financial straitness is being raised simultaneously with louder appeals than ever for extension all round the globe. *Copies supplied free of charge.*

Hymn Leaflet, with Music, entitled, "Waiting." Written by Miss S. G. Stock for the recent Gleaners' Union Anniversary. *Price 2d. per dozen, or 1s. per 100, post free.*

JANUARY MAGAZINES.

The demand for Specimen Copies, for distribution in order to increase the circulation of the Magazines, has been disappointing. Will friends who are willing to help in this way apply early for copies to the Lay Secretary as below?

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

THE
CHURCH MISSIONARY INTELLIGENCER.

THE CHICAGO PARLIAMENT OF RELIGIONS.

"Of Chaos were born children, Erebus and Nox."



TWO volumes of more than 1500 closely printed pages, published under the direction of the Parliament of Religions of Chicago, furnish us with information as authentic as exhaustive of the genesis and full accomplishment of that stupendous and unprecedented undertaking. Early in June, 1891, a preliminary address was issued by the General Committee. "They called attention to the creative and regulative power of religion as a factor in human development. They expressed a desire for the co-operation of the representatives of all the great historic faiths; they believed that the time was ripe for new manifestations of human fraternity. Humanity, though sundered by oceans and languages and widely diverse forms of religion, was one in need if not altogether in hope. The address reviewed the fact that the literatures of the great historic faiths were more and more studied in the spirit of candour and brotherhood. They disclaimed any purpose of indifference."

Their preliminary address, while calling attention to the creative and regulative power of religion, did not, of course, take note that the creative function of religion, certainly in the territory of intelligence and culture and civilisation, was confined to Christianity. The address, naturally, did not refer to the monstrous creations of impurity in connexion with some forms of Hinduism, nor the enormous assistance to the development of ethical degradation resultant therefrom. This would obviously be to introduce highly debatable and controversial matter, and was, of course, wisely omitted from the address. It would have been no less deplorably polemical to acknowledge that the development of Hinduism and Mohammedanism was unquestionably hostile to the propagation of Christianity.

The initial Committee was appointed by the Hon. Charles Carroll Bonney, of whose antecedents and accomplishments, both theological and intellectual, we own our shameful ignorance. It consisted of sixteen members. Of these one was a "zealous and scholarly" Swedenborgian, a second "an eloquent pastor" of a Universalist Church. A third was far-famed as "a successful Baptist preacher." A fourth was an active worker among the advanced Unitarians. A fifth was the pastor of an independent organisation of Christians at Chicago. A sixth was a Romish archbishop, described, we may remark, as Archbishop of the Catholic Church. A seventh was a Jewish rabbi. The chairman was the pastor of a Presbyterian Church; and besides the Protestant Bishop of Chicago and the Bishop of a so-called reformed Episcopal Church, there were numbered a Congregationalist, a German Methodist, a Norwegian, and a Swedish Lutheran, and a member of the Society

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of Friends. We have given this enumeration at length as we count it of first-rate importance that our readers should be acquainted with the responsible and representative character of the conveners of the World's Parliament.

The invitations to the Parliament, we are told, travelled over every sea and traversed every land. A very large number of persons of ecclesiastical note were invited to allow their names to appear as members of an Advisory Council. Those who replied with any expression of courtesy appear to have been reckoned forthwith among the adherents to the principle at least, of the Parliament. Their names were duly enrolled and in some cases their photographs actually published in the volumes before us. Much dissatisfaction, however, was felt and expressed by the Committee that the Archbishop of Canterbury had gone out of his way to state, in his reply, reasons which appeared to discountenance any participation in the Parliament. This defection from the apparent consensus of intelligence and culture was so remarkable that we give his Grace's letter at length, and in fairness to the Parliament present also its reply. Our Archbishop wrote:—

"I am afraid that I cannot write the letter which in yours of March 20th you wish me to write expressing a sense of the importance of the proposed Conference, without its appearing to be an approval of the scheme. The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion. I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members, and the parity of their position and claims. Then, again, your general program [we think his Grace wrote *programme*] assumes that the Church of Rome is the Catholic Church, and treats the Protestant Episcopal Church as outside the Catholic Church. I presume that the Church of England would be similarly classified: and that view of our position is untenable. Beyond this, while I quite understand how the Christian religion might produce its evidences before any assembly, a 'presentation' of that religion must go far beyond the question of evidences, and must subject to further discussion that faith and devotion which are its characteristics, and which belong to a region far too sacred for such treatment. I hope that this explanation will excuse me with you for not complying with your request."

The reply of his Grace suggests not indistinctly that the managers of the Parliament were anxious to secure even an innocently neutral assent from the Archbishop to the importance of the Parliament, and had delicately suggested that considerations of distance and convenience might be appropriately pleaded by his Grace for not appearing at the Parliament. This presentation of the case to the Archbishop was not unskilful, but the lure was vain.

The indignation of the *Review of the Churches* at the tenor of the Archbishop's reply was proportionately great, and a reply to the letter and its positions was penned by the Rev. F. Herbert Stead. It is described in the volume before us as "a careful and, as many believed, a conclusive reply." The substance of it is the contention of Mr.

Stead that his Grace has erred in conceiving that any member of the Parliament "would be expected or supposed to regard all other faiths as equal to his own. . . . The case is precisely the contrary." We do not think this is an unfair or insufficient presentation of the contention of a representative of the Parliament. He failed to discern that the position claimed for Christianity was one which involved its exclusive enjoyment of a definitely revealed system of salvation, and the formation of a Christian society based on such a revelation.

We have counted it not unimportant to notice this incident, not because of the dignity of the defender of the Christian position, but because the roots of the issue ran far and deep beneath the entire conception of the Parliament. The position that was advanced affirmed the unique and *sui generis* characteristic of Christianity; it included the impossibility of parallelism; it precluded a comparison; it intimated only a contrast, and that abrupt, essential, necessary, vital.

Yet another reply to the invitations issued by the Committee of the Parliament has been considered worthy of reproduction in the pages of these volumes. The admirable scholarship and the high attainments of the Rev. E. J. Eitel, of Hong Kong, are well known to us and to all European students of Buddhism. We could add easily more in his honour did we count it an injury to him to be pilloried in opprobrium by the editor of the record of the Parliament for having expressed himself thus:—

"Let me warn you not to deny the sovereignty of your Lord by any further continuance of your agitation in favour of a Parliament not sanctioned by His Word. If misled yourself, at least do not mislead others, nor jeopardise, I pray you, the precious life of your soul by playing fast and loose with the truth and coquetting with false religions. I give you credit for the best intentions, but let me warn you that you are unconsciously planning treason against Christ."

Our notice of the Parliament of Religions will lack completeness if we omit mention of the illustrations drawn from the cults of Heathenism which appear in the pages of the Report. They are to us as instructive and even more striking than any of the doctrinal contents of the text. They need indeed to be seen to be appreciated, and our words must do them scantest justice.

On one page we are gravely presented with a photograph of the Rev. Mary Baker G. Eddy as the "Discoverer and Founder of Christian Science." On another page we view a group of Indian Fakirs honestly given in all their nakedness, their dirt, and their general sanitary undesirableness. Bound up with this strange company appear the portraits of doctors of divinity of the West and pastors of Christian churches. Religious zeal is admirably represented by a 'Taoist mendicant who, "to raise funds for the repairing of his temple, has run a skewer through his cheek, and vowed not to take it out until his purpose was accomplished." For the suggestion of which method of raising funds some clergymen will be especially grateful to the Parliament. The Archbishop of Canterbury also appears in

portrait, and has for his Grace's *vis-à-vis* the high-priest of the Jain community. We are really thankful to these volumes for this pair of photographs. We would neither flatter nor abuse, but the contrast in countenance and pose between the two is striking to a degree. In the one we see the face and air of culture, of refinement, of intelligence, of Christianity; in the half-nude presentation of the other we cannot escape the suggestion of grossness, obesity, sensuality, the combination of animal cunning with human imbecility—in a word, *Heathenism*.

Yet a still more striking contrast of illustration occurs. We have figured for us as representing the religion of Christianity the place of the Holy Sepulchre. We have offered to us an object of worship in China. We will give the description of this idol in the *ipsissima verba* of the Report itself. It is: "A Chinese idol called Big-Belly—Mi-li Foah. Tradition says he was formerly a hare, but after many years changed into a man, though still retaining his long ears. He was afterwards the pupil of a celebrated Taoist priest, who gave him the name of Long-eared Ting. After his death, which was caused by laughing, he was deified by an emperor of the Chow dynasty."

A conference of all the faiths, a parliament of all the opinions of the globe, is not, however, without its air of wonder and magnificence. Beside it Diocesan Conferences and Church Congresses are ridiculously mild, and appear incomparably mean, and in contrast with the Chicago Council even the Pan-Anglican Synod itself may altogether be held to pale its lesser fires. From henceforth it shall not be spoken of. Yet it seemed a suitable thing that all that art and man's device could accomplish in the path of material things should be supplemented by the exhibition of his triumphs in the construction of every class and character of creeds. This fir-tree of his planting had yielded to him warmth, and administered to him bread; out of the residue thereof he would make to him a god. The ultimate triumph of the genius of the race was to find expression in the deities of its unassisted evolution. Nor was the glory thus reaped by the intellect of humanity limited to things supernatural. No less splendour was to attend the unification of mankind. This was to be largely promoted, if not to be permanently effected, by conference under conditions of spiritual equality. A perfect earthly fraternity was to be attained on the basis of an absolute equality in things divine.

We are anxious that our readers should have in their view something of an approximate representation of the scene and of the circumstances of this imposing Parliament, and we reserve our own further reflections until the picture is in their possession. The materials for the sketch are sufficiently abundant.

Had the course of the Chicago Parliament been commenced with ceremonies genuinely native to the various cults, we might have expected some exceedingly novel and, even for Chicago, startling developments. The processional hymn might not unnaturally be an expurgated anthem from the Psalmody of Krishna, as representing the most popular deity of a vast section of the Aryan race. We might naturally look in the second place for a devotional time conducted by

a Buddhist Lama, representing the Light of Asia, with the assistance of a prayer-mill. All arrangements as to vestments, incense, and postures might be left with absolute confidence to the combined and unrivalled experience of the Buddhist and Romish Archbishops. A popular address from an African rain-maker would not unfittingly intervene. A dancing dervish might next stir the assembly with illustrations of Mohammedan spirituality, and the benediction pronounced by the representative of Zoroaster would not inappropriately terminate a very edifying season.

But we are not cast upon the resources of our imagination to depict what did probably happen. We are in possession of tolerably complete and, we believe, accurate information respecting the actual conduct of the Parliament, and a *précis* of this we proceed to place in the possession of our readers.

Long before the opening hour on the morning of the first day the vast hall was packed with an expectant audience. Probably not fewer than 4000, we are told, were present. On the right sat the priests of the Celestial Empire, in their long, flowing robes of white, with bulging sleeves lined with red. On the left sat the patriarchs of the old Greek Church, wearing cassocks of black, and strangely formed hats, and leaning on their ivory sticks, carved with fantastic figures representing strange old rites. In the centre, seated in the huge chair of curiously wrought iron, was Cardinal Gibbons in his canonicals of red. Each sect and each country had a peculiar mode of dress. From India came the robes of orange and white; from Greece the sombre black of the Orient Church; from China the long, flowing raiment of white and red. The representatives from Japan were arrayed in the colours of the rainbow. The followers of the Light of Asia attracted the most attention, not so much, we are told, on account of their dress, but because of their finely formed faces and intelligent looks; and there was not one of the pilgrims from the Sunrise Kingdom but could speak fluently in the most perfect English.

The opening of the Session was marked by the singing of the well-known hymn, "From all that dwell below the skies," to the tune of the "Old Hundredth." Prayer was then offered by Cardinal Gibbons, and these delicate and rather perilous preliminaries being happily passed without incident, President Bonney, of the World's Congress Auxiliary, after a few words of greeting, declared the Parliament open. The Greek Archbishop of Zante responded, and Dr. John Barrows, Chairman of the Committee of Arrangements, delivered an address of welcome, and was followed by the Romish Archbishop Fehan of Chicago, who described the Parliament as the highest and best of all the great things spoken of in connexion with the World's Fair. Men representing all systems of faith had come to learn, he said, what other men believed, without a thought of surrendering one atom of what they accepted as truth. Cardinal Gibbons emphasised the same point, saying that while there were radical differences with respect to the systems of faith presented, there was one platform on which all could stand united, and that was the platform of charity, of

humanity, and of benevolence. It was, he added, "the mission of our blessed Redeemer" to "break down the wall of partition that separated race from race, people from people, and tribe from tribe, in order to make us "one people, one family, recognising God as our common Father and Jesus Christ as our Brother." The Rev. Augusta J. Chapin, who seems to have said nothing worth reporting, was followed by Mr. P. C. Mozoomdar, of Brahmo Somaj celebrity, who described India as the mother of religions. He spoke of the stirring of the instincts of religion to the roots in India, and affirmed that the religion of the Brahmo Somaj represented the harmony of all religions. Pung Luang Yu, secretary of the Chinese Legation in Washington, described duty as summed up in reciprocity. The address of Reuchi Shibata, representing the Shintoism of Japan, was read by Dr. Barrows. H. Dharmata of Ceylon expressed the good wishes of 475,000,000 Buddhists, and with Oriental courtesy and inexactness likened Dr. Barrows to Asoka.

In the afternoon, Vichand A. Ghandi, a lawyer of Bombay and an exponent of the religion of the Jains, spoke on its behalf. Theosophy was represented by Professor C. W. Chakravarti from India; and Dr. Momerie of London appeared, we are told, for the Church of England—we should add, entirely upon his own responsibility.

The appointed subject for the second day was the "Existence and Attributes of God." Papers were read on this subject by a Unitarian, a Rabbi, a Romish priest, a Hindu, and an Idealist.

On the third day, Mr. Mozoomdar, the Archbishop of Zante, another Romish priest, and another Rabbi, advocated the brotherhood of man. Pung Luang Yu followed with an address on Confucius, from which the following paragraph is selected as illustrating how far the brotherhood of the race was helped forward by his effort. Of interest so surpassingly philosophical and spiritual is it that we offer it *in extenso* to our readers:—

"Now the heaven and earth, the active and passive principles, and the soul and spirit, are dualisms resulting from unities. The product of heaven and earth, the union of the active and passive principles, the conjunction of the soul and spirit, are unities resulting from dualisms. Man, being the connecting link between unities and dualisms, is therefore called the heart of heaven and earth. By reason of his being the heart of heaven and earth, humanity is his natural faculty, and love his controlling emotion."

Two Buddhist priests next witnessed the Confession of their Unbelief, and gave their mind tolerably freely on Christianity.

An overflow meeting on the fourth day was necessary to receive the audience. A paper of Cardinal Gibbons was read by Bishop Keane of the Roman Catholic University of Washington, on civilisation as the legitimate offspring of the Catholic Faith.

On the fifth day, Jainism and Zoroastrianism were heard in their defence.

It would be tedious and unprofitable to detail at length the speakers and their subjects throughout the entire Parliament. They are carefully summarised and in part accurately misrepresented in the sixteen chapters which make up Part II. of the Parliamentary Record. Confining ourselves to a single illustration of careful editing, we have

Dr. Briggs stating that "comparison of the Christian Bible with other bibles of other faiths will show that these are torches in the night, while the Christian Bible is as the sun giving full day to the world." Dr. Briggs *did* say that "there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and of anthropology. In all these respects there is no evidence that the authors of these sacred writings had any other knowledge than that possessed by their contemporaries. . . . There are historical mistakes in the Christian Scriptures, mistakes of chronology and geography, errors of historical events and persons, discrepancies and inconsistencies in the historians, which cannot be removed by any proper method of interpretation."

It is hardly necessary to remark upon the probable effect of such a declaration by a professed apologist for the Christian religion upon the assembled representatives of Heathenism. Shall we be accounted narrow if we fail to appreciate this splendid contribution to the value of the Scriptures of Truth for which we are altogether indebted to the Parliament of Chicago, and offered under circumstances which lend to it such unique and surpassing importance?

It is but justice to the summary of these chapters to mention that it does not omit the important affirmations of the Japanese representatives of their religion, namely, that by N. Kishimoto, that the Confucian system "is accepted *not* * as a religious system, but as a system of social and family morals, enjoining obedience to parents and loyalty to rulers. In this aspect Confucianism has had, and still has, a strong hold among the higher and well-educated classes." It adds also of the Shinto creed, on the authority of the Japanese representative at the Parliament, that it is limited "to respect for the present world and its practical works, rather than any future world, and its attention to public interests and prayers for the long life of the emperor." If the Parliament did not question the authority of its invited exponents it is difficult to see the ground of its inclusion of these systems within the pale of religion; unless indeed that to the mind of the Parliament the term "religion" contained no definite significance whatever, and this we suspect is somewhere near the truth.

Important admissions were doubtless made by the representatives of Heathenism; but can Christian people, after all the inspired warnings of the Gospel, constrain themselves to believe that the atmosphere of Heathenism is so favourable to truth, that its representatives upon the Chicago platform must necessarily be veracious in their account of the character of their several creeds and of the nature of their respective ethics? Did not the occasion, the publicity, the entire environment constitute one of the strongest possible temptations to pose fairly on doctrine and morals before the world? The very circumstances of the Parliament constitute in themselves conditions most unfavourable to accuracy of representation, and more than neutralise the value of the statements of the representatives as authoritative expositions of their respective cults.

* The italics are ours.

We have not, we think, in our account done injustice to the spectacular effect of the representatives of the different so-called religions at Chicago. We have not the least doubt that it may have been to the mind of many of the observers exceedingly impressive. The dignity of the addresses, the bearing of the speakers, the entire *mise-en-scène* were well calculated to carry captive imaginative souls. Given only a large amount of ignorance as to what goes on in what, *pace* the Parliament, we still persist in designating Heathen lands, there was an air of respectability about the assembly that could not fail to influence. We propose now to quietly contemplate some of the characteristics of the creeds then on review, and attempt to estimate what forces of amalgamation are existent in them, to weigh the elements of common ground which might afford basis, if not for union, at least for mutual tolerance and appreciation. It will be useless for our purpose to select each isolated virtue or verity which has ever emerged in the peoples obedient to these systems, unless it be clear that such virtue or verity be not independent of, but in the essence of the cult. It will be far more important to contemplate the larger and the distincter characteristics of the creeds. We shall confine ourselves to their more general ethical and social tendencies. For until there be some general approximation in the fundamentals of morals, some common standpoint of ethical reference, peace can only be procured by the extinction of the opponent. We shall glance but very briefly at some of these cults, and cast our reflections in the form of categorical inquiries.

Taking the Jew first, represented by several Rabbis at the Parliament, we would ask, Has Israel after the flesh forgotten the lessons of the past, and returned to sympathy with idols? Or, Can there ever be any community of religious sentiment between the Christian who holds Christ to be the Son of God, the equal of the Father, the everlasting God, and the Jew who affirms that to think this is blasphemy, to practise it is profanity?

Taking the Jain in the second place: What agreement has the common sense of Christianity or of mankind with the tenet of the Kalpa-sūtra that walking about naked is aiming at sinlessness; or that souls exist in stocks, stones, lumps of earth, drops of water, particles of fire? Be it remembered, too, that Jainism, which once abjured caste, that foe of unity, has returned to it. The two Jain Pandits who called on Sir M. Monier-Williams at Jaypur were Brahmans and wore the Brahminical thread. The Jains, he remarks, like the Buddhists, came out from Brahminism, and into Brahminism are destined to return.

Taking next Hinduism, it may be admitted at once that so vast and various are the contents of Hinduism that it would be impossible to predicate respecting it incapacity of accommodating itself to any form of belief. It may not inappropriately be likened to the gigantic octopus, the tyrant of the seas, which embraces all manner of prey in its gigantic arms, and embraces them to their hopeless and absolute absorption. But definiteness in Hinduism there is none; monotheism and pantheism, every phase of human thought, has found in it a home.

Definiteness in truth is the antithesis of Hinduism, but definiteness is the life of Christianity, its distinctive and most essential characteristic.

Or in Buddhism, what possibility, we ask, of communion with Christianity is there found? The opening prayer of the Romish Cardinal, though seemingly couched in language of largest latitude, was to the representatives of Buddhism absolute folly. A Creator is to Buddhism a conception antagonistic. Creation is to him a misrepresentation and a lie. The term "Redeemer" which the Cardinal applied to Christ, though he was careful to reduce the Redeemer to the position of a brother, is equally contradictory of all Buddhist thinking. The idea of redemption does not enter into historic Buddhism, and when it does enter into the school of the Later Development, it is not redemption from the guilt of sin, for sin there is none; nor is it a redemption from the curse of a law, for law there is none; nor yet a redemption that brings life,—but only a redemption which dowers the soul that is redeemed with power to die. Even with itself Buddhism is in no less hopeless contradiction. The two great schools of the Lotus differ *toto caelo* in essentials, if we may in this connexion employ with propriety such a standard of measurement.

Or take the Church of Rome itself. Do sensible people believe for a moment that the converse of the Cardinal and the Confucian sage at Chicago will induce the Vatican to modify to the amount of an iota a single fundamental of the Tridentine Confession? Does any reasonable student of history dream that conference with the Zoroastrian will lead the thirteenth Leo to recede from the dogma of Infallibility, or tend to relax in minutest measure the duty of submission to the Holy See? Has the world a reasonable right to expect as the outcome of the Chicago Parliament another Bull even mitigating the terms of toleration, and proclaiming for body or soul safety without the Roman fold, and all because of larger light that has beamed from Gaya on the Tiber?

Or, once more, the creed of Mohammed. What rational expectation is there that the Moslem will come to terms over the Prophet with the Christian? Is it a question of courtesy or of the life of the faith, whether precedence be given to the sinless Prophet of Nazareth or to the disreputable fanatic of Mecca? Will the blasphemous conceptions of the Mohammedan's iron deity be toned down to agreement with the truth of the Christian's God of love, and all this because envired in the elevating atmosphere of the culture of Chicago? *Credat Judæus Apelles.*

Or take finally in this connexion the opinion of the Brahmo Somaj, represented by the very clever Babu Mozoomdar. It would be rankest adulation to dignify such opinions by the title of a creed, whose origin was yesterday, which is different to-day, and the character of whose morrow not the most adventurous of seers would venture to foretell. The existence of the Indian neology became, in fact, only possible under the protective sway of the British Raj. It has appropriated all of the outward benefits of Christianity that it might, without compromise of its Heathen social status. Awakened from the

darkness of Indian domestic cruelty and degradation by the elevating light of the Gospel, it has fastened upon the material advantages of the faith, and obstinately refused to acknowledge the honour of Him through whose advent into the world these blessings to mankind have come. The Somaj has betaken itself to the creed of Parker, of Emerson, and F. W. Newman for a definition of Christ, and adopted the tenets of a Christian civilisation which no Socinian has ever crossed a stream to bestow upon the weak and helpless of his fellow-men. What the doctrines of the Somaj may be to-day, our latest Indian issues not being to hand, we cannot tell. We will not deny that in the Somaj are anxious and God-seeking souls. They have wandered into it through ill-leading, and if it be within the power of the Somaj they will never leave it for the fuller Gospel light and the larger liberty of the truth.

Who that has read with care the lengthy preface of Babu Mozoomdar to his *Oriental Christ* can fail of the conclusion that the Somaj refuses Christ? Lavishing excess and exuberance of Oriental eulogy on the character of Christ, he still denies His Divinity, and rejects emphatically His atoning grace. Appropriating every theological affirmation of the Word respecting Christ, he voids each of its distinctive force. Emptying of its contents every declaration of Holy Writ concerning the eternal glory and mediatorial mission of Christ, he offers, with profoundest reverence, the husks to Christ, or with lowly prostration returns them to the Church stuffed with impossible and irreconcilable contradictions.

We have enlarged our notice of the Brahma Somaj because it is the cult of those who with endless verbiage of adulation draw nigh to Christ with their lips, but refuse utterly to stand in the sinner's place or receive Him as their God. Not least grievous among the transgressions of Mozoomdar is his statement that such viewing of Christ is characteristic of the Indian instinct. If by this be meant characteristic of the Indian nature as participating in the Fall, this is true. If by it be meant characteristic of the Indian in contrast with the Occidental nature, this is equally false. Thousands more than ever trusted any Somaj have entered in India the fold of Christ, and in faith, in spiritual worship, and in life, are identical with the Christian, not only of this but of every other land. In this we believe Mr. Mozoomdar's words to be as untrue to India as they are to Christ.

We have adduced hitherto solely the doctrinal differences which obtain among the creeds and cults represented in the Parliament of Chicago. We have limited ourselves purposely to them. But these are by no means their sole divergencies. They are indeed differences but dimly appreciable to the natural mind. They count for but little in the balances of a carnal apprehension. If differences be but differences of opinion, why, says the world, need the tribes of man rush ever at their neighbours' throats? So far, say they, as the proceedings of the Parliament were concerned, the peaceful and orderly delivery of their opinions by the several delegates or representatives, saving some important exceptions, augured favourably for

the promotion of an universal unity of creeds. But the distinctions of the faiths were as little represented by the decorous addresses as they were by the varied hues of their ecclesiastical attire. It is not with how Buddhism or Mohammedanism figured in Chicago that we are so much concerned as with what they are at Kagoshima or at Constantinople; not so much the aspect of Hinduism and Romanism there, as their character as exhibited in the temples of Travancore, or illustrated in the history of the Inquisition. This distinction is of such serious importance that we count it needful to emphasise it a space. It is the more necessary from the fact that in this difference of life and conduct lies the ground of our most earnest indictment of the Chicago Parliament. We look beyond the impressive personages grouped in weighty conclave, and, tearing aside the veils of fiction, imagination, and romance, what do we behold?

Behind the English apostate representative of Mohammed present at the Parliament, we see the ages of blood, of polygamy, of slavery, endorsed, sanctioned, sanctified by the fugitive of Mecca.

Behind the Buddhist ecclesiastic we see the denial of the Creator; the equality of man indeed proclaimed, but an equality of nothingness; we see a creed begun with the denial of any God ending in adoration of idols innumerable; we see a religion in Japan powerless to purify, in China a creed of sloth, of mendicancy, and of mental stagnation, and everywhere an enemy of Christ.

Behind the Hindu, we see in his practices the most awful degradation in the name of deity that man has ever known. We hear the cry of the burning widow, the wail of downtrodden women sounding through the centuries; we see the anguish of human sacrifices to Kali; we see the murderer beseeching from the goddess courage for his crimes; we see moral vileness elevated to the dignity of a thing divine.

Behind the Roman Cardinal we read outspread the martyr-roll of the saints, the worship of the creature rather than the Creator, and idolatries at which Buddhism itself might blush.

Behind the veil of decent tolerance we see hidden at the Chicago Parliament the very spirit of fiercest enmity to the follower of Christ. In India we see helpless English ladies trampled upon and cruelly maltreated by the pious zeal of Hinduism. We view the antagonism of Hindu and Mohammedan, menacing even now the meeting of the Education Congress in North India with violence. We see the Buddhist joining hand with devil-worship in Ceylon, but everywhere resolute in resisting the purifying influences of the Gospel. We behold Rome, wherever she has the power, in Canada, in Ireland, in Spain, employing every instrument that law will suffer to alienate the liberty, the property, the life of the heretic.

To do the Japanese Shintoist but barest justice, there was no concealment, even at the Parliament, of the bitterness of his hate to the Christianity at least which he identified with Rome. Heedless of the presence of the dignitaries of that communion, scorning the message of the Pope that nothing detrimental to the faith be said, with fiery vehemence he justified the destruction of Romish Christianity in the seventeenth century in Japan, and carried his audience of 4000 on the Michigan shore with him when he preferred his gravest

charges against the Christian name. And these Christians of Japan were those whom Rome with pomp and circumstance canonised but the other day.

The incident was so valuable an exposition of the spirit of concord in the solemn conclave at Chicago that we supply it in the *ipsissima verba* of the American Report. The Shinto speaker delivered himself as follows:—

“Christianity was widely spread in Japan, when in 1637 the Christian missionaries combined with their converts and caused a tragic and bloody rebellion against the country. It was understood at the time that these missionaries intended to subjugate Japan to their own country. It was this which caused the prohibition of Christianity in Japan. Christianity had brought riot, bloodshed, and rebellion in its train. Verily, it had brought instead of peace a sword. The government was forced to drive out the Christian missionaries in self-defence.”

“[It was then that the audience of 4000 men and women—most of themselves Christian—rose to their feet and cried ‘Shame!’ Shame upon the missionaries they themselves had sent out.]

“I was the first, I confess, and confess it proudly, to organise a society in Japan against Christianity, but it was not against real Christianity; it was against the injustice we had received from the people of Christendom.

“If any religion teaches injustice to humanity I will oppose it, as I ever have opposed it, with my blood and soul. I will be the bitterest dissenter from Christianity, or I will be the warmest admirer of its Gospel. To the promoters of the Parliament, and the ladies and gentlemen of the world who are assembled here, I pronounce that your aim is the realisation of the religious union, not nominally but practicably. We, the forty million souls of Japan, standing firmly and persistently upon the basis of international justice, await still further manifestations as to the morality of Christianity.”

Such flouting of the Romish Creed and its representatives in the Parliament was, we think, not altogether undeserved. It was the ambition of Rome, which knows full well how to accommodate herself to all that she may gain some, that led her to compromise herself by so serious identification with the Heathenism of that assembly, and Æsop has shut the mouth of all foolish birds who, companying with doubtful friends, complain that they are strangled with the cranes.

Such was the character of the Chicago Religious Convention. While we ponder upon it at one moment with the philosopher of tears we weep, at the next with the laughing sage we smile. Its composition reminds us of the portentous word in Aristophanes, to us an amazement and an amusement in our school days, the curiosity of our Lexicon, containing, if memory fail not, some seventy syllables, each indicating an exquisite ingredient in the *chef d'œuvre* of the Athenian cook. The Parliament has furnished an admirable object-lesson for the latitudinarian. It represented rationalism in its ripest and yet most reasonable fruitage. It was not anything more, we regret to admit, than the logical and legitimate sequence of much very foolish talking of Christian people of the present time. It has more than sufficient justification in the abundance of wild and extravagant utterances of some very reputable divines. We come to bury, not to praise, this Chicago Cæsar, else we might say a good many such things in its extenuation. We should discover considerations of mitigation, however, not in the case of the Christian or the semi-Christian elements there represented, but in the condition of their Heathen associates.

These latter even especially merit our sympathy. Their acceptance on terms of religious equality by those who in so doing went far to forfeit their own title to the Faith was to them the courtesy of a most cruel wrong. It has without doubt gone far to harden in their Heathenism and confirm in their unbelief not only themselves, but the countless millions in the darkness and shadow of death whom they represent. This is the gravest aspect of the assembly.

Faithfulness to the honour of the Christian creed bids us affirm that the summons to such an assembly was in itself an act of treason to the Truth; not less an insult than an assault. It was the negation of the primary postulate of the Faith, the unqualified denial of its fundamental propositions. It assumed the equal status of other faiths with the Faith. It scornfully set aside the Christian claim to spiritual supremacy. It absolutely rejected, as built on baseless pretensions, the uncompromising attitude of the Christian religion. The spirit which suggested the propriety of a Parliament of Religions at Chicago is the same as that which invited the servant of God to conference in the plains of Ono. The presumptuous proposal addressed by it to Christianity formulates itself by inevitable inference into the demand that the Christian religion should absolutely abate the excessive haughtiness of her claims; it insists that she should descend forthwith from her self-assertive throne. It requires that she disavow the special and exclusive character of her revelation, and should expurgate from the Volume of her Belief every harsh and unhappy epithet applied to the faith and worship of other creeds. It calls upon her even to carefully expunge every admonitory invitation which calls the nations to the crucified Christ as the only hope and Saviour of the nations.

But far more extensive, far further reaching than we have indicated are the effects resultant to religion from the position claimed at Chicago. The denial of the Son of God as the sole, the exclusive, the sufficient, and the supreme source of spiritual life is, as He Himself has most distinctly reiterated, a denial of the One living and true God. The glory of the Father is bound up in the honour of the Son. The rejection of the One is the repudiation of the Other. The denial of the Prophet of Nazareth as the only Saviour is the blotting out from heart and mind of all trust in Him whom Christians call the only God.

All this is theology of a very elementary character indeed, but it is the folly and depravity of man which demand that the alphabet of Belief be perpetually rehearsed.

Not less irreconcilable with reason is the ethical position occupied by the Chicago Parliament. Casting away heroically his theology, the Romish Cardinal in his opening address affirmed that they met on the common ground of benevolence and humanity. If such fair speech meant sense and not the rankest rubbish, did the ecclesiastic intend that his communion are or would be one with the Mohammedan in his slave-holding or with the Hindu in the cruelty of his child-marriage, or with both in their abominable polygamy? But are not such practices the very negation of the fundamental positions of righteousness? The compliment of the Cardinal to the assembly was either exquisitely foolish or was absolutely insincere.

It has been boastfully claimed that this Parliament is the most œcumenical assembly that ever met. The vaunt is in truest Romish vein. It is no less true to the very spirit of the World's Fair. Yet in contrast with that far earlier "solemn Council" convened in his divine poem by Milton, the numbers at Chicago were as naught, were insignificantly few to those who

"With hundreds and with thousands, trooping came,
 Attended : all access was throng'd ; the gates
 And porches wide, but chief the spacious hall,
 Thick swarm'd, both on the ground and in the air,
 Brush'd with the hiss of rustling wings. . . ."

Unquestionably no stone was left unturned to swell the conclave—we mean the one at Chicago. Not at the "Inferior Clergy" of the English Church did audacious effrontery pause, but advanced, as we have seen, even to the Archbishop of Canterbury with solicitation to mingle there, at least in name, with every hue of differing creed and thought. In America itself the attitude of his Grace has been fully appreciated, and his distinctive affirmation of the sole and exclusive claims of Christianity has produced excellent effect. Were even the occasion less serious and the cause less solemn, we might well conceive the reluctance of the chief representative of the English Church to figure in the grotesque and outlandish Troupe of Theological Varieties performing in October at Chicago. Failing application to all those who with any truth might be cited as holding the tenets of the Church of England, it was desirable, of course, to secure if possible any whose designations, whatever their opinions, might to the ignorant public of America appear as authoritative exponents of her creed. Such are ever in request, and such, alas ! always to be had. *Flectere si nequeo superos, Acheronta movebo*. Thus it fell out that this unprecedented assemblage, conglomerate of alien elements, called by the high-sounding name of Parliament, came to be gathered. So appeared this aggregate of heterogeneous and hostile atoms. Not with stones of truth, but with bricks of man-made creeds, not with strong cement of Christian agreement, but with base slime of false and vain conceits, they sought to build for themselves a name. Thus came this Babel tower of moral untowardness to be begun ; no gate of God,* but only a confusion of tongues. Thus grew this shapeless birth of mingled pride and folly, this *monstrum horrendum informe ingens cui lumen ademptum*.

Thus came to an end this rout and rabble of religions at Chicago, of which Confusion was its confession, and Discord the symbol of its consent. It has terminated, too, not without lesson, we trust, of wisdom and warning to some unwary Christians.

At its best this *olla podrida* of international piety has in truth turned out a very unsavoury and unsatisfactory mess after all. This menagerie of religions, as it has been by one journal rather irreverently designated, has dispersed to its native haunts. The Buddhist has gone to his

* Critics have sought to disparage Moses by interpreting Babel as "the gate of God," not as in Genesis, "confusion." So, too, some would make of this Parliament a gate of God, which is only a confusion of religious tongues. A more accurate philology condemns the critic ; a more sound theology, Chicago.

prayer-wheel to pray for nothing to nobody. The Shinto priest to the land which, holding with the supreme possession of twenty centuries, he has failed to purge of idols, of grossest nature-worship, and of darkest social sins. The Hindu has packed up his orange robes, to wear them at the Nāch dances of the temples of Southern India. The Confucianist has gone back to meditate upon the problem of morality without a law divine, and for spiritual pabulum to ponder upon the ancient problem of the Yang and Yin. The Brahmoist, armed with fresh argument from the store-house of the Arian, will return to offer to Christianity a fuller meed of incense and a fiercer measure of opposition. Others who were there will have departed, if sadder, we think, yet wiser men, and the Christianity at least of England and of America will combine to pronounce the invitations to the Parliament of Religions at Chicago as the most foolish and the most audacious insult ever offered to their Faith; will unite to regard that assembly as the most profane and the most unpardonable outrage upon Christianity that the world has known. GEORGE ENSOR.

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 896 of 1893.)

DESPATCH OF A MISSION TO NEW ZEALAND.



NDER this title it will be our object to relate how a Mission to New Zealand was planned, equipped, and despatched, and what events occasioned its detention in New South Wales before it was able to reach its destination.

It was on Monday, March 7th, 1808, that the Committee, sitting as usual at Mr. Goode's, received a communication from the Rev. Samuel Marsden on the expediency of a missionary settlement in New Zealand; but before proceeding we must occupy a few lines in showing what were the circumstances that led up to this application.

Samuel Marsden, born in 1764 of humble parentage at Leeds, a pupil of Hull Grammar School under Joseph Milner, a student of St. John's College, Cambridge, through the Elland Society, was appointed in 1793,* before his degree, on the recommendation of Mr. Simeon, and by the influence of Mr. Wilberforce, Government Chaplain to the penal settlement in New South Wales, in succession to the Rev. Richard Johnson. There he became acquainted with many Native visitors from New Zealand, whom he took every opportunity of entertaining with the kindest hospitality at his abode in Parramatta, near Sydney, establishing thus an intimacy and an influence with a large body of those strangers. Among the guest-friends in this way received during 1806 were a chief named Tippahee and his four sons, who, after witnessing the comforts and many blessings of a Christian and

* His commission was dated Jan. 1st, 1793. (Rev. R. Taylor's *New Zealand*, p. 232.)

civilised home, returned to their country laden with seeds, tools, and various other tokens of Marsden's good-will, all freely bestowed in the hope of their paving the way for the entrance into New Zealand of the beneficent religion of Christ. Tippahee, a man of uncommon natural ability, was on his side anxious for the elevation of his people, and ready to welcome any plans that might conduce to that end.

In 1807, Mr. Marsden had to revisit England for the purpose of proposing to Government various improvements which he desired in reference to his own Chaplaincy, and finding a Society now established for Missions to Africa and the East, he did not omit the opportunity of bringing before them in the way we have mentioned the spiritual interests of the New Zealanders. The Committee, in reply to his application, decided on considering it at a special meeting that day month, and accordingly on Monday, April 4th, they again assembled. The outlines of the case were formally brought before them in a letter of Mr. Marsden, dated Ivy Lane, March 24th, 1808,* the writer himself attending the Committee to assist in the discussion.

It was resolved that his proposal should be entertained, and that the Committee of Correspondence, along with Mr. Marsden, should be requested to meet at Mr. Goode's on the following Thursday morning, April 7th, to digest a plan. On that occasion there were present, besides Mr. Marsden, the Revs. H. Foster (Chairman), S. Crowther, W. Goode, J. Pratt, J. Venn, H. G. Watkins. Mr. Marsden's letter having been thoroughly debated, it was agreed to send out three men, not ordained missionaries, but skilled and intelligent artisans, qualified to impart Christian knowledge and teach the arts of life concurrently. A circular was to be issued to the Society's principal friends, embracing the outlines of the design, and inquiring for men of the stamp needed, viz. a carpenter, a smith, a twine-spinner, men of piety, industry, prudence, and patience. Another meeting on April 11th settled the circular, and directed that twelve written copies of it should be sent to clergymen in the chief towns of the kingdom.

The New Zealand Mission, conceived on a plan altogether different from that of Africa, demanding agents of another class, tapped a new source of missionary supply. Mechanics to be transformed into scholars and clergymen, laying aside their whole life's training, habits, and associations, were one thing. Mechanics going forth with all their tools, to practise their own craft and continue the current of their lives under new and most interesting conditions, were quite another. The Committee were therefore not very long in hearing of two or three agents from the English counties suitable for this enterprise, remote though it was, and were thus doubtless somewhat consoled amid the various disappointments which, as the reader knows, had recently befallen them in reference to the African Mission and the seminary difficulty. Mr. Fawcett of Carlisle, their ever-watchful friend, wrote to recommend William Hall, a joiner, and after a

* This letter, undated, is printed in the Report for 1808, Appendix iv., p. 361. The date is given in the Minutes.

correspondence with Mr. Marsden, the Committee decided on July 4th that he should be taken in hand. He was therefore placed in the ship-yard of Mr. William Barnes at Hull (where he was under the eye of Mr. Dikes, of St. John's) to be instructed in the method of draughting vessels. The next successful candidate was John King, 21, shoemaker, of Nether Worton, a village in the neighbourhood of Oxford under the pastoral care of Mr. Daniel Wilson,* who recommended him to the Committee under the dates July 19th, July 20th, August 7th, 1808. The Committee and Mr. Marsden having approved, King was given a spinning-wheel and put in a rope-walk to learn spinning. On June 19th, 1809, both men attended before the Committee, who were greatly pleased with Hall's drawings in ship-building, while in various other ways Hall as well as King had acquired stores of useful information, and both had favourably impressed with their intelligence and character all who had come in contact with them. At the present interview the Committee would not allow it for a moment to be forgotten that the *Christian* instruction of the New Zealanders was to abide paramount in their thoughts, while arts and trades, carpentering, shoe-making, boat-building, boat-rigging, medicines and medicine books (for with these too they were furnished) were to be subsidiary to that grand aim. The plan was that they were to accompany Mr. Marsden to Parramatta, in New South Wales, and there remain on an allowance from the Society † until an opportunity should occur for their settlement in New Zealand. Lord Castlereagh, the Secretary for War and the Colonies, having promised his favour, that of Lt.-Colonel Macquarie, who was proceeding as Governor to New South Wales, was readily obtained, and in August, 1809, Mr. Marsden set sail with the Halls and King; but a smith for instructing the Natives in making nails and edge-tools had not been found. On board the ship, returning to his native country there was found by Mr. Marsden, early in the voyage, a New Zealander in the last stage of destitution and misery, his name Duaterra; and Mr. Marsden, to his surprise, further discovered that he was no other than a nephew of Tippahee, whom he resembled in character and intelligence, as well as in a desire to elevate his compatriots. From the moment of his coming in contact with the friend of his race Duaterra began to recover, and on reaching Port Jackson he was once more in health. His story, which is told with many particulars down to the period of his death in February, 1815, reflects indelible disgrace on some British captains navigating the South Seas, and proportionate honour on the humanity of Marsden.‡

On the arrival of Mr. Marsden and his party at Port Jackson, on February 27th, 1810, the prospects of the Mission were very bright.

* Then residing at Oxford as Vice-Principal of St. Edmund Hall, while curate in charge of Nether Worton, where were the estate and abode of his uncle and father-in-law, Mr. William Wilson, the silk merchant of Milk Street, City, who had been a member of the Committee from April 12th, 1799, to May 27th, 1806.

† Hall, his wife, and King were allowed 20*l.* a year each from the time of embarkation until able to provide for themselves, 100*l.* to be advanced to Mr. Marsden for that purpose. *Minutes*, August 4th, 1809.

‡ Original details are given in the Report for 1817, Appendix viii., p. 549. The name of Duaterra is worthy of the tenderest and most honourable recollection.

A plan had been matured among the merchants for making a settlement in New Zealand, with the object of procuring hemp and other natural productions of the island; Government had sanctioned the project, the settlers had been fixed upon, the ship was ready to sail. Here was an opportunity at once provided for establishing King and Hall, when the disastrous news unexpectedly arrived that the British ship *Boyd* had been burnt by the New Zealanders, with the murder of all her crew but eight.* Mr. Marsden's letter of May 3rd, 1810, with this intelligence, came before the Committee on December 7th, 1810,† but Mr. Marsden was not in the least discouraged, nor were the two intending settlers, as no doubt remained on their minds that the New Zealanders had been provoked to the outrage by the misconduct of English crews, and that when treated with humanity they were as kindly as well as a noble race. It was judged wisest by Mr. Marsden to defer the Mission until matters became more settled.

There was at this time waiting for acceptance a third candidate for the New Zealand Mission, Mr. Thomas Kendall, of No. 43, Bryanston Street, a schoolmaster, married, one of Mr. Basil Woodd's congregation. He had first applied so early as December 5th, 1808, and had seen Mr. Marsden, but he was not the "smith" that Mr. Marsden had originally asked for, which may have been the reason why no immediate decision was arrived at.‡ The offer was renewed on March 1st, 1811, but the intelligence from New Zealand prevented all consideration of it.

Mr. Marsden wrote again on July 29th and October 25th, 1810, and his letters were read by the Committee on May 3rd and 31st, 1811.§ There was much more in them about the *Boyd* affair, and a repetition of his belief that the Mission was practicable, though not so yet. He very strongly urged the establishment of a ship at Port Jackson. "Nothing can be effectually done with the Natives of the South Sea Islands without the means of keeping up a constant communication with them from Port Jackson. One vessel of about 150 or 200 tons would visit all the islands in these seas, be a protection to the missionaries, and bring such Natives to and from Port Jackson as may from time to time wish to go in her. The produce of the islands brought to Port Jackson and sold would pay all expenses."|| Mr. Marsden did not suggest that the Society should undertake this responsibility, but he strongly urged it on the consideration of Christian merchants, assuring them that with little or no risk to themselves they would thus be most effectually promoting the missionary cause. Dr. Buchanan's Anniversary Sermon on June 12th, 1810, had forcibly pleaded for a missionary ship, as the friends of Missions were reminded in the Report of June 4th, 1811. The merchants, however, may have been justified in thinking, if that was in their minds, that

* Report for 1811, p. 243.

† Minutes of that date. A long extract from the letter occurs in the Report for 1811, p. 243.

‡ The Minutes bearing on Mr. Kendall's application are those of December 5th, 1808, May 1st and 19th, 1809.

§ Copious extracts are given in the Report for 1811, p. 247.

|| Report for 1811, p. 251.

with the Society so stationary in income as it then was, and therefore so little able to extend its operations, especially while the difficulty of securing English missionaries seemed still so great, any such enterprise was scarcely to be regarded by them as business.

On June 7th, July 11th, August 2nd, 1811, Mr. Marsden's missionary vessel was again before the Committee, and Mr. Hardcastle, the Treasurer of the London Missionary Society, was consulted as to what had been the experience of that body in such an undertaking. But no encouragement came apparently from that quarter, and as no decision in favour of the scheme seemed at all possible, the question was shelved. A solution afterwards came in the only possible way, by the local action of Mr. Marsden himself purchasing on his own responsibility a small but suitable craft.

A letter laid before the Committee on August 9th, 1811, from the Rev. John Buckworth, Vicar of Dewsbury, reported that he had in his congregation several young men of good promise for settlers, whom he had acquainted with the views of the Society in regard to New Zealand, and the probability of suitable candidates for employment being accepted. The Committee were pleased to hear of all this, but as to immediate action the *Boyd* catastrophe had for the present clouded the scene, and nothing seemed prudent to be done until Mr. Marsden could report the way clear. Hall and King were as yet only colonial settlers at Parramatta; Kendall was being kept back. Not until August, 1813 (if we may for a moment transgress our chronological limit, and anticipate what will come again in its proper place), did Kendall sail, and apparently then only because Mr. Marsden could usefully employ him at once as a master in New South Wales, and because Government, on that understanding, granted him a free passage. But for New Zealand the Society's design was a handicraft Mission, much after the Moravian type, and for that matter would evidently not be considered ripe until news should come that Mr. Marsden himself at the head of his little party had embarked for the dreaded shores. His delay in taking this step might seem to belie his optimistic view of the New Zealander's disposition; but the fact was that the *Boyd* tragedy had brought down upon the poor islanders the vengeance of the South Sea shipping, and the terrible sore was kept open. Not until 1814 did Marsden think it prudent to take the critical step, and it was in that year he made his well-known adventurous bivouac among the Natives on their own shores, and this he did in perfect safety, entirely vindicating the character he had given of that interesting race. But on these matters we must not touch further yet. We will only add that early in the eighteenth century weavers could apparently be obtained more easily than others for missionary work. Von Schirnding's *protégés* in 1800, at the Berlin Seminary, were mostly of that business, and that Mr. Buckworth's young men at Dewsbury, a weaving town, were so in 1811, we may be fairly certain. Why so many of them were able to leave their employment at that period, the history of the trade would perhaps explain.

THE CENSUS OF INDIA, 1891.



WELL authenticated tradition relates that the late Regius Professor of Greek in the University of Cambridge, having received an invitation to attend a committee, at which the very prosaic business of the day was to consider a proposal, made by a certain Dr. Diffless, as to the laying down of gas-pipes, proceeded to render the notice into Latin verse: *Carbonis luci suadet struxisse canales Diphilus, ambigitur prosit an obsit opus, &c., &c.* Thus, too, a Cambridge tutor dealt in like epigrammatical form, *Latiné redditum*, with the contents of a notice-board prohibiting rubbish, hard by the stream of slow-flowing Granta (one Pinder being the proprietor): *Pindaro quisquis (voluerit cices), Aureum non vult soluisse nummum, &c.* The memory of these verse renderings of very unpoetical themes recurred when reading over the official Report of the late Indian Census, recently presented to Parliament. It has been said of the reports of Indian civilians that they have "a traditional propensity to literary form." Certainly Mr. J. A. Baines, C.S., with a like genius to that of the two Cambridge scholars, has succeeded in presenting the ordinarily dull facts and figures of the great Census amid quotations, ancient and modern, from poetry and philosophy, which illuminate what might seem a very dull study. Horace and Lucretius, Euripides and Strabo, Bacon and Cowper, Browning and Tennyson, help to adorn the text. But with all its literary finish and the genuine interest of its subject-matter, we fear some one spoke too truly who said lately that the Report is not likely to be in large demand at the circulating libraries.

The Census of India is the heaviest task of the kind which has ever been undertaken—to count one-fifth of the world's people. But the final count of these millions was done within a few hours. Schedules in seventeen dialects (*plus* a few "specials" for the hills) were prepared from 290 tons of paper. An army of one million men and boys was enrolled as enumerators, and to each of these was assigned a certain "block" of houses. As only eleven in every hundred people know how to write, all the inhabitants were entered by name and age on the schedules some days before the final count, and these returns were verified and altered, when necessary, on the night of the census.* Men of superior education were placed as supervisors to check these returns. All this was for the stationary population. But besides these were the thousands "on the road," on the long rail journey, on the great rivers, in military cantonments, on ships in the ports. It is recorded that one well-known military officer, on a journey from the east to the north of India, was counted three times in fifteen hours. Difficulties of all kinds were met with, as might be expected. The superstition, the national prejudices, the secluded life of women, the timidity of many as to such a process of reckoning, all made counting no easy task. The Bhils, for example, had an idea that the Govern-

* So many are on pilgrimage at the full moon, that it was thought well to give all time to return to their homes before counting, on the third day after full moon, February 26th, 1891. Numbers of Christian enumerators were out that night to count the foot-travellers on the lonely roads in Bengal.

ment had sinister designs of matrimonial alliances between the stout men and thin women, and *vice versa*.

At last the count was over, and the results of all this vast operation were published within five weeks, "a record in compilation," and the North-West Provinces and Bombay superintendents "ran neck and neck in the race," each getting in their totals, one of 46,000,000 and the other of 18,000,000, in ten days; and so accurate were all these rapid returns that they only varied $\frac{1}{2}$ per cent. from the ultimate totals. The next process of sub-division into tabular statements was a far more difficult and lengthy operation. Two particular returns, as to Caste and Occupation, were extremely arduous, and the last figures did not come in till May, 1893, though most of the returns were finished within fifteen months.

The Provincial returns are issued for the several divisions of India, and the General Report, now before us, is based on the *data* supplied by the various Provincial superintendents, and has been presented as a Blue Book to Parliament. Of all the details of interest which abound, we must forbear to treat here, only referring to some which have a special relation to our Mission work in India. A record of the chapter titles will indicate the wide sweep of the editor's review: the physical aspects of the country, the population in its distribution, movements and occupation, ethnographic distribution, mother tongue, religion, caste, tribe and race, literacy, infirmities (the number of which is becoming less), sex, marriage, widowhood and age. Of all these we can only notice here more fully the sections which deal with the Religion and Literacy of the people.

The Religions of India.

Mr. Baines opens his chapter on this subject with a quotation from Richter, "One religion after another may fade away, but the religious sense which created them all, can never become dead to humanity." This suggestion of the evolution of Religion from human intuition seems as reasonable as to say that hunger created food. Hunger may have much to do with the method of preparing food which Divine Providence has supplied. And the religious sense in man which responds to the Divine Revelation of foundation Truth as to God and man, we may say, has had very much to do with the corrupt forms of religion, which have been gradually perverted from the primæval Revelation.*

Before passing to the statistical tables, the Census Commissioner writes an interesting disquisition on the prevailing religions of India. *Animism* has its higher and lower aspects of *Spiritism* and *Fetichism*. It is the belief in the existence of spirits, which in the higher form of

* See Dr. Edkins' *The Early Spread of Religious Ideas*, R.T.S. (*Intelligencer*, January, 1894, p. 62). Magee, in his book on *The Atonement*, after discussing the subject of the sacrifices of Cain and Abel, considers that this idea of approach to God was the result of revelation, rather than the outcome of any human conceptions of worship. The late Bishop of Winchester, Dr. Harold Browne, in his *Ramsden Sermon* before the University of Cambridge, May 8th, 1864, says of St. Paul, that in him "there was none of the sickly liberality, which in our time tells us there is no difference in the religions 'of saint, of savage, and of sage.'"

the so-called religion are believed to exist about the world, while the Fetish-worshipper locates these spirits permanently or temporarily in some material objects. Spells, magic, and exorcism are the natural accompaniments of such a belief. The term Animist is applied in the Census returns to all forest tribes which are not Hindus or Musalmans, Christians or Buddhists.

Hinduism, under which more than 72 per cent. of the people of India return themselves, with its recognition of inherited social status, known as caste, and its acceptance of the authority of a sacerdotal order, is dealt with; and then in turn, *Buddhism* (with over seven millions, nearly all in Burma), and *Mohammedanism*, with its 57½ millions. *Jainism*, "an off-shoot from earlier Brahmanism," and with "a strong family likeness to the earlier forms of Buddhism," is briefly alluded to. Then *Sikhism*, also an off-shoot of Hinduism, is noticed. This religion was founded by Nanak in the course of the 16th century, and was in its origin very much a composite of Hindu and Mohammedan elements; but latterly hostility to the Musalman has led the Sikhs to a much closer approximation to their Brahmanic fellow-countrymen. "For not only is a true Sikh generally called a Hindu in common parlance, but many of those who are spoken of as Sikhs are not true Sikhs, but Hindus." At the census the only sure way of discovering the creed of doubtful individuals in this matter was to discover whether they required the services of the barber or the tobacconist, inasmuch as the Sikhs abjure both! Of these two religions, each claims about one and a half million adherents.

Brief reference is made to *Neo-Brahmanism*, which is really modern as distinguished from Vedic Hinduism, and which is marked by the material worship of manifold local deities, the later Epic and Puranic literature, and by pilgrimages. This scarcely needed a special section. The retrogressive progress of Hinduism, as Mr. James Monro termed it in one of his lectures at Krishnagar in June, 1892, is sufficient to account for the degeneration of modern Hinduism * from its ancient form. But there is one special fact to be noted in this connexion. We will place two statements in parallel columns:—

Sir W. W. Hunter at the Society of Arts, 1888.

There is a dense and dark mass of fifty millions of human beings in India, lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the Native religions or into Christianity.

Indian Census Report, 1891.

Here Brahmanism lies, as has been said, like a vast lake, in gentle motion within its banks, from local ferment below, or as its surface catches some stray gust of fresh ideas. Every now and then an island of Animism is sapped and crumbles into the depths, till no trace of it remains.

[Sir W. H.'s estimate of fifty millions seems very high.—P. I. J.]

* "The supernatural was woven with the entire fabric of the religion of the Roman State, which if weak and effete as a religious discipline, was of extraordinary power as a social institution. It stood, if not on faith, yet on nationality, on tradition, on rich endowments." (W. E. Gladstone, *Nineteenth Century*, May, 1888.) A true picture of much modern Hinduism.

Neo-Buddhism * is the form of that creed which prevails in the Himalayan regions, and Animism with its magic and exorcisms, as every visitor to the hills knows well, has strongly tainted what elements of Buddhism remain.

Brahmoism, or Indian Unitarianism, with its philosophical creed and its advocacy of philanthropy, owes its origin mainly to Ram Mohun Rai, who died in England in 1833. The late Keshub Chunder Sen, the founder of the *New Dispensation*, a Nonconformist secession from the original *Somaj*, was the best known of modern Brahmos. From Keshub's party came out yet another society, the *Sadharan Brahmo Somaj*, which is as vigorous as either of its predecessors. An advertisement in *The Standard* of December 23rd last, announced Protap Chunder Mozumdar, of the *New Dispensation*, at a Unitarian Chapel at Brixton; and on his way *via* London to the Parliament of Religions at Chicago, the same Brahmo gentleman preached at a Unitarian Chapel in Highgate. The total number returned as Brahmos was only 3051, of whom 2596 are in Bengal. The number of Brahmos is probably far larger than these figures would imply. At the crisis of a decennial record of faith, many a Hindu would shrink from signing himself away out of the pale of Hinduism, though in ordinary life Brahmoism is the convenient refuge of many so-called "liberal" Hindus, anxious to escape the restrictions of the older creed. "There is a natural dislike to break from the social moorings in the haven of orthodoxy," says the Census Commissioner, and when marriage or caste functions are concerned, the Brahmo can without compunction conform for the time to the usages of his Hindu associates.

The *Arya Somaj*, or the so-called revival of Vedic Hinduism, claims about 40,000 adherents, and was founded in 1871 by Pundit Dayananda Saraswati. As the adherents of this *Somaj* are mainly of the writer class, to whom composition is as the breath of their nostrils, Mr. Baines points out that "the amount of literature produced in proportion to the number of the faithful is enormous." Professedly this *Somaj* is a Theistic Society, devoted to the social and moral reform of India, but its main efforts are directed to a violent antagonism to Christianity.

Among religions foreign to India, the first named is *Mazdaism*, from the name of its supreme deity, but more familiar to us as the Parsi religion of Western India, founded by Zoroaster. All told, the Parsi community, which has given a Member of Parliament to Finsbury (who was President of the late Indian National Congress at Lahore), which has beaten English teams in first-class cricket, and which is famous for its wealth, commercial enterprise, and generous munificence, does not exceed 90,000 souls. The original colony from Persia, driven out by the persecuting sword of Islam, landed in India in 717, at Sanjan, sixty miles north of Bombay. But they have gravitated towards Bombay, and now form one of the most interesting features in the light and life of the great

* There is a valuable paper by Sir M. Monier-Williams, on *Mystical Buddhism in connexion with the Yoga Philosophy of the Hindus*, 1893, published by the Victoria Institute.

city. Their original language is relegated as a classic to their liturgy, and at first Gujaráthi, and now increasingly English, are the languages in common use among them. The freedom accorded to their women is in remarkable contrast to the prevailing usage of India. The Census Commissioner adds: "This race has shown a remarkable aptitude for assimilating the lighter tints of Western life, so that it will be interesting, a few generations hence, to see in what way this Occidentalism has affected the religious development of the people." * To C.M.S. readers the names of the Revs. Appaji, Sorabji, and Rut-tonji (who was lately in England), are familiar as those of Parsi Christians.

Judaism is another foreign faith, with about 17,000 adherents in India, of whom over 10,000 are in Bombay.

Islam claims one-fifth of the population, or fifty-seven millions. The Mohammedans may be divided into two main divisions, i.e. those of foreign race, whose ancestors brought their religion with them, and those who by one means or another have become converts. These last have been made, some peacefully, influenced by the attractive freedom of Islam from caste subordination, and many by the sword, when, with the zeal of Aurangzib, the spreading of the faith was taken in hand with real fervour. Hinduism has had its strong influence upon Indian Mohammedanism in the regard for saints, for tombs, the worship of relics, and processions.† Of the majority of Mohammedans in India, not in the towns, it may be said that in practice "the religion is by no means the uncompromising Puritanism of Arabia."

One matter only remains for consideration before we pass from

* Miss Cornelia Sorabji, in a eulogistic description of the Parsis in the *Nineteenth Century*, October, 1893, *inter alia* writes:—"An anomalous little body of people, with a history and a philosophy, planted in a small corner of Western India, themselves in a way both Western and Eastern, and thus forming a bridge between the continents. Western in progressive thought, in education and social customs, Eastern in birth, in imagination, in religion. . . . They have always been the devoted subjects of Her Majesty. . . . We may effect our true destiny handed down to us by the Prophet through the ages, even to widen the skirts of light, make the struggle with darkness narrower."

† As an illustration of some types of Islam in India the two following extracts may be given: "A traveller (in the Punjab) entering a rest-house in a Musalman village, found the headman refreshing the idol with a new coat of oil, whilst a Brahman read holy texts alongside. The pair seemed rather ashamed at being caught in the act; but on being pressed, explained that their Mulla had lately visited them, and being extremely angry on seeing their idol, had made them bury it in the sand. But now he had gone, they were afraid of the possible consequences, and were endeavouring to console the god for his rough treatment." The next is from Sir Herbert Edwards: "For the Bannuchi peasant the whistle of the far-thrown bullet, or the nearer sheen of his enemy's sword, had no terror; blood was simply a red fluid; and to remove his neighbour's head at the shoulder, as easy as cutting cucumbers. But to be cursed in Arabic, or anything that sounded like it; to be told that the blessed Prophet had put a black mark against his soul for refusing a field to one of the Prophet's seed; to have the saliva of a disappointed saint left in anger on his door-post, or behold a Háji who had gone three times to Mecca, deliberately sit down and enchant his camels with the itch, and his sheep with the rot;—these were things that made the dagger drop out of the hand of the awe-stricken savage, his knees to knock together, his liver to turn to water, and his parched tongue to be scarcely able to articulate a full and complete concession of the blasphemous demand."

Islam. The *Spectator* of October 21st, 1893, gave its readers "*A Fact from Bengal*," derived probably from the Provincial Census Report. The writer seeks to account for the increase of Mohammedans in Bengal, where now "the Musalmans exceed the Hindus in a population, roughly, of forty millions, by a million and a half."* He attributes the movement to the eagerness of the people to escape the thralldom of caste, and the weary and dismal prospect of an almost infinite series of births, and he regards the very wide prevalence of Islamism in India as quite within the range of probabilities. Such anticipations, as we shall see presently, are not justified by the general Census returns, from which it will be seen that while the increase on the whole population has been 10·98 per cent., that of Mohammedans has been 10·61. As to these Eastern Bengal Mohammedans, Sir W. Hunter has said, "They are but little better than a mongrel breed of circumcised Hindus, few of whom could repeat the simplest formula of Islam." Our own experience of these Bengal rural Musalmans is that caste is almost as strong among them as among Hindus. We have had to pay for our water in a Mohammedan village before caste prejudice would suffer our bucket to go down the village well. And again, transmigration is in his opinion the fate of humanity, which the average rural Bengali Hindu would not expect to escape by becoming a Mohammedan. Mr. O'Donnell, the Census Superintendent, a well-known Bengal civilian, states that increase in the Mohammedan population may arise from the fact of later marriage, which contributes to longer life and healthier offspring.

Besides these main religions there are various other sub-divisions, such as *Theism*, *Agnosticism*, and *Theosophy*, all of which claim some few adherents. Eighteen persons return themselves as of "no religion," including one who appears as "indifferent," while "a high official" declared for Buddhism, "as having less to say against it than any other religion."

Finally we come to *Christianity* in India. Romanists were early in the field—Xavier was in India in 1542—and the story of the early political missionary methods of some of them is well known, and their concession to Brahmanic customs of caste and worship, which last still prevail in many places.† Romanism is specially strong in the

* *The Indian Churchman*, December 16th, 1893, on the same subject refers to two considerations, "which mitigate the gloominess of the outlook." First, the converts are not thorough-going Mohammedans, and their progress towards Theism may be a preparation for Christianity. Secondly, they are very far from being "the brain of India," and a general prevalence of Islam would probably deprive the Bengali of his intellectual supremacy.

† In a valuable paper by my friend Mr. S. Sathianadan, on the Census, read at Madras last September, after referring to the decrease of some 12,000 in Protestant Christians in Tinnevely, as shown in the Census, he quotes Mr. Narasimayangar, a Hindu Census Commissioner in Mysore, on increase in Roman Missions: "The Roman Catholics form the bulk of the Christians of Mysore. . . . It is able to prevail among Hindus more rapidly than Protestantism, and more easily, because its policy is to tolerate among its converts their customs of caste, and social observances, so material a part of the Indian social fabric. In the course of census investigations, several Roman Catholic communities have been met with which continue undisturbed in the rites and ways which guided them in their pre-conversion existence. They still pay worship to the *Kalasam* at marriages and festivals, call in the Brahmin

south and west. Reformed Churches came two centuries later; and the Danish Lutherans at Tranquebar (1705), with Schwartz (1750), supported by the S.P.C.K., as was also Kiernander (afterwards of Calcutta), the Baptist missionaries (1793), who now sleep in "the *Campo Santo* of the Serampore graveyard," and the Calcutta Bishopric in 1813 (C.M.S. coming in 1814, S.P.G. in 1820), mark successive epochs in the history of Protestant Missions.*

The Census returns, though intended to record denominations, were not complete, and the Commissioner thanks the C.M.S. for placing at his disposal the Missionary statistical returns—those so laboriously collected by the Rev. J. W. Thomas, of the Baptist Mission, Calcutta. The returns for 1891 show a total of 2,284,380 Christians, of whom 57½ per cent. belong to the Romanists, 8½ per cent. to the Jacobite and Syrian Church, and 33 per cent. to the various sections of the Reformed Churches, the rest being members of the Greek and Armenian communities. The returns for 1881 are not complete enough to make an accurate comparison possible to ascertain the relative progress in India of all the different religious bodies. The following table, however, is an approximate comparison, omitting the territories left out in 1881, and giving only the chief religions:—

| Religion. | Population (1891). | Percentage on total population. | Approximate percentage of variation since 1881. |
|---------------------|-----------------------|---------------------------------------|--|
| Brahmanic | 207,731,727 | 72·33 } | + 10·82 |
| Animistic | 9,280,467 | 3·28 } | |
| Buddhist | 7,131,361 | 2·48 } | + 24·46 |
| Musalmán | 57,321,164 | 19·96 } | + 10·61 |
| Christian | 2,284,380 | 0·80 } | + 21·85 |

In the decade the percentage of increase in the total population was 10·98, or nearly double the rate of the previous ten years. The high figure of Buddhist increase is due to the very large increase of population, 24·7 per cent., in Lower Burma. In the Madras Presidency, while the population increased 5·28 per cent., the Christian increase was 23·70 per cent.

It would be interesting to consider the territorial distribution of the different religions; but we must turn at once to other figures which have to do with Christianity in India.

The Christian community is made up of 89·1 per cent. Natives of India, 7·4 per cent. of Europeans (168,000), and 3·5 per cent. of Eurasians (79,790). To the last two we cannot here refer, except to say how full of importance is all Christian effort among them, for its own sake, and in its relation to the influences for good or evil which are connected with the European and Eurasian communities. The

astrologer and *purohit*, use Hindu religious marks, and conform to various other practices." See also one of "K.'s" trenchant papers in the *Intelligencer*, July, 1896, on "The Jesuits of Madura"; also Dr. George Smith's *Conversion of India*, pp. 68, 69, and S.P.G. Records, pp. 528, 541, note.

* On the monument to Bishop Middleton in St. Paul's Cathedral, London, he is called the first Protestant Bishop in India.

figures for the Eurasians are made uncertain by the tendency of some Native Christians to enroll themselves as Eurasians, and for the latter to claim to be Europeans. The 1881 figures do not allow of comparison to ascertain whether the Eurasians are increasing.

The Christians of Indian origin are, in the Census returns, 2,036,600 souls, and of these no less than 1,538,800 belong to Madras and the Malabar States. In Bengal there are 152,500; in Bombay and Sindh, 122,600; Burmah, 101,300; in North-West Provinces, 23,400; in Punjab, 19,600; and about 43,400 in Haidarabad, Mysore, and Coorg. Apparently the largest numbers are in those parts where Brahmanic influence is strongest. Possibly this results, in some measure, from a desire for release from the thralldom of Brahmanism, as the Commissioner suggests; but we may hope that higher motives are often not absent. In Burma, the Karens of Animistic tendency, and once much oppressed by the Burmese, have given many converts to the Christian Church. But looking at the figures for Christians, we find that, though in some parts there has been increase, as, *e.g.*, in S.E. of Madras, by Romanists in Lohardarga in Bengal, and in Sialkot in the Punjab, yet Christians still stand only in the ratio of 7 per 1000, of whom only 2 per 1000 belong to the Reformed Churches. Comparing the Census returns and Missionary statistics, there is seen some variation. The Roman figures correspond fairly with those given by *Missiones Catholicæ*. In the case of the Reformed Churches the Census returns exceed the Missionary figures by over 20,000, which may be possibly explained by the fact that the Missionary figures are for nine years. The Church of England, according to the Census, has 14.9 per cent. of the total number of Christians (10.2 per cent. of the Native converts), while the Presbyterians, British Nonconformists, and Lutherans and others have 18 per cent. of the total, or 18.4 per cent. of the Indian converts. Nearly 70 per cent. of the Indian Christians belong to the Roman or Syrian Churches.

This closes the section of the returns which has a special interest to those who watch and pray for the progress of Christ's Kingdom in India. The Archbishop of Canterbury said some time ago that a cube divided into a hundred parts would give only one part Christian for India, and even this, as we have seen (seven per 1000), is too favourable a view. Further, the figures quoted as to the prevalence of the Roman Church call for special remembrance. But there is one fact which every friend of Missions will do well to bear in mind, and to continually bring within his intercession for God's work in India, *viz.* that though the extensive progress of Christ's Kingdom may be slow, yet there are signs that its intensive power in the hearts of men is markedly on the increase. The more intense the power of the Spirit of God in the lives of Indian Christians, the more extensively, by the evangelistic effort of her own children, will India respond to the claims of the truth of the Gospel. Mr. Thomas, of Calcutta, wrote recently, in a paper on the Missionary statistics: "The work of the past nine years would appear to have been to a very large extent

a work of consolidation. A glance at past records will show that this process has been going on by the side of that extending of the cords which is one tangible mark in the progress of Mission work. The ratios in past decades of community and communicants show that the growth of the latter has for fifty years been greater than that of the community." In the hands of the Spirit of God these increasing ranks of communicants in His Church may be the missionaries of the Cross, in love and power, to the millions of India still sitting in the Darkness and Shadow of Death, and upon whom the true Light has not yet broken. May God in His mercy grant it, that His Name may be hallowed, His Kingdom come, His will be done on earth as it is in heaven! *Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain.*

The Literacy of India.

The present system of education in India may be said to date from the despatch of Sir C. Wood (afterwards Lord Halifax) in 1854. Previously there had been vernacular and missionary educational work, but the Universities, of which there are now five (three established amid the tumult of the Mutiny, 1857), had not been founded. The Education Commission of 1882-83 did much for the cause of elementary education. But, as we shall see, very much remains to be done; indeed, the light of knowledge is burning very dimly amid the ignorance which prevails. In the whole population dealt with, only 58 persons in every 1000, or less than 6 in 100, can read and write, or are learning to do so; and of these 58, 55 are males and 3 are females. Of boys between fifteen and five, 90 per cent. are illiterate; of those between fifteen and twenty-five, 85 per cent. are illiterate. The following figures are of interest:—

| | Learning. | Literate. | Illiterate. |
|---------------|-----------|------------|---------------|
| Males . . . | 2,997,558 | 11,554,035 | 118,819,408 |
| Females . . . | 197,662 | 543,495 | 127,723,768 * |

It may be asked, What is the cause of this prevalent illiteracy? Two main causes suggest themselves:—

(1) The "occupational bias" of the people, which sets steadily away from literature. It may be said that over 97 per cent. of the people are directly or indirectly engaged in pastoral or agricultural duties.† India is a land of villages (very different from England, with its rush to the cities), and the rural folk, early afield and late home in the early darkness, to the *húkka* and *pán* of village sociability, with the dim light of their flickering oil-lamps, banish all thought of intellectual improvement. But nevertheless, many recognise the value of learning in dealings with the *mahájan* or money-lender, and the

* Sir W. W. Hunter (*The Indian Empire*, p. 563, New Ed.) thinks that the number of pupils is somewhat larger.

† It is well to know that the "agricultural class is not pressing too closely on its means of subsistence, except in a few special localities." The mean rainfall of India is 42 inches, but there are such variations as 4·33 in Sindh, and as in Cherra Poonjee, in Assam, 489 inches. (In 1861 it was 805, of which 366 inches were in July alone!) The fall in London is about 24 inches. In India the majority of the people live in tracts where the rainfall is less than the mean.

grain-seller, and send their sons to school. But the lads soon leave school for the field, and, without practice, at eighteen forget what they learned at twelve.

(2) The second cause for illiteracy is probably that sacerdotalism knows that it can reign over none but an ignorant people, and the Brahmin is as reluctant as ever for the spread of knowledge outside his own order.

The general illiteracy of females may be gathered from the following facts briefly stated, Bengal having most females under instruction, Madras next, and N.W.P. and Oudh last. Among women over twenty-five years, no less than over 99½ per cent. are illiterate! But under twenty-five the proportion is not quite so hopeless—an evidence of the greater efforts now being made to promote female education, especially by the Missionary Societies. But even here the prospect is dreary enough. That is, of girls under fifteen (*minus* those under five), almost 1 in 100 has some notion of learning (93 in 10,000); over fifteen up to twenty-five, 91 in 10,000 are literate; while, as we have seen, over twenty-five, only about 47 per 10,000 may be regarded as in some sense literate. There is, then, an immense field of labour for all Englishwomen whose hearts are moved for the ignorance of their Indian sisters.*

In every 1000 people in India there are, on the average, 509 males and 491 women, or almost equal; but for every 1000 literate males there are only 47 literate women, and of those *in statu pupillari*, only 63 females attend school to every 1000 males. The duties of an Indian mother, as popularly regarded, are such that intellectual acquirements are unnecessary. There is almost nothing of intercourse demanding much thought on the part of the wife with her husband. "There is no want in his life which the education of the wife is needed to supply." As Mr. Baines truly says, the husband, "with his Occidental ethics and political catch-words up to date," returns home, "and divests his shapely foot of its patent-leather covering, and his person generally of those other encumbrances which interfere with the free enjoyment of home comfort," and finds occupation in chatting with his men friends in the cool of the evening, while his wife prepares the *hukka*, or is busy about preparation for the evening meal, which she will get her share of when her lord has well satisfied himself.

The returns furnished by the Directors of Public Instruction give some three-quarters of a million more pupils than the Census records.

* Sir W. W. Hunter said, in 1888: "For long the missionaries may be said to have made female education their own; and even since the Indian Government accepted this duty, the number of girls in Mission schools has multiplied fivefold. The one profession in India which is not overcrowded is that of the schoolmistress. In this great task of raising the position of Christian womanhood in India, it is impossible to overrate the work done by the wives of missionaries, and by devoted ladies from Britain and America. The hall table at which the three Serampur missionaries held their deliberations is kept sacred as when they sat round it. Two of their chairs stand at either side, the third chair at the foot. But at the head of the table is the chair of honour, in which Mrs. Marshman presided over their conferences—the first of many great-hearted Englishwomen who have given their lives and their substance to India."

But they include many in a very elementary stage, which the Census did not recognise. Further, many are the result of fraudulent entries to obtain Government grants. There are bogus schools attended by pupils lent from another school for the occasion; and for a specimen of ingenuity we have a Chittagong schoolmaster who one day obtained a Government grant on this side of the district limits, and later, for the same school transferred *pro hac vice* to the other side of the border, got a second grant.

But friends of Missions will wish to know how Christianity stands in this matter of literacy, bearing in mind that some of these communities have a small total population. It is to be noted that the Parsis, that small community of 90,000 in Western India, head the list with 777 males and 501 females literate in 1000. Christians stand fifth, with 343 per 1000 in males literate; and in female education third, with 136 literate females per 1000. (The Jews are second for literate women, though far behind Parsis.) We confess we looked for better results among Christians, and we should like to see a separate return for Protestants and Romanists. The Hindus stand sixth on the roll, with only four women literates per 1000, and 105 males. The Mohammedans can only show three literate women per 1000, and of men 71. The Animists show no literate females, and only eight males, per 1000.*

Looking at the Provincial returns, we find, on comparing them with 1881, that there has been progress almost everywhere, which is cause for encouragement. They vary from an increase of 38 (Baroda) to 3 (N.W.P.) per 1000, and in females from 4 to 1 per 1000. A few of the more important Provinces, in order of merit, as to literate males, may be given. Upper Burma, unexpectedly, is at the head of the list with 462 per 1000. The Buddhist monasteries claim, as a rule, every Burmese for a part of his boyhood, as a *Kyaungtha*, or attendant at the monastery. At the Jowett Memorial meeting recently, a Siamese prince spoke of this experience of his boyhood. Next comes Lower Burma, 443; Coorg, 156 (the total population is only 173,000); Madras, 149; Baroda, 144; Bombay, 140; Ajmere, 133; and lower down, 108, Bengal, "the brain of India," as the Commissioner explains, "weighed down by the dead weight of the Mohammedan lower classes in the Eastern Division." Of the three great cities, Calcutta and Bombay stand about equal in male literates, while Madras, chief city of a Presidency ill-named "benighted," where every cabman seems to know something of English, stands far higher. At the bottom of the list stands Punjab, 74; N.W.P. 63; C.P. 59; Oudh, 58. The trans-Indus tracts of Bannu, Kohat, and Hazara in the Punjab, and the hilly regions of the C.P., necessarily bring down the average for these Provinces, as, *e.g.*, in the Mandla District in C.P. there are only 29 male literates per 1000. But taking India as a whole, we find that in 1881 there were of males per 1000, literate 91,

* The third place in this list is occupied by the Jains, who are a small community of about a million and a half. Their literate males are 534 per 1000, and females 14 per 1000. The fourth are the Buddhists, i.e. the people of Burmah (in India proper there is no Buddhist population), with 474 males and 26 females per 1000.

and of females 4 only. In 1891 this had risen to respectively 104 and 5, so that there has been some progress, though not very much.

The thought naturally occurs, How do these Indian figures correspond with those of more favoured lands, and with our own in particular? The figures for Great Britain have not been obtained, but the Prince of Wales, when opening the new Hugh Myddelton School at Clerkenwell recently, told his hearers that in 1841 only 41 per cent. of the people married could sign their names, but that in 1891 only 6 per cent. could not do so. In the United States of America, the literates are per 1000, 725 males, 706 females; Ireland, 554 and 501; Portugal, 250 and 108; Italy, 377 and 236; New South Wales, 688 and 667. In Ceylon, which the Commissioner regards as illustrating, in the disparity between male and female literates, "the breach between West and East," has 269 male literates per 1000, and only 29 female.

An examination of caste returns for literacy shows that of the total of literates, the Priests have 16·81 per cent., Traders 13·74, Burmese 12·53, Native Christians 2·05. Taking the knowledge of English, we find that of the total of those who know that language, Priests (presumably Brahmins) are 20·29 per cent., Traders 6·60, Burmese only 0·58, and Native Christians 7·38, and Writers 9·13. The knowledge of English is a very uncertain quantity, and, excluding Europeans and Eurasians, there are not more than about 386,000 who have any knowledge of our English language, showing the importance of vernacular literature for the large non-English-speaking community. There are many Indian gentlemen who in spoken speech or written paper have proved themselves in a remarkable degree masters in English diction, and among some of the more successful graduates in the Universities the knowledge of classical English literature might stir the envy of many an English student. But, on the other hand, most English residents in India are familiar with some phenomenal productions in their mother-tongue.*

Of the general literacy in India, its degree may be gathered from the fact that no less than 922 of each 1000 pupils are in Upper and Lower Primary schools, four under University teaching, the rest in

* Lady Dufferin in her *Journals* tells us of a well-known political officer who has spoken on C.M.S. platforms, addressed as "Honoured Enormity." The following application for a post on the Bengal Railway was submitted to myself for approval: "In contemplating the system of the zodiacal light, it seems but a ring of vaporous matter lying in an apparently pyramidal form. Yet the beautiful and compassionate nature of your honour being still far extended for scattering the benignant and exhilarating beams of mercy and compassion on the hearts endarkened by the mists of misery and pain, I am awakened up by a sudden impulse of expectation to knock at your bountiful and hospitable door in expectation of your shedding some rays of blessings by offering me work vacant under your control. In reference to my qualifications I beg most humbly to mention that I have gone through several languages, and approached up to the light of understanding them though little, yet enough to cover the gloomy form of my position with a bright mantle of my bodily and mental exertions, as the sun, sprinkling his myriads of beams, illuminates the over-gloomed face of this creation. If I be successful, nothing shall be wanting on my part, as the successive charming varatees of the seasons, which though once bring north blasts and confusion, yet soon turn up the lovely blush of spring, the glorious fulness of summer, and the mellow tints of the sober autumn, by the grace of Providence, the cause of this vast manifestation, *Quod autem animal est id motu cietur interiora nam hæc est Di.*"

Middle schools (fifty-four), High schools (fifteen), Technical Institutes (four), and Normal schools (one). If we follow the four students per 1000 who matriculate, we find that only one in ten obtains a degree. A degree is a coveted distinction, and even a "failed" F.A. or B.A. is not to be despised. Not only is this a recommendation for civil employ, but is of great advantage in the matrimonial market. "I cannot afford a B.A.," said a Calcutta Hindu to us, regretfully, "for my daughter. I can't go beyond an F.A.!"

This closes our inquiry in this subject, and we make the results a text for two brief observations. First, it seems to press upon us the great need of every kind of educational work, but specially of a wide-spreading system of elementary education for males and females, a work in which Missionary Societies should do their share, with proper supervision of all schools, and with truly Christian teachers.* Secondly, it reveals to us the gross ignorance of the masses among whom our Missionaries work. The *vis inertiae* of intense ignorance makes the majority of Indian hearers wholly indifferent to the appeals of the Missionary preachers, and opposes a dense barrier to the progress of Divine truth. Nothing but the Divine Spirit of God out-poured in His blessed power shall make it that "*the people that walked in darkness have seen a great Light: they that dwelt in the land of the shadow of death, upon them hath the Light shined.*" And for the Missionary workers themselves it is, as Dr. George Smith has written lately, that their watchwords must be the vernacular Bible, vernacular preaching (Xavier largely used interpretation), daily teaching, the conversion of the individual, that he may in turn aggressively propagate the faith which he has received; and as St. Bernard said, the grace of the Spirit is beyond all other gifts needful; *Utilis lectio, utilis eruditio, sed magis necessaria unctio*. It may be a matter for argument whether Mission work is more difficult amid the pride of knowledge, or amid the contentment with ignorance. But Bishop Harold Browne, in the Ramsden Sermon in 1864, before Cambridge University, speaking of St. Paul's missionary labours, and showing how the Gospel went on from the fishing-boat of Galilee to the imperial palace of Cæsar, adds:—

"Our missionary labourers go from the centre of civilisation to uncivilised tribes. In one respect we have the advantage, but in others our way is harder still. The intelligent, thoughtful, civilised Roman or Corinthian could bring all his cultivated reason to judge of the evidences of the faith of Christ, and if converted to Christ, he had but to turn that great turn which also the unfaithful Christian has to take from a life of worldliness and sensuality, to the self-denying holiness of a follower of Christ. But the true barbarian, the untaught and unnatural savage, has become a degenerate and degraded *animal*. His very earthly nature, his very type of manhood, has gone back and become debased from that in which his Maker created him."

In conclusion, some effort was made by the writer to examine carefully the vital statistics of India (the death-rate being about 39 per 1000) for the readers of the *Intelligencer*. This is a country where the mere increase in population in the past decade is over

* "By this time, disappointed both in rich and poor, Xavier comes to the conclusion, which Protestant Missions are arriving at, as to the superior importance of Bible schools to spasmodic preaching." (George Smith, *Conversion of India*, p. 60.)

29,000,000, or more than the population of England. But age is a very doubtful matter in India, as it sometimes is even nearer home, and one was deterred from further inquiry by reading of an old man, once appearing in the witness-box, and replying to the usual question as to his age, that he was 150. On some scepticism being manifested, the veteran, without delay, declared that he was fifteen !

Among all this vast multitude of nearly 290,000,000, from Rangoon to Quetta, and from Assam to Travancore, a group of officials, mostly Englishmen, with devotion and intelligence, are caring for the welfare of all, are keeping the peace and directing the government of this great possession of the British Crown, of the Empress of India. And of the missionary labours in India, Sir W. W. Hunter, in words which others such as Sir Charles Elliott have confirmed with the authority of their experience, says :—

“ As an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and Imperial rule. I believe that any falling off in England's missionary effort will be a sure sign of swiftly coming national decay.”

The Ceylon *O.M. Gleaner* (August, 1892) stated of the 1891 Census, that the returns showed the total number of Christians of all races in that island as 302,127, of whom 237,094 were Native Romanists. Protestant Native Christians numbered 39,124. But it is added that Roman missionaries have been in Ceylon for 350 years, while the Reformed Churches (alas ! that it should have been so, in all the world) have only been working there for some eighty years. The remarkable fact was also recorded that in the total population of Colombo, which is 126,825, no less than 43,174 were Christians, thus exceeding in number any one of the other religious communities in the city.

But here we must close. On the grave of the missionary Leupolt, of blessed memory, once of Benares, there is written, as if the hope of the Gospel triumph were invincible even in death, the prayer, *Thy Kingdom come*.* Many a passer-by, in that quiet Norfolk Churchyard, as he stands near the last resting-place of what is mortal of God's faithful missionary servant, breathes the prayer, and may each reader do likewise for India, for the world, the prayer which Christ Himself hath taught us, *Thy Kingdom come*. “ Thy Kingdom, O Christ, is a Kingdom of all ages, and Thy dominion from generation to generation.” †

P. IRELAND JONES.

* In the record of the Noble College Jubilee, at Masulipatam, the Rev. W. C. Penn (*Intelligencer*, February, 1894, p. 123) tells us that the Missionaries gathered round Noble's grave, and sang Watts' great hymn of Missionary hope, *Jesus shall reign where'er the Sun*. We recall Krapf's message from near the graves of his wife and child, in 1844, so true of both sides of the great continent of Africa, and of many other fields of Mission labour, “ The victories of the Church are gained by stepping over the graves of many of her members.”

† Inscription on the great Mosque at Damascus. See *Intelligencer*, Feb., 1894, p. 148.

THE LATE BISHOP AND MRS. HILL.

LETTERS FROM THE MISSION.



HE *Batanga*, which carried Bishop Hill and his party of recruits for the Yoruba and Niger Missions, arrived at Lagos on December 12th. On the 18th a meeting of the Lagos Finance Committee was held, at which it was decided that five out of the seven new recruits for the Yoruba Mission should proceed at once to Abeokuta and Ibadan, which they did. On December 17th, Bishop Ingham, in whose diocese Lagos is situated, held a Diocesan Conference, which was preceded by a sermon in Christ Church by himself at 7 a.m. At the Conference, Bishop Ingham announced that he had appointed Bishop Hill to the Archdeaconry of Lagos, and intimated that in all probability on his (Bishop Ingham's) vacating the See of Sierra Leone, Lagos would become a part and the main centre of the Yoruba diocese. Bishop Hill spoke briefly and very wisely, but he and Bishops Phillips and Oluwole were pained and grieved by the coldness of their reception by an influential minority of the Church people as manifested at this meeting and subsequently, especially after the very cordial meetings which they had attended at Sierra Leone *en route*. On Christmas Eve, Bishop Hill held a Confirmation Service, and on Christmas evening and again on Sunday morning, December 31st, he preached at Christ Church. On January 1st, in the evening, the Bishop's illness began, and that of Mrs. Hill a few hours later; and with a like interval they departed to their rest, he on the afternoon of January 5th, and she just after midnight, on the morning of the Epiphany. The following letters give the touching particulars of their last hours.

Private letters have also been received from the late Revs. A. E. Sealey and E. W. Mathias, which are printed in the *Gleaner*. They (Messrs. Sealey and Mathias) left Lagos for the Niger, together with the Rev. C. E. Watney, on January 13th or 14th. On the 17th, Mr. Mathias died at Forcados, and on the 21st Mr. Sealey succumbed at Warri; while Miss Mansbridge, one of the two ladies who were sent out to reinforce the Niger, died at Lagos on Jan. 23rd, and Miss Maxwell, the other lady for the Niger, who was the first of the party to suffer from fever, sailed homeward (and has safely arrived) on January 13th. Consequently, of the five (besides Bishop and Mrs. Hill) who sailed from England for the Niger, only one, Mr. Watney, has reached his destination, and before he reached the river, one of the little staff of Europeans who were "holding the fort," Mr. Proctor, had been obliged to leave, and has come home. As Mr. Mathias wrote, "We seem to be standing alongside God, and just watching Him work, and it is so humbling and so awful!"

From the Revs. H. Tugwell and J. Vernall.

(Mr. Tugwell begins.)

January 2nd, 1894.

The New Year has opened upon us with a house full of invalids. The Niger party had arranged to proceed to the Niger per s.s. *Angola*, which passed through the Lagos Roads yesterday morning. After morning service Miss Maxwell failed with fever; for a few hours she had a very high temperature, but the usual remedies were applied, and towards the end of the day she was better. In the evening Bishop Hill, and later in the night Mrs. Hill, failed. They have suffered a good

deal during the day, but seem quieter now. Mr. Toase has been in bed for several days, and does not throw off the fever as quickly as we could wish, but his temperature is lower. In the midst of this state of affairs we have been saddened by the somewhat sudden death of Captain Shuttleworth, the harbour-master, of hæmaturic fever. The doctor is here, and he is spending the evening with us—a pleasant man, who resorts to our company. He is far from well. There are times when epidemics of this kind break out. The sultry weather during the day, followed

by the comparatively cold land breeze, known as the Harmattan, appear to be the conditions of atmosphere which render people most liable to be prostrated by fever.

January 3rd, 9 p.m.

The Bishop and Mrs. Hill suffered greatly last night, and distressed us not a little. Mr. and Mrs. Vernall, Miss Mansbridge, and Miss Palmer have been untiring in their exertions, whilst Miss Higgins has relieved me of some of my responsibilities by entertaining those who are whole. Mr. Sealey failed this morning and has had a high temperature all day. This evening Miss Thomas failed. Mr. Watney and Mr. Mathias keep well and are the life of the party. Vernall is looking very much fagged, but will not spare himself. The doctor is here; he has again spent the evening with us. He declares that the Bishop has taken a decided turn for the better. Mrs. Hill is very low. Miss Maxwell is better. Toase decidedly better. There are other cases in the town, but there are few very seriously ill. For some hours to-day we have been in great anxiety about the Bishop, mainly on account of the stupor in which he lay for some time, and the weak action of the heart; at 4 p.m. he began to perspire and since has slept quietly. It is an intense relief to know, as far as we can judge, that the worst symptoms have abated. We have not heard from Abeokuta recently, but I met the Deputy-Governor to-day, who stated that he had heard from the Governor, who is in Abeokuta, and that no mention was made of any sickness.

Thursday, Jan. 4th, 9.30 p.m.

The Bishop has been very ill again all day. . . . Mrs. Vernall and Miss Higgins are with him: the doctor is here, watching carefully the symptoms. A crisis must come to-night or to-morrow: I do not feel that it has yet passed. We feel assured God's people are supporting us in this our time of trial. Mrs. Hill improves slowly: she has been hardly conscious all day. Miss Maxwell is at the Girls' Seminary, and is better. Miss Thomas and Mr. Sealey are also better. Mr. Toase is convalescent. Miss Mansbridge has proved a most valuable nurse; she entirely broke down at eight o'clock, and so Mrs. Vernall has sent her to bed. Mrs.

Vernall and Miss Higgins will sit with the Bishop and Mrs. Hill till midnight. Vernall and Miss Ballson will sit up till 4 a.m., when I shall take charge till daylight. Mr. Watney and Mr. Mathias keep well, and are nursing Sealey and Toase. Miss Palmer also keeps well, and relieves the others during the day.

10 p.m.—As I lay down my pen for the night Mrs. Vernall has looked in, to say the Bishop is still sleeping quietly. Into God's gracious Hands we commend him for the night.

Friday Evening, 10 p.m.

Our worst fears have been realised. It has pleased God to take to Himself the soul of our dear brother, Bishop Hill. He fell asleep quietly at 4.35 p.m., after hours of terrible agony. We are dazed, and can hardly realise what has taken place. He lay tossing all last night, rapidly losing strength, as one attack followed another. It was a time of terrible trouble to us all: we were powerless to relieve his sufferings. Mr. and Mrs. Vernall would not leave. At daylight I wrote urging the doctor to come and to consult with others. It soon became evident that blackwater fever had set in; he became delirious, and did not rally, save for a moment or two, throughout the day. He could not speak with us, or understand what we said: he has therefore passed away without leaving any directions, or expressing any desires, or giving any indication that he realised that he was dying. Once he said very earnestly, "They will understand I cannot hold a meeting to-day, won't they?" Poor Mrs. Hill lies unconscious in the adjoining room. As I write I hear her moans: she knows nothing of what has happened, nor, we believe, will she ever know. She has also developed symptoms of blackwater fever, and may not last till the morning. Miss Higgins and Mrs. Macaulay are with her. I am expecting the doctor every minute; He has promised to sleep here.

Miss Maxwell recovers slowly, and will probably be sent home as soon as she is strong enough to be removed. The rest are convalescent. We are all worn out. May God graciously spare those who yet survive! As I write the light of my lamp falls through the open doorway upon the sleeping, restful form of the Bishop, robed in his rochet by the loving hands of Bishop

Phillips. Since his death a beautiful smile has lit up his otherwise haggard features.

Saturday, Jan. 6th, 10 a.m.

Mrs. Hill fell quietly asleep soon after midnight: her sufferings were not as great as those of the Bishop.

[*So far Mr. Tugwell; Mr. Vernall continues.*]

Mrs. Hill was unconscious from before the time that the Bishop passed away, till the time of her own departure. There was apparently no suffering and nothing to disturb her.

Throughout their sickness both were too weak for conversation. Till Friday morning both lay in the same room, though of course on different beds. On one or two occasions when Mrs. Hill was moaning in great weakness, the Bishop just turned his head and said, "What is it, Loo?" I think it was some time on Thursday that the Bishop said, after lying for some time in a dozing state, "I am going Home." Mrs. Hill, who was lying on a bed near the one on which the Bishop lay, at once replied, "Yes, *we* are going Home."

For a great part of the time the Bishop seemed unconscious. On several occasions he made reference to his having meetings to hold, and he did not know what to do. "I have three meetings to-day," he said; "I cannot get the people together." He was satisfied when Mrs. Vernall said that it was all right, and she would see about them.

After a bad turn on Thursday night, when Mrs. Vernall and Miss Higgins were with him about midnight, when Miss Higgins was fanning him, the Bishop said, looking at her entreatingly, "Ask him—ask him—if he knows—any reason—any reason why he should not accept Jesus as his Saviour." When Miss Higgins replied, "I'll ask him, Bishop," he closed his eyes and slept for about half an hour—to be followed again by a long and severe fit of hiccough.

Late on Friday morning, when Dr. Johnson and myself and Mrs. Vernall were watching him, he asked very feebly—we could only just catch the word—"Pray" I knelt at his side on the bed and prayed briefly that he might realise the presence and peace and rest of Jesus, and that the great Physician would lay His healing hand

upon him. With difficulty he tried to clasp my hand. He followed the prayer and almost inaudibly said, "Amen, amen." He seemed for a time much soothed. Mr. Tugwell and Mrs. Vernall and I were with him when the spirit fled. Miss Higgins and Miss Palmer were watching Mrs. Hill in the adjoining room.

The news that the Bishop was dead was to most of the people and to the pastors the first intimation they had received that he had been sick. When in the morning the news spread that Mrs. Hill had also passed away, the community were astounded.

The funeral service was held (the first part) in Christ Church at 4 p.m. on Saturday. The following ministers, in surplices, met the coffins at the west door:—Bishop Phillips, the Revs. H. Tugwell, J. Johnson, N. Johnson, S. Pearse, E. S. Willoughby, J. S. Williams, Archdeacon Johnson, the Revs. Watney, Mathias, Toase, and myself. Hymns 354 ("For all the saints," &c.) and 483 ("How sweet the hour," &c.) in Hymnal Companion were sung in church. We were deeply thankful for the quiet reverence manifested by the vast congregation, both in the church and at the grave.

At the grave, just before the Benediction, we sang Hymn 480 ("Hush! blessed are the dead, in Jesus' arms who rest"). It was most touching to see the two coffins lying side by side in the same open grave. It seemed to bring us very near to the eternal realities of the other world.

We can hardly yet realise that those on whom we had looked as leaders in the great work the Lord is going to do in this land are no longer with us.

"God moves in a mysterious way,
His wonders to perform."

We cannot understand His movements, but we do not lose heart, nor are we discouraged; we feel so sure that God will still work, and that this mysterious dealing is but a part—a necessary part—in the unfolding of His gracious plans.

On the night of December 31st, Bishop Hill preached in Christ Church from 2 Samuel iii. 33, and i. 17—27—Three lives: (1) a wasted life; (2) a disappointing life; (3) a worthy life. "This is probably the last time," he said, "that I shall ever address you," and earnestly did he plead with all,

especially with young men, to accept Jesus, and, accepting Him, to live a "worthy life." His words will long be remembered, and may God graciously grant they may be the means of life to many souls.

The words which the Bishop read from 2 Samuel i. 23 have been much on our minds as so singularly appropriate to those who have passed from us—"They were lovely and pleasant in their lives, and in their death they were not divided." They were wonderfully one in their life, in their hopes and aims and desires. They fell sick together, they suffered together—they almost

passed away together. They are in the presence of Him to whom it was their one aim and work to point others. We can but rejoice for them, though we mourn an apparently irreparable loss to ourselves and to the Church in these parts.

We pray earnestly for the two dear children who are left orphans. The Lord cares, and will care for them.

We pray for the Parent Committee that they may be comforted, and led by the Lord Himself under and out of this cloud of darkness. We know that you and the Church at home will pray for us and the Church out here.

From the Rev. H. Tugwell.

Lagos, Jan. 8th, 1894.

I am for a while on the sick-list the intense anxiety of the past few days, together with the strain of work, resulted, as could only be expected, in a reaction as soon as the strain was over. . . .

The rest of the party are in the church, where Bishop Phillips is conducting the first of the services of the Week of Prayer. The singing in the distance has been very sweet and helpful. Naturally my thoughts have wandered back to the memories of those God has so recently been pleased to take to Himself. I am sending herewith two photos, which now have for us, and will have for you, a peculiar interest. I regret they are not better. How little we thought, as we gathered round the gate of the churchyard, how

soon some of our number would be in the presence of the Lord! Shortly before Miss Goodall left, she suggested that I should procure a visitors' book in which missionary visitors should enter their names. Acting upon her suggestion, I obtained the signatures of (1) the Bishop of Sierra Leone, (2) Bishop Hill, (3) Mrs. Hill and the rest of our party; on taking up the book a few minutes ago to make a note of their departure to be with Christ, I noticed for the first time the texts chosen and quoted by them. Bishop Hill quotes Rom. viii. 38, 39. Mrs. Hill wrote in full, "Whosoever will lose his life for My sake shall find it." The selection of these passages shows how fully they realised the character of their mission.

From Bishop Phillips.

Lagos, Jan. 10th, 1894.

Who could have conceived when we were leaving England, that Dr. and Mrs. Hill were only coming out to Africa to die, and that we would be so soon bereaved of our friends, our benefactor, our leader and our chief? The ways of God are truly mysterious! How can our finite mind comprehend the infinite wisdom which permits their removal, and especially our beloved Dr. Hill, at the very threshold of his work, before he can fully enter into the carrying out of those schemes for extended missionary operations on this coast which he has been so instru-

mental in planning out? Who can understand the Divine purposes in thus taking them to Himself, when they seem so indispensable to the work in the Yoruba and (especially) Niger Missions.

I have not felt so stunned and confused and confounded, never have I felt any bereavement so keenly since I lost my own parents. It requires special grace to enable us to realise the loving hand of our Heavenly Father, and to see that these appalling events are fraught with good purposes for Africa!

From Bishop Oluwole.

Abeokuta, Jan. 9th, 1894.

Dear Bishop and Mrs. Hill have found graves at Lagos in about three weeks

after their arrival. The very sad news reached us here only yesterday. On January 1st, I had an interview with

him about the episcopal tour I was to undertake on the following day to Abeokuta, Ibadan, Oyo, Isein, and Ogbomoso; also about the candidates for ordination for whom he has asked me to arrange. He looked a little tired and worried, and I told him so, asking him at the same time to take care of himself. That was the last time I saw him. The next day when I went to bid farewell in the mission-house before starting for Abeokuta, he and Mrs. Hill were in bed. I did not at all think then that their illness would terminate in the manner


it did. To me personally the loss is a very serious one. He has made me love him as my own brother. My acquaintanceship with him was a school of love, kindness, devotion, and thorough unselfishness. May I not have learnt the lessons in vain! I feel his loss to the Church over which he was called to preside as irreparable. I deeply sympathise with the dear children who have been so severely bereaved. I also sympathise with your Committee. May God guide them in the anxious business of providing us with another head!

THE STORY OF A MOHAMMEDAN CONVERT.

LETTER FROM THE REV. DR. C. BAUMANN.

[Dr. Baumann, of Benares, sends us the following account of the conversion and baptism of a Mohammedan merchant and his family, whose admission into the Church is invested with peculiar interest "on account of the stir it created for a while on the stagnant waters of Benares, as well as the hopes which it raises for the future."]

Benares, Dec. 21st, 1893.

N ULLAH is now called Dilāwar Masih, for his "brave" bearing and confession of Christ among his former co-religionists. Dilāwar is an intelligent young man, and of that age and in those circumstances which tend to place his conversion above suspicion. The family he comes from is highly respectable, but not wealthy. His father, Abdul Hamid, owns a manufactory of *kincob*, or silk worked with gold and silver flowers, a fabric for which Benares is famous. His grandfather was at one time possessed of such wealth and influence that he was popularly called the Chhotā Rāja, or the Kingling of Benares. When a youth, Dilāwar received a good education as a Mohammedan, being instructed in Arabic, Persian, and in the rudiments of Moslem theology. At the age of twenty he joined his father's business, which he conducted with such skill and energy that the old gentleman left it entirely in his hands. But good as his worldly prospects were, and though highly esteemed by his people for his religious tone of mind, his unimpeachable character and excellent manners, Dilāwar was not satisfied with himself, and in his leisure hours he turned his attention to a deeper study of Islām, seeking peace and contentment by associating with maulvis and mullas, and practising conscientiously the rules

and rites of the Sunnis. Besides the Qurān, of which he learnt large portions by heart, he acquainted himself with the Hadis, or the traditional writings of his religion, and took special interest in all that related to the personal life and character of Mohammed. However, the great inconsistency of conduct of his fellow-believers, especially of the Mohammedan priests, shocked his sense of truth; and, forsaking the society of the Sunnis, or orthodox Muslims, he joined the sect of the Shiahs, who strenuously maintain that they are the "true believers." This change of views created some sensation among his family and friends, and exposed him to a certain amount of annoyance and trouble. But he recked it little, being convinced in his mind that now he was on the fair road towards happiness. He had not been long among the Shiahs before he discovered that they, too, were not actuated by high principles of truth and justice, and the former uneasiness of mind began to trouble him again. He could not assign any special reason for his disquiet; he only knew that he was not happy, and that he felt a yearning in his soul after peace. Though unknown to him then, he acknowledged afterwards with adoring gratitude that it was the Father drawing him towards the Son. Seldom has the finger of God been more singularly manifested in the conversion of a

Mohammedan than in the case of Dilāwar Masih.

About this time, or when he was about twenty-six, he discovered one day among the household books an old copy of the New Testament in Urdu, which had been given to his father many years ago by the Rev. W. Smith, the well-known C.M.S. missionary of Benares. The interesting book, which is now in my hands, bears the marks of two kinds of readers—of one who scored it with a view to oppose the Gospel, and of another who studied it with an honest heart. The first represents the father, who delighted in religious controversies with Christians; the second, the son, who allowed the force of truth to act on his heart. No sooner had Dilāwar finished the book than he told his father what he thought about it, and that Christ, not Mohammed, had a higher claim on the faith and homage of mankind. After many vain attempts to obscure the dawning light, and finding that the impression of God's Word was deep and lasting, the father endeavoured at last to persuade his son, whom he loves as the apple of his eye, to continue a Mohammedan outwardly, whilst with the heart he might serve Christ.

But this state of things could not be for very long. Dilāwar felt that either error must be wholly forsaken, or truth would depart. Having experienced in some degree the "power" of the Gospel, he became anxious to know more about it. Sometimes he would attend the Christian preaching in the streets, sometimes sit on a bridge close to the Sagra Church, praying that God would make him acquainted with a true Christian who could show him Christ more clearly, and deliver him of some Mohammedan prejudices that were still ranking in his mind. At last he addressed himself to our catechist, Jagannath Singh, who brought him to me. This happened about a twelvemonth ago. Since then he came regularly for instruction, either at noon or after sunset, and also attended divine service on Sundays. Under the fostering influences of the Holy Spirit, his faith and devotion grew. By-and-by the cause of his uneasiness became apparent. It was an undefined sense of sin. His convictions gathered strength. At length—to use his own expression—"The Cross of Jesus rose before his view." It was radiant with light and

hope; as he gazed the gloom and unrest of his soul appeared to vanish; he heard the still small voice of peace within, "Son, be of good cheer; thy sins be forgiven thee."

By-and-by he became anxious for baptism, but the way was beset with difficulties. It was thought well, in the first instance, to get his wife to give her consent to follow him. The lady, however, refused, and declared she would rather jump into a well than follow her husband into the Christian camp. But oh! the grace of God, which can melt the stoniest hearts! Before three months were over, during which she was faithfully taught by Dilāwar, and much prayer was offered up on her behalf, she suddenly declared to her delighted husband that she, too, believed in the Son of God, and that henceforth his God should be her God, and his worship her worship.

Meanwhile Dilāwar had made a public avowal of his faith in Christ as the only hope of sinners, and from that time every means the Mohammedans could think of was tried to turn him from the truth. Amongst other things, a number of maulvis were brought to reason with him, and show him his errors. Discussions were held before large audiences by day and by night, some at Lallapore, the quarter in which Dilāwar lived, some in the Mission compound; written challenges were likewise received and answered for weeks and months together. But all the arguments brought forward were lighter than a feather in the balance. Dilāwar knew whom he had believed. One of the maulvis himself, who was more liberal than the rest, was obliged to confess, "It is useless to argue with him; he is quite mad after Christ." Trying as these discussions were to flesh and blood, they were useful in other directions besides confirming Dilāwar in his faith. They fostered a spirit of genuine inquiry in various parts of the town, and during a few weeks many more Gospels were bought, and Christian tracts and polemics received by the Mohammedans, than had been disposed of for years past. Some of the opponents were even obliged to confess that their belief in the inspiration of the Qurān and the truth of Mohammed's mission had been shaken, and that they had arrived at a truer conception of Christian verities.

The bitterest trial for Dilāwar was, however, reserved to the last. About a fortnight previously to his baptism he announced to his venerable and beloved father his intention of joining the Christian Church. The effect was terrible. The poor man, overwhelmed with grief, lost all self-control, and, prostrating himself again and again before his son, and weeping incessantly, he tried what he could to shake the young man's constancy. One morning before dawn I was awakened and told that the inquirer was at the door, urgently desiring to see me. Dilāwar, whose eyes were red and swollen, told me with a choked voice that his father was quite unmanned by his resolve to be baptized, and refused to be comforted. "Oh! the persecution of tears! I could bear beating and being sold into slavery, but my father's tears are hard to bear."

Ah! Christian friends, it is no trifle for a respectable man in this country to put on Christ. It involves a trial such as few Europeans can understand. We dare not tell him of a royal road to heaven; we can only remind him again and again of the solemn assurance of Jesus, "Whosoever will not forsake all that he hath, he cannot be My disciple."

After Dilāwar's and his wife's minds were fully made up, there appeared no necessity for much delay before their baptism, and so Sunday, September 17th, was selected as the day on which to administer the sacrament to them. It was with difficulty that they could leave their pastoral home and join us at the Mission compound. Violent efforts were made to hinder them; their children were snatched from them, and hidden away in some distant part of the town; and when recovered, the whole family left under cover of night, not being able to take anything along with them except the clothes they had on their bodies.

But while this step caused great excitement in the city among the unbelievers, it occasioned, as may be believed, great joy to those who had previously been anxiously waiting to see where their convictions would ultimately lead them. After a week's careful preparation for the baptismal rite, in which the sister Society of the I.F.N.S. lent us a helping hand by instructing Dilāwar's wife, they were led

in their new white clothes, sewn for them by the dear orphans of our Mission, to the church. After days of rain and gloom, the sun shone brightly on us on the sixteenth Sunday after Trinity, and there was sunshine on the faces and the hearts of the whole Sagra community. At the time of the baptism the Church of St. Paul was surrounded by crowds of Mohammedans; and the vacant spaces inside, which were not used by the congregation, were allowed to be filled by them. Though I apprehended a disturbance, all behaved with the greatest decency and order, owing to the accidental presence of some English soldiers, who were attracted thither by curiosity; and there being also a full congregation, the sight was a very moving one, as may be imagined.

The behaviour of the converts was such as we should have anticipated from persons who had embraced Christianity on full conviction, and had deeply considered the importance of the step which they had taken. What was, however, most pleasing was the joyous, ringing answer of Dilāwar's wife, a *purda* lady, and the eagerness of the boys who would not wait, and in their turn come round for baptism, but tried to anticipate each other in approaching the font. The converts each received a new name, the father being called Dilāwar Masih, the mother Ruth, the boys Rahmat Masih and Innayat Masih, and the youngest, a baby-girl, Lydia. After service Dilāwar was accosted by one of his former friends, who is now a secret believer: "Well done, brother! I wish I had your courage."

Dilāwar is now at the Divinity School in Allahabad, desiring to be trained for His service whom he now acknowledges as his only Lord and Master.

I commend the new converts to the prayers of the Christian Church at home. And let our brethren also remember Dilāwar's old father, whose mind is ill at ease. He has been several times to see me, and once he wept like a child at the strange necessity which compelled him to surrender a son against whom he had nothing to urge but that he had embraced Christ. O good Shepherd, be pleased to seek him out, and bring him also into Thy fold!

BRANCHES OF THE GLEANERS' UNION IN RELATION TO PAROCHIAL ORGANISATION.

*A Paper read at the Gleaners' Union Conference at Sion College,
Nov. 1st, 1893,*

BY THE REV. THEODORE C. CHAPMAN, M.A.,
Vicar of Jesmond, Newcastle-on-Tyne.



It behoves me to be concise in dealing with this wide and important subject in the few minutes allotted me, and I will endeavour to be so. Let me say at the outset that I purpose confining myself to that aspect of the question that regards the expression "Branches" as having reference to *Parochial Branches* of the Gleaners' Union, and not to City or District Branches. As I understand the wording of the title it means that we are asked to consider in what relation a Missionary Association in the first instance, and then a Branch of the Gleaners' Union as the outcome of that Association, stand to organisations for the home work in a parish. Is the Missionary Association, and its development of a Branch of the Gleaners' Union, likely to be detrimental to what is known as parochial work by drawing off interest, and monetary help for Missions? or will the careful fostering of a missionary spirit, and the supplying of both means and men for missionary work, build up the organisations for the furtherance of God's glory at home?

This, I take it, is the broad question before us. If I am right in my interpretation, I unhesitatingly assert that a Branch of the Gleaners' Union, if it is to do good work in a parish, must have a very real relation to other parochial organisations.

There is a sense in which missionary work may be regarded as the foundation of all the religious life and activity in our parishes. For was it not due to God's blessing resting upon the missionary work of those who brought us the glad tidings of the Gospel that our very parishes themselves were formed? Even to-day, in our huge masses of population, the *mission* church and district as a rule precede the formation of a new parish. But from the point of view which we are taking in this our Conference, missionary work is regarded as the outcome and result of parochial work. In too many of our parishes the Missionary Association (if such indeed it may be called) is *added to* parochial organisations perhaps from a sense of duty, possibly even because of the unremitting exertions of some indefatigable Association Secretary, or some persistent isolated Gleaner, and clergy and laity alike regard it as the proverbial "last straw." We cannot shut our eyes to this danger which threatens even the Gleaners' Union. If the Branch of the Gleaners' Union is *added to*, *TIED ON TO*, the stem of parochial organisations, it will have little or no vitality. If, on the other hand, the various parochial organisations have sufficient vigour of life to produce a living Branch of the Gleaners' Union in addition to a well-organised Missionary Association, much good work will be done.

As an Hon. District Secretary I continually hear the argument brought forward that, having so much to do in the home work of the parish, and especially in the raising of money, it is quite impossible to do much, if anything, for Missions to the Heathen. Never was there a greater fallacy. Vicars and churchwardens who use such an argument as a general rule entirely fail to realise the blessing that results from a bright, eager, zealous missionary spirit being fostered in their parishes. In their official capacity we have to persuade them that there will be no financial loss if they will

kindly allow the cause of the C.M.S. to be pleaded in their midst. There are few "Gleaners" whose hearts are warm with missionary zeal who have not had to contend with this difficulty in their desire to further missionary interest.

Now, paradoxical as it may sound, my experience has been that the more a parish does for missionary work, the larger will be the supply for parochial needs.

Let me try to prove it. In a parish that we will call "A." a C.M.S. Association was inaugurated, and in the first year raised 21*l.*, while the sum contributed to parochial work was 367*l.* In a short time the C.M.S. contributions rose to 94*l.*, and the parish funds, instead of decreasing, likewise rose to 394*l.*

Was this exceptional? Turn to parish "B.," where for many years missionary interest existed, and see. When it came under my notice 112*l.* was the amount raised for C.M.S., and this rose gradually to 150*l.*, while for parochial work the rise was from 672*l.* to 1021*l.*

One more instance I will give from parish "C." When the C.M.S. contributions stood at 167*l.* those given to parochial objects amounted to 832*l.* The C.M.S. quickly rose to 412*l.*, and in that year the parish funds received 1252*l.*

Need I state that while I have only figured out our beloved Society in connexion with parochial funds, there was an increase in parishes A., B., and C. in the contributions to other agencies for good at home and abroad? It is indeed true, "There is that scattereth and yet increaseth."

Do not let us confine ourselves, however, to an examination simply of the *£ s. d.* To those who can point to such parishes as have been brought forward, it is patent that there is a growth in the number, and (more than that) in the efficiency of the Church workers. The spiritual life of the parish is raised to a higher level, and the work for God consequently goes forward with greater vigour. God forbid that I should regard as the effect that which is really the cause!

It is undoubtedly most blessedly true that, when God the Holy Ghost, the Giver of life, manifests His presence in any community by imparting the blessings we are accustomed to regard as His peculiar office to bestow, that community will soon be aroused to a sense of the claims of our Saviour Jesus Christ in regard to the Heathen. But side by side with all this, the very formation of a Missionary Association in a parish may be the one thing that is wanting in order to secure that blessing from God we so sorely need. We are too often like a plant that is pot-bound—we are "parish-bound." We require *re-potting* in order that our roots may reach out to the fresh soil of the regions beyond, and, like such a plant, we shall then revive and bear fruit.

Now we will suppose a living and life-giving Missionary Association in a parish. Its Branch of the Gleaners' Union is sure to rise like cream to the surface. What use can a Vicar make of the members of such a Union? For the most part they will have had the possibility of work in the mission-field laid upon their hearts. He can point out to such that the home work of a parish forms an excellent training for the calling of a missionary, and he should ever find a ready response on the part of "Gleaners" for any manner of service. Our Blessed Master's missionary command was not, "Go ye into all the world except your own parish, and preach the Gospel to every creature other than your immediate neighbours." Some of us who may be a wee bit disappointed that the distant fields of missionary labour seem at present closed to us will do well to ponder this, and bear it in mind. All the workers in a parish may not be Gleaners, but all the Gleaners should be workers, and workers so thorough and dependable, because so closely in touch with God,

that under Him and in Him they become a mighty spiritual power to the parish.

Gleaners in their work will not be unmindful of the special objects for which they joined the Union. If not actually invited, they will, if competent, suggest that they should visit the mothers' meetings to give a missionary address occasionally, and to solicit prayerful sympathy for the work. They will offer their services for short missionary talks at intervals at the close of Sunday-school, and very probably their help will be sought for in the Sunday-schools of neighbouring parishes. Even the Bands of Hope and Temperance Society, if possible, will not be allowed by some zealous Gleaner to be devoid of a missionary tone. If a reading-room exists in the parish, why should not our young men Gleaners arrange to go and spend half an hour to an hour there? Without in any way patronising the men and lads who use these rooms, they could get into quiet conversation with a few, direct their attention to some missionary information of interest, and be the means of untold influence for good. Every Vicar would welcome such service. The same suggestion applies, of course, to the lady Gleaners and girls' clubs. For the parish library, Gleaners will provide, or urge the librarian to do so, useful books of missionary interest, and will take every opportunity of recommending them to readers. If the little periodical, *Awake!*, should be placed inside the parish magazine and circulated gratuitously (a course I strongly advocate), the members of the Gleaners' Union will bestir themselves so that the circulation of the parish magazine may be on a scale large enough to defray the cost of inserting the *Awake!* In such devotional gatherings as those for communicants, Sunday-school teachers, the weekly or monthly prayer-meeting, the "Gleaners" will see to it that missionary subjects are by no means lost sight of, but brought well to the fore.

In the direct work of the Parochial Missionary Association it goes without saying that the Gleaners will undertake the bulk of the organisation. They will hold themselves responsible for the circulation of the periodical from which they get their name. A parish canvass, the collection of subscriptions, the organisation of box-holders, the distribution of notices for missionary sermons or meetings, and all such-like work will fall for the most part on Gleaners. Some members of the Gleaners' Union will, of course, take charge of the Sowers' Band, and manage the details of the Missionary Sale of Work. Gleaners will throw their whole hearts into all their special work, and particularly endeavour to secure, by prayer and effort, that the missionary meeting shall be the best attended and heartiest of all those held in the parish.

If that highest honour that can be conferred on any parish is graciously granted, and we are privileged to have one and another called forth by God to labour amongst the Heathen, they will for the most part be drawn from the ranks of the Gleaners' Union.

My allotted time has gone. Let me only remind myself and you, my fellow-Gleaners, that as the gleaners in the material harvest-field bend down and pick up single ears of corn, so we must prayerfully watch for, and pick up, all the opportunities, however scattered, and in themselves apparently unimportant, that lie about us in our various fields of labour. Oh! may God the Holy Spirit so vitalise our parochial organisations and our Branches of the Gleaners' Union with His own life, that with ever-increasing energy and zeal we may bear witness unto Christ amongst our brethren for whom He died, but who now lie in darkness and the shadow of death. The Master's words are clear and urgent: "Surely I come quickly," "Occupy till I come."

DR. A. J. GORDON'S "THE HOLY SPIRIT IN MISSIONS." *



HOSE who attended the General Missionary Conference held in London in 1888 will remember the striking face and figure, and the impressive speeches, of Dr. Gordon of Philadelphia. Some will also have seen his books, published from time to time in England as well as in America. We may especially notice *Ecce Venit*, an excellent volume on the Coming of the Lord. Dr. Gordon is also an "associate-editor," with Dr. A. T. Pierson, of the *Missionary Review of the World*. We at once, therefore, give a welcome to his new book; and a careful perusal of it only adds warmth to the welcome.

The work consists of six lectures, delivered in connexion with the Graves Missionary Lectureship, for which an endowment was given a few years ago by a Presbyterian gentleman in the State of New York, Mr. Nathan F. Graves. The titles of the lectures are as follows:—"The Holy Spirit's Programme of Missions," "Preparation in Missions," "Administration in Missions," "Fruits in Missions," "Prophecies concerning Missions," "Present Help in Missions."

The Holy Spirit's "Programme of Missions" is found by Dr. Gordon in Acts xv. :—

"It is certainly reasonable and fitting that to the first council of the Christian Church should have been committed the complete programme of the world's redemption. In the report of that council, as recorded in the fifteenth chapter of the Acts of the Apostles, several expressions occur of deep significance. '*Known unto God are all His works from the beginning of the world*' is the strong declaration on which the authority of that report is based. God is no haphazard worker, adjusting His plans to the changing circumstances, modifying, revising, and reshaping as the exigencies may demand. His plan is from eternity to eternity. Jesus Christ is the Architect of the ages, according to that striking saying in the Epistle to the Hebrews: '*By whom also He made the ages*.' Each successive dispensation has its own peculiar character—as the issue of that which preceded and the introduction to that which is to follow—and all the ages, according to a pre-arranged plan, lead on to the

' One far off divine event
To which the whole creation moves.'

Another fact which appears in this record of the Acts is the presence and the presidency of the Holy Spirit in this council. Christ's promise concerning the Paraclete, 'I will send you another Comforter (or Counsellor), that He may abide with you for ever,' had been so literally fulfilled that His presence was now just as real and personal as that of any one of the Apostles. '*It seemed good to the Holy Ghost, and to us*,' is the artless language in which the decision of the council is couched. Peter and Paul and James and Barnabas had been present in the assembly, but another and more august Person was there also—the Holy Spirit; 'the Executive of the Godhead,' as He has been called; the Convener and Administrator of the Christian Church, we may also fittingly name Him. He it was who dictated and revealed this programme of Missions, and whose office it was to be henceforth to carry out its specifications unto the end of the ages. Let us glance for a moment at this divine programme, as we would consult our guide-book before taking our start into an unexplored country.

"*Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the*

* *The Holy Spirit in Missions.* London: Hodder and Stoughton, 1893.

prophets; as it is written, *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.*'

"It would seem, according to the view of not a few thoughtful expositors, that this passage outlines two great stages of Gentile redemption: 1. An elective redemption following the rejection of Israel subsequent to Christ's first advent. 2. A universal redemption following the restoration of Israel in the latter days."

"We are now," says Dr. Gordon, "in the first of these stages"; and he describes the present dispensation in the words of another eminent American divine as "the magnificent parenthesis of history between the Ascension and the Second Coming." St. Paul's account of this parenthesis, as it affects both Jews and Gentiles, is then quoted from Romans xi. :—

"Starting with the pathetic question, 'I say then, hath God cast away His people?' the Apostle reasons concerning the break which has occurred in Jewish history. Yonder stands one chapter in the glorious past; yonder stands another chapter in the yet glorious future. But between these two lies the awful gap of Israel's national rejection and judgment. And yet by the grace of God this gap is not a blank, but a pregnant parenthesis, at the close of which the main argument shall once more be taken up that it may move on to its sublime conclusion. Ask what occupies this parenthesis, and the answer is *Ecclesia*, the Church called out to constitute 'one new man,' the Body and Bride of Christ. When this Body is complete there is to be a resumption again of that ancient nation 'to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for evermore. Amen.'* The chasm in Israel's history is only "until the fulness—the *πλήρωμα*—of the Gentiles be come in," which word is translated elsewhere, '*that which is put in to fill up.*'† Then the parenthesis of election gives way to the final chapters of universal redemption. 'And so all Israel shall be saved.' What vast results to the Gentile nations are to follow this restoration is more than hinted at by those great questions of the Apostle: 'Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fulness?*' 'For if the casting away of them be the reconciling of the world, *what shall the receiving of them be, but life from the dead?*' (Rom. xi. 12, 15.)"

Dr. Gordon accordingly argues that two special features are designed to characterise the present dispensation, viz. (1) the preaching of the Gospel "for a witness unto all nations," and (2) the "taking out" from among them "a people for His Name." He defines the Church's present task, as "not to bring all the world to Christ," but "to bring Christ to all the world"—a singularly happy way of expressing an unquestionable truth which nevertheless perplexes not a few who have given only casual thought to the subject. If the "preaching for a witness" were regarded as "the all and the end of missionary endeavour," that, Dr. Gordon admits, would be a view open to the charge of inadequacy and superficiality. "Not," he exclaims, "that we do not believe in the conversion of the world. Most emphatically do we affirm this hope." It is simply a question of time and order :—

"Let not the vale of witnessing and trial be overlooked. The Tempter took Jesus up 'into an exceeding high mountain,' and offered Him all the

* Rom. ix. 4, 5.

† Matt. ix. 16.

kingdoms of the world if He would worship him. Those kingdoms were His, according to the ancient covenant-promise of the Father; but the valley of His humiliation, with its cross and bloody sweat, lay between Him and the consummation of that promise. Christ could not be tempted to overlook that valley and accept the crown of universal dominion until He had first worn the crown of thorns. The Church has repeatedly failed where the Master stood firm, attempting to grasp the kingdom in the time of her humiliation. The Bride is not above the Bridegroom; as He had His appointed sufferings which He would not forego before He could come to His crown, so His Church is ordained 'to fill up that which is behind of the afflictions of Christ for His body's sake, which is the Church,' before she can come to her throne. The dispensation of witnessing must be finished before the dispensation of reigning can be ushered in."

And Dr. Gordon contends that "the missionary will be stronger and more courageous to work by the divine schedule; to build with constant and patient reference to the architecture of the ages, which is so clearly outlined in Scripture":—

"One age came to an end at the first advent of Christ; another terminates with His second coming and His assumption of His kingdom; and a third ends at the close of the millennium and His surrender of His kingdom to the Father. These ages are

'The great world's altar stairs
That slope through darkness up to God.'

By each successive stair, redemption is carried upward to a higher level of blessing, and outward to a broader reach of grace, till the whole race shall be restored to paradisaical glory. Thus God moves slowly. Millenniums lie between His successive steps; and His servants have to follow Him 'in the kingdom and patience of Jesus Christ.'"

In discussing the second feature of the dispensation, that it is *elective*, Dr. Gordon lays stress on the Divine origin of the true Church. "That which the Scripture calls the *ecclesia*—the called out—is not simply a body of believers voluntarily associated together for the worship and service of God." It is "the body of Christ, composed of believing souls 'begotten from above' and united in the Head through the Holy Ghost." And he thus applies this great Evangelical doctrine to practical missionary policy:—

"The first stage prescribed in the redemption programme is that of *elective outgathering*. Whenever in the history of Missions men have ignored this and undertaken to establish Christianity by *universal ingathering*, it has proved utterly disastrous to the interests of spiritual religion. Roman Catholic Christianity on the one hand and Latitudinarian Christianity on the other have constantly grasped for the ultimate stage of redemption in the time of its preparatory stage; and with what result? Rome has made a drag-net of her sacraments, embracing whole nations at a single swoop and enclosing them in the Church; and the outcome of her missions has been that in Christianising the Pagans she has paganised Christianity. Rationalism with its dictum, 'the Church is co-extensive with the human race,' has practically repudiated the great commission, logically concluding that it is a superfluous task to seek to bring into the fold those who are not really outside the fold. In the light of centuries of Christian history, we boldly affirm that the principle of election contains both the secret and the safeguard of missionary success; for it binds us to labour for that new birth of individual souls by which disciples are separated from the world, and defends us from that 'multitudinism' by which the Church is submerged in the world."

"We cannot but believe that there is a plain and Scriptural reconciliation

between those whose hope is the world's conversion and those who look only for a Gentile outgathering in the present dispensation. The world's conversion is predicted and pledged in multitudes of inspired texts. We only hold that this stage of redemption cannot be reached until the previous stage of world-wide witnessing and election shall have terminated at 'the end of the age.' Then will our glorified Lord take unto Him His great power and reign, and then only will be given unto Him the uttermost parts of the earth for His possession."

And he happily points his argument by quoting the words—so familiar to us in England—of the Anglican Burial Service, "That it may please Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom."

This first lecture is the important one, and the key to the book. We have, therefore, by these considerable extracts, endeavoured to put its argument clearly before our readers. Of course its teaching is generally accepted by multitudes of Christians; but it is not often that we find that teaching so succinctly, forcibly, and Scripturally set forth as in these pages.

In the second lecture, on "The Holy Spirit's Preparation in Missions," Dr. Gordon traces the working of the Spirit in individual hearts prior to the present "Century of Missions," briefly noticing the careers of Columba, Raymond Lull, Franke, Spener, Ziegenbalg, Schwartz, Zinzendorf, Wesley, Brainerd, John Newton, Simeon, Gossner, Harms, &c.

The third lecture, "The Holy Spirit's Administration in Missions," takes up the references in the Acts to the directions given by the Holy Ghost to the Apostles and the Early Church, and illustrates them from the incidents of modern Missions. The call of Barnabas and Saul, in Acts xiii, is compared with those of Carey, Duff, Milne, and others; and the restraining action of the Spirit upon St. Paul's movements, recorded in Acts xvi., is shown to have parallels in the diversion of Judson from Calcutta to Burmah, and other similar cases.

The fourth lecture, "The Holy Spirit's Fruits in Missions," groups together in an interesting way various incidents of blessing in modern mission-fields, especially the blessing wrought through the "Divine Seed," the Word of God; and accumulates evidence of the falsity of the world's view of Missions, that civilisation should come first.

The fifth lecture, "The Holy Spirit's Prophecies concerning Missions," deals especially with the predictions of the Book of Revelation, which are applied to Rome; and special stress is laid upon the great epoch of 1870, when, as Dr. Gordon quotes from a *Times* leader, "Within the same year the Papacy assumed the highest spiritual exaltation to which it could aspire, and lost the temporal sovereignty which it had held for a thousand years." Some interesting details are given in this lecture of the progress of Bible circulation and other Mission agencies in Roman Catholic countries, particularly Italy, France, and Mexico. Incidentally a curious statement occurs, the authority for which is not given, though we have no reason for questioning it, that "while in England ritualism is diligently recruiting converts for Rome, the total result is disheartening; Father Power, an eminent ecclesiastic, having declared at a recent Papal conference that '*never since Elizabeth's reign have the prospects of the Roman Church in England been darker.*'"

The concluding lecture, "The Holy Spirit's Present Help in Missions," is an earnest and impressive appeal to the hearers and readers to yield themselves personally to the power of the Holy Ghost:—

"We talk much of the baptism of the Spirit, the anointing of the Spirit, and the enduement of the Spirit, meaning thereby something beyond and above what we received in conversion. The importance of this transaction

I cannot emphasise too strongly. And yet I would avoid perplexing you by setting you to striving after some stereotyped experience of the Spirit's anointing. I remember that it was a great discovery in my study of redemption when I learned that justification comes not so much through Christ's doing some new thing for us, as by our realisation and appropriation, through faith, of that which He has already done. So of the Holy Spirit. The promise of His coming and indwelling in the Church has been fulfilled: 'If I go away, I will send you another Comforter,' Advocate, Helper, Teacher. If we consciously and believingly surrender to the Holy Spirit, and accept Him implicitly in all these offices, this is the endowment of power. Couple the train to the locomotive and immediately all the power and speed which belong to the engine are communicated to the cars; and so the energy of the Holy Ghost is ours in proportion as we surrender to Him and attach ourselves to Him. An eminent teacher of theology, Principal Moule, of Cambridge, England, in his admirable work on the Holy Spirit, thus describes his own experience: 'Never shall I forget the gain to conscious faith and peace which came to my own soul, not long after a first decisive and appropriating view of the crucified Lord as the sinner's sacrifice of peace, from a *more intelligent and conscious hold upon the living and most gracious personality of that Holy Spirit* through whose mercy the soul has got that blessed view. It was a new development of insight into the love of God. It was a new contact, as it were, with the inner and eternal movements of redeeming goodness and power, a new discovery in divine resources.'*

One more extract from Dr. Gordon's concluding words:—

"The last word of the Spirit on the last page of Scripture is one with which we may fittingly close these lectures: '*And the Spirit and the Bride say, Come.*' Some commentators expound this as an advent-call rather than a Gospel-call; as a response to the Lord's 'Surely I come quickly,' which has just been heard, rather than a part of the Evangelical invitation, 'Whosoever will, let him take.' If this be so, what a lovely ideal is here presented of the watchful and faithful missionary Church! With eyes turned heavenward, the Bride is ever calling to the Bridegroom, '*Even so, come, Lord Jesus,*' the Holy Spirit, the Friend of the Bridegroom, inspiring and sustaining this cry throughout the ages. At the same time, with hands outstretched towards a famishing world, both are calling: '*And let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely.*' The heart of the missionary must maintain this double direction if it is to be kept from discouragement on the one hand and from dreaminess on the other. The uplifted gaze without the outstretched hands tends to make one visionary; the outstretched hands without the upward look tends to make one weary. Evermore must 'the patience of hope' walk with equal footsteps with 'the labour of love' until the Lord shall come.

"How many of the most apostolic missionaries have truly maintained this twofold attitude! . . . Johann Ludwig Krapf, noble pioneer of African Missions, dying on his knees like George Schmidt and David Livingstone before him, with the burden of the Dark Continent on his heart, departed in the same apostolic attitude. 'I am so penetrated by the feeling of the nearness of the Lord's coming that I cannot describe it,' he said one evening. 'He is near indeed; oh, we ought to redeem the time, that we may be able to say with a good conscience, "*Even so, come, Lord Jesus.*"' Thus he spoke, and retired to rest. Next morning they found him kneeling lifeless by his bedside."

* *Veni Creator Spiritus*, p. 13.

THE MISSION-FIELD.

WEST AFRICA.



HE Rev. W. J. Humphrey reports that the tone of Fourah Bay College during the term which ended in December showed a marked improvement on what had existed for the past two years, which he attributes largely to the influence of one or two very earnest Christians among the students.

Bishop Ingham, after reaching Lagos on Nov. 28th, preached on St. Andrew's Day, and subsequently conducted short Advent services daily at 7 a.m.

Besides the deaths of Bishop and Mrs. Hill, of the Revs. J. Vernal and E. W. Mathias, and of Miss F. L. Mansbridge, which were referred to last month under "Editorial Notes," news arrived on January 26th of the home-call of the Rev. A. E. Sealey and of the infant child of the Rev. S. S. and Mrs. Farrow. Mr. Sealey died at Warri, the last port of call before reaching Akassa at the mouth of the Niger, on Sunday, January 21st. Mr. and Mrs. Farrow arrived at Lagos from the interior at the end of December. Mr. H. Proctor has come home from the Niger in ill-health. He left Onitsha November 27th, hoping not to have to do more than take a short sea-trip; but Bishop Hill, whom he met in the Lagos Roads, ordered him to proceed to Grand Canary, where the doctor sent him forward to England.

The Mission party which was assigned, as was stated last month, by the Lagos Finance Committee to Abeokuta, viz. Messrs. Fry and McKay, and Misses Leach, Grover, and Hudson, left Lagos with the Rev. T. Harding on December 20th, and safely reached their destination—all well. Bishop Oluwole left Lagos on January 2nd on a confirmation tour to Abeokuta and other interior stations, and Bishop Phillips it was expected would remain in Lagos for a time.

EASTERN EQUATORIAL AFRICA.

The party which sailed on November 9th, consisting of the Rev. A. N. and Mrs. Wood, the Rev. J. E. and Mrs. Beverley, the Rev. J. E. Hamshire, and the Misses R. Colsey, E. E. Waite, E. Wilde, F. J. Deed, M. J. Lockhart, and A. Grieve, were landed by the German vessel on which they travelled at Tanga, opposite the island of Pemba, between Mombasa and Zanzibar. From this place they were to have been conveyed at once to Mombasa, but the small steamer had broken down, and they were detained there a week, and then had to proceed to Zanzibar. The Mombasa party arrived there on December 28th, having been seven weeks, instead of the usual four, on the passage. The Usagara party started up-country at the beginning of January, but Mrs. Wood's health had suffered seriously from the effects of the long voyage and delays.

Mr. A. McGregor writes very hopefully from Taveta; forty-eight scholars are under instruction.

The mail service to Uganda by the new route is improving greatly in regularity and celerity. Letters written from Salisbury Square in August were received at Mengo in November, and replies dated from Mengo on November 20th arrived at the C.M. House on February 12th, just six months being taken in the double journey. On November 19th, the day before the letters were despatched, thirty-seven adults were baptized at Mengo, and some forty others were waiting for their final instruction and examination before baptism. Mr. Pilkington was about to visit the island of Kome for change of air. No news of Archdeacon Walker and the Rev. E. C. Gordon, and the party travelling up-country with them by the old route, had reached the north of the Lake; but the steel boat and a number of canoes had been sent across the Lake to meet them, and it was hoped

they would arrive about the end of November. A pleading letter from Zakaria Kizito, Chief of Bulemezi, had been received, urging that Mr. Gordon on his arrival should go and reside at his place, where he had erected a church, to which some 300 people gathered daily for instruction.

BENGAL.

The Bishop of Calcutta admitted the Revs. J. F. Hewitt, Luke Horish, Chunder Dey, and Tushto Tarafdar, to Priests' Orders at the Cathedral, Calcutta, on December 21st.

The members of the Old Church congregation, Calcutta, contributed Rs. 2546 to C.M.S. work in Bengal during 1893. A young Guzerathi lady, who had been educated partly in England, where she had there learned much of the Christian Faith, was baptized in the Old Church on December 3rd, in the presence of a large number of witnesses. She is the only one of her family who has confessed Christ.

The Revs. C. Hughesdon and W. P. Parker have arrived in India. Mr. Hughesdon proceeded to Godda, Mr. Parker to Santirajpur. The Rev. E. T. Sandys was married to Miss Edith Theophila Sampson, of the C.E.Z.M.S., daughter of the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, at the Old Church, Calcutta, on December 16th.

On the outward passage of the P. & O.s.s. *Mirzapore*, which reached Calcutta December 1st, and by which the Rev. G. and Mrs. Litchfield and Mr. C. H. Tugwell travelled, a missionary meeting was held, at which Sir Charles Elliott, K.C.S.I., the Lieutenant-Governor of Bengal, took the chair. A few days after his arrival in India, Sir Charles Elliott presided at the C.M.S. Annual Meeting at Calcutta, at which the Bishop of Calcutta and Mr. Monro also spoke. More striking facts in evidence of the changed attitude of the Indian rulers towards Missions since 1793, when Carey's arrival in a Danish ship excited the alarm and active opposition of the Bengal authorities, could scarcely be cited.

A meeting of the Nuddea Church Council was held at Bollobhpur on November 21st and 22nd. A feature of interest in the proceedings was the reading of the report of his work by Babu Gorachund Biswas, a missionary to the Santals for the past four years, supported by the Nuddea Church Council. Other catechists read papers on "The Church's duty towards helpless widows," and "The faults of the Christian community, and how to correct them."

Two women were baptized at Krishnagar on Advent Sunday. One is sixty years of age, and a Native of Nuddea; she had been the household servant of one of the catechists. The other is twenty-six, and is a Native of the Dacca district: she heard the Gospel through some Native agents of the C.E.Z.M.S.

A new church was opened at Kapasdanga, in the Nuddea district, on December 24th. The Rev. I. W. Charlton preached the special sermons. The Annual Prize-giving of the Krishnagar Normal School took place on December 21st. The Rev. I. W. Charlton presided, and Mrs. Handley gave away the prizes. Among them was a silver medal gained by one of the lads as first prize in the Bengal Christian Conference Examination in Scripture.

The Rev. A. G. Lockett, in the North India *Gleaner*, gives an account of the first convert at Santirajpur, a Hindu of the Kayastha caste. He says:—

Quite a large gathering assembled to witness the baptism: indeed, our little church proved too small to contain all who came. After the first part of the service we formed into procession, and made our way, singing as

we went, to a small tank by the roadside, about 300 yards from the church. Here the pastor of Bollobhpur, who had come up for the occasion, gave an earnest address on Lot's escape from Sodom,—the crowd of interested on-

lookers paying close attention,—and then, leading our new brother down into the water, baptized and received him into the Church of Christ. The name Andrew had been chosen as that of one of the first of our Lord's disciples, and the man whose first work it was to bring his brother to the Saviour. After the administration of the Sacrament we returned, singing, to the church for the concluding prayers, &c. A further address was then given on the significance of baptism, and the secret of the new life upon which the baptized entered—"not I, but Christ." Our brother tells me that from early

days he has been dissatisfied with Hinduism, and has gone here and there (on one occasion to Benares even), and consulted this pundit and that, with a view to knowing more of God and finding rest of soul. One *Sannyasi* to whom he went, told him,—“You will never know God until you have been *born again*.” “I know now,” said our brother, with a glad light in his eyes, “what the new birth means.” We are deeply thankful for this token of God's blessing in the work, and we pray that many others may now be encouraged to confess Christ in baptism.

NORTH-WEST PROVINCES.

The Bishop of Lucknow (Bishop Clifford) held his first Ordination on December 24th, when he admitted the Rev. S. Nihal Singh and another clergyman to Priests' Orders, and Mr. Timothy Noah to Deacon's Orders. The service took place in All Saints' Cathedral, Allahabad, and the sermon was preached by the Rev. G. B. Durrant from Col. i. 28, 29.

The Rev. D. Mohun, for more than thirty years pastor of Muirabad, died on December 26th. About three years ago, owing to increasing age and infirmities, he resigned his charge into the hands of the Rev. M. Drummond, and in the summer of 1892 he was seized with paralysis and lost the power of speech. The Bishop and Archdeacon of Lucknow were present at the first part of the funeral service at Muirabad Church, and concluded the service at the Muir Road Cemetery.

A student of St. John's College, Agra, a Mohammedan, was baptized on November 3rd. The Principal, the Rev. J. Haythornthwaite, reporting the event shortly afterwards, wrote: “So far there is no trouble. His baptism is due to the zeal of two Christian masters who had read the Bible with him from time to time.” On Christmas Day four adults and three children were baptized at Agra. Three generations were represented, an old man and his son and grandson being among the candidates.

The following extracts from private letters of the Rev. W. B. Collins, of Kherwara, have been thoughtfully sent to us by his brother, the Rev. J. Stratford Collins, of the Fuh-Kien Mission, who justly remarks that many would pray more for the Bhils and the lonely workers among them if they knew more about them:—

Kherwara, October 7th, 1893.

It does not seem possible to get through one quarter of the most pressing and necessary work here; of course, our rains being just over this is as trying as any time of the year. We have a good deal of heat with the dampness all round and decaying vegetation. However, we have many blessings; this is a very dry district compared with Bengal, and consequently much healthier.

One of my duties I do rather unwillingly (not so, indeed, but with a longing that there was a proper man here to do it)—the giving away of medi-

cines. Lots of people, some rich and many very poor, would rather take anything we give than go to the Government dispensary, and treating such cases as one understands, in the absence of a Mission doctor, adds to the influence of our work. Just now malarial fever is the rage, and Epsom salts and quinine go fast; by-and-by, in camp, I shall have foul sores, which no doctor would have the chance of seeing unless he belonged to the Mission, as they won't come in to Kherwara, as I said before. I can only give carbolic acid lotions and afterwards some healing ointment. They often

come for enlarged spleen, which I cannot treat, ophthalmia, which I can generally cure, and lots of other things mostly quite beyond me. My list of ailments which I can help them in is not much over twelve, yet sometimes, on some days, I am even four or more hours treating and dispensing. We have no Native agent now except the men Mr. Thompson baptized since we arrived. I have my second baptism to-morrow, our little school-mistress, who gave up her home rather than be kept away from Christ. When I asked her what Jesus is to her, she promptly answered "He has borne my sins."

Bishop Clifford presided, at Allahabad in October, at the anniversary (the second) of "The Indian Christian Association," an undenominational Society which aims at advancing the social, moral, material, and intellectual progress of the Indian Christian community. The Bishop is reported in the North India *Gleaner* to have said:—

He felt very real and great sympathy with the aims of the Association. As a clergyman and missionary, his first desire was to see the spiritual progress of the Indian community, and next to that, their social, material, and intellectual progress; and he thought them perfectly right in forming an Association to further these aims. He did not doubt that they would see, and that they did see, that progress which they desired, and he did not fear that the Christian community of this land would take the very foremost part in intellectual, social, and material progress. The genius of Christianity was freedom, and freedom was an essential condition of all true progress. He thought they ought to consider that though they were intellectually strong, yet they were numerically weak. There were only about 42,000 Indian Christians in these Provinces, which meant that one man in every thousand was a Christian, and Government had to observe

8th (Sunday).—The girl was baptized this morning, and great pleasure I had in doing it. Humanly speaking, if I had not been a married man she would not have had the chance of coming out, as she is the result of Mrs. Collins' and her school-mistress's work. We propose to send her to the Presbyterian Girls' Boarding-school at Nusseerabad (not far from Ajmere), as our C.M.S. schools are too far. There is plenty for her yet to learn, and it will, we trust, do her good to be in a place where Christians are more numerous than they are here.

impartiality; but he was satisfied that where there was true worth and merit it would be recognised by Government. He was pleased to see that they had been discussing the subject of thrift, and drew attention to the evil of debt, common to the Indian Christian as well as other Indian communities. Another point he had to speak about was industrial employments for boys and young men, and he suggested the formation of an Apprenticeship Fund for obtaining industrial training from Mohammedan and Hindu artificers, by which means boys might be taught trades that were at present almost unknown in the Christian community. He lastly touched on the advantages of having schools exclusively for Christian boys, and pointed out that if such schools were established it would be necessary that the Christian community should show their appreciation by sending in the boys in stronger numbers.

The N.W.P. contingent which sailed by the *Oriental* duly reached the Mission in November. It consisted of the following:—The Revs. A. E. Bowlby, E. P. Herbert, J. M. Challis, and H. W. V. Birney, Mr. H. Bennett, Mr. J. Fryer, Mrs. Litchfield, Mrs. Bowlby, Mrs. Challis, and Miss A. Bunston. The Rev. J. W. and Mrs. Hall and the Rev. E. A. Hensley have also arrived at Lucknow.

PUNJAB AND SINDH.

The Rev. F. A. P. Shirreff has, we regret to say, felt obliged, in consequence of Mrs. Shirreff's state of health, to resign his important post as Principal of the Lahore Divinity School, and he will come home this spring. Mrs. Shirreff came home seven years since, and she has not recovered strength enough to admit of her returning to India. Mrs. Perkins, wife of the Rev. H. E. Perkins, has

also been ordered home in consequence of a bad attack of pneumonia following an attack of influenza in December.

The *Punjab Mission News* has not been forwarded to us for the past few months, but we notice in a quotation from it in a recent issue of the *North India Gleaner* that the Bishop of Lahore dedicated the new church at Bahrwal on October 26th, the first stone of which was laid by Mr. Stock during his visit to the Punjab. The remarks of the *Punjab Mission News* are worth quoting :—

The former church, a semi-movable one, had fallen into ruins. The present one is very substantially built, but a simple and appropriate place for the class of Christians living around. It seems a pity, by the way, that European missionaries so often, out of generosity and mistaken kindness, erect such buildings as the Indian Church cannot be expected to keep up. That at Bahrwal is a very happy exception, and seems to hit the right mean. A large number of missionaries, both ladies and gentlemen, arrived from Amritsar and Lahore. After breakfast under a tent near the bank of

the canal, the Bishop consecrated in Urdu the church, and gave an address in English on the essentials of united worship; dwelling forcibly on the point that it is the worship which we bring which sanctifies the place. Mr. Perkins repeated the remarks in Punjabi for the benefit of the less-educated Indian Christians present. An hour or two later thirteen candidates were confirmed by the Bishop; and all the guests were conveyed in various vehicles to catch the evening trains. May the "Church of the New Birth" be the spiritual birthplace of many a Punjabi!

Miss Bertha H. Nevill arrived at Amritsar on or about January 1st.

Dr. T. L. Pennell has published a short and interesting report of the Bunnu Mission, to which he was appointed last autumn. The station was opened in 1863 by Bishop French (before his consecration) and Dr. Bruce, but the Rev. T. J. L. Mayer, in 1874, was the first permanent missionary in the place. The Mission school has 258 boys reading up to the Middle Standard. Dr. Pennell is assisted by Dr. Thomas Solomon, an Indian doctor trained at Agra, and son of a converted Israelite, and by Munshi Jalal-ud-din, a catechist from Dera Ismail Khan. These, with the schoolmaster, Mr. Benjamin, form the staff of Christian workers. In the extemporised dispensary Dr. Pennell treats daily about 200 patients, most of whom hear a Gospel address from the catechist (himself a converted Afghan) in Pushtu, the mother-tongue of most of those who attend. But, besides Afghans, there are found among the patients "the hardy Waziri, Zadran, and Ghiljai, from among the hills; the Povindah, from the heights of Ghuznee; the Dauran, Khatak, and Khosti, from their respective mountain homes; the rosy-cheeked Cabuli, and even the travelling Persian, mingling with their quondam brothers, the Bunnuchi and the Marwat, from the plains around, where, on leaving their drear hills, they have made their home. Along with these come a good number of Hindus from the city, Brahmin and sweeper content to receive the Englishman's medicine out of the same bottle." In two temporary wards are found, Dr. Pennell writes, "a Mullah, or Mohammedan priest, bedridden by a parasitic disease of one leg, and deeply interested in a Pushtu version of the Psalms which the catechist has lent him, and which he is always reading; a Waziri lad, who has just had an operation on his ankle, and listens daily with increasing interest to the Gospel story; and a Povindah from Ghuznee, who, cut short on his journey by an attack of pneumonia, has found an asylum with us." Dr. Pennell is anxious to build suitable wards, dispensary, and doctor's house, and makes an appeal for funds for that purpose. His report concludes with a note on the recent Government Mission to Cabul to the following effect:—

According to the published accounts of the results of this Mission, Wazir-istan, which is that part of Afghanistan inhabited by the independent tribes to

the west and south-west of Bunnu, is to be a British dependency, and a British post is to be established in their rear at Wana, only the small tract known as Birmal remaining under the Amir's influence. These interesting people, the Waziris, whose capital town, Kanigoorum, is marked on the map just to the south-west of Bunnu, may, under the grace of God, form a cradle for this portion of the Afghan Church, should these changes eventuate, as we may hope and should pray they may, in rendering it possible for a medical missionary to establish himself among the hills, and more particularly at Kanigoorum. Last season some of the

chief men of that place asked me to spend the warm weather there, and offered to be responsible for my safety. I feel sure that, though at present it might be dangerous, most of them would welcome a medical missionary, and now the season seems approaching when a Medical Mission might be formed there as an outpost of Bunnu, till at last it should become an independent centre. So I would ask friends to regard this Mission specially in its relation to these now wild and barbarous border tribes, and to pray for and expect the time when they shall sit humbly at the feet of Jesus to learn of Him.

The *Civil and Military Gazette*, in noticing the admission to Priest's Orders of the Rev. John Williams, which we referred to last month, gives the following interesting particulars regarding Mr. Williams' antecedents:—

Mr. Williams is the descendant of converts baptized by St. Francis Xavier in the 16th century. His father's original name was Pedro. This was changed to Williams when he left the Roman communion for the Church of England. Mr. Williams, senior, left his home at Patna, and settled as a farmer at the Christian village of Basharatpur, near Gorakhpur, where his children were brought up. His son John was trained to be an army apothecary, and for some time was in charge of a Sikh regiment at Benares. When the regiment was sent to Lahore to be disbanded, Mr. Williams accepted medical service on the frontier, and was stationed at Dera Ismail Khan. There he was met in 1862 by Mr. (the late Bishop) French, who prevailed upon him to take up missionary work under the C.M.S. In 1868, Mr. Williams

was sent to the isolated outpost of Tank to found a Medical Mission for the benefit of the frontier tribes, and there he has steadily worked for the last twenty-five years, being ordained deacon in 1873. The tribesmen, at least on one occasion, have shown their regard for Mr. Williams by sparing his dispensary when they looted the rest of Tank; and many of them have learned something of Christianity; but, owing to their lawless fanaticism, the life of a convert is in peril, and one lately baptized was terrorised till he recanted. There is, however, a little Christian flock in Tank, due to immigration, and to these Mr. Williams will now be able to minister the Sacraments. The prayers of Christians in easier surroundings may well be asked and given for him and his work.

WESTERN INDIA.

We regret to learn that the Rev. Appaji Bapuji died on January 16th. No particulars have been received. Mr. Appaji had charge of the Marathi congregation at Poona. He was ordained deacon in 1855.

A new church, St. Andrew's, was dedicated at Sharanpur, Nasik, on November 12th, by the Bishop of Bombay.

SOUTH INDIA.

The Bishop of Madras presided at the twenty-sixth anniversary of the Southern Pastorate of Madras, which was held on October 2nd, in Zion Church, Chintadrepettah. The church was filled to overflowing. The report states that there are 724 baptized members of the two congregations connected with the pastorate, viz. those worshipping at Zion Church and at John Pereira's, of whom 351 are communicants. There were sixteen accessions from Hinduism and six from Mohammedanism during the year, the largest number of baptisms in the history of the pastorate. The contributions amounted to Rs. 1676, exceeding those of

the previous year by Rs. 326. In the eight schools of the pastorate there are 802 pupils, 548 boys and 254 girls, not counting a Hindu girls' school with 394 pupils, which was opened by the late Mrs. Saththianadhan, and is carried on by her daughters. The first address was given by the Rev. V. Gnanamuttu, of the S.P.G. Mission, St. Thomé, on "A Living Church is a Growing Church," and the second by the Rev. E. T. Davies, Principal of the Doveton College, on "A Living Church is an Aggressive Church." The Bishop of Madras then spoke, and his speech is thus recorded in the *Madras Gleaner*:—

He rejoiced to see the same Christian fire in Chintadrepettah as had been visible in the late Mr. Saththianadhan's time. The report showed growth both in numbers and in the gifts of the congregation. There were more baptisms from Heathenism and Mohammedanism than in any previous years. They all knew how slow the progress amongst Moslems had been, but all should pray for the work, while efforts for the salvation of the surrounding Hindus would be easier to them. It was not by attacks on idolatry, but by gentle persuasion and good example that

Hinduism was to be defeated. There were thousands who were dissatisfied with Hinduism and were watching the lives of Christians. They had a noble example to remember in their late pastor. If the English had left India altogether, Mr. Saththianadhan was one whom he (the Bishop) felt sure would have stood firm in persecution and martyrdom; and were there not many more who would never apostatise? But in order to be ready for such a trial, there must be preparation for it by daily self-sacrifice and communion with God.

MID CHINA.

We regret to learn that Archdeacon Moule has had a serious illness, and has been ordered home. We learn that Bishop Moule and the Rev. Walter S. Moule are also about to come to England. Dr. R. Smyth arrived at Shanghai on December 8th, and proceeded at once to Ningpo.

The Rev. O. M. Jackson wrote at the end of August that he had been itinerating for two months, between April and June, in the district between Chen-tu and Pao Ning, staying a week at one place, ten days at another, and five weeks at Miencheo, ninety miles from Chen-tu. He has succeeded in engaging two suitable houses for the ladies of the Mission, one at Sintu, thirteen miles from Chen-tu, and the other at Kuan-hsien, forty miles distant from the capital. Mr. A. A. Phillips writes from Sien-tien-tsi:—

As for the hardships and self-denials which I expected to some extent, they do not exist in this part of China. I use the word "self-denial" in a particular sense of course, as there is need here just as much, not more, than in

England for utter denial of self if we would follow Christ. May He give us grace to do it! I am sure so many more would come to this and other Heathen lands if they knew the blessedness of the work.

JAPAN.

The Revs. R. H. Consterdine and H. G. Warren arrived at Kobe on December 1st; Miss H. S. Cockram, Miss F. Fugill, Miss M. A. McClenaghan, and Miss A. P. Sells landed at Osaka on December 13th; and Miss Pasley, who was sent out by the New Zealand C.M.S. Association, arrived at the end of the month. Mr. Consterdine proceeded to Matsuye a fortnight after landing.

NORTH-WEST AMERICA.

After his consecration at Winnipeg, on August 6th, Bishop Newnham returned to his diocese. *En route* he spent two Sundays at Chapeau, and held two confirmations there for Europeans and for Natives. Eleven Indians, whom the Rev. J. Sanders had prepared, were confirmed. The Bishop reached Moose Fort on September 9th, travelling *via* Missanabie. The Rev. W. G. Walton, of Fort George, occupied Moose Fort during the Bishop's absence.

NOTICES OF BOOKS.

FOREIGN MISSIONS AFTER A CENTURY. *By the REV. JAMES S. DENNIS, D.D., of the American Presbyterian Mission, Beirut. Fleming H. Revell Company, New York and Chicago.*



THIS is a remarkable book, and most worthily initiates a movement which, if it be imitated elsewhere, is big with promise to the Church of Christ and to Foreign Missions. A Students' Lectureship on Missions has been founded at Princeton Theological Seminary, and the first course of lectures delivered on this foundation are here presented to Christ's Church in English-speaking lands. Dr. Dennis has brought great gifts and learning, as well as missionary experience, to his labour, and he has discharged it with conspicuous ability. It is impossible, we think, to read the book without reflecting on the incalculable influence in arousing the home churches which would be afforded if all Theological Colleges had their Missionary Lecture Foundations, and if all the lecturers should be men so deeply endued with missionary fervour, logical and persuasive power, and breadth and catholicity of spirit as is the author of this book. The lectures are six in number. As an example of the lecturer's striking and forcible style, we give the following:—

"Come with me across the seas to some of our Foreign Mission stations, and let us call at the home of some Native convert, and try through a personal interview with him to learn more of what the privilege of missionary work really means. We will select some elderly, dignified, keen, intelligent, observant Native gentleman of Japan, or China, or India, or Syria, and enter his home to have a friendly chat with him, and ask him what he has to say from his own experience, and out of his own memory, which runs back perhaps for fifty years, of the results of missionary work in his native country. He will tell you that blessings and benefits have come to his people, within his own memory, through the foreign missionary work, which were never dreamed of before. Ply him with questions: ask him who gave him his Bible; go to his library, and ask him whence he received his Christian literature; see who is the editor of his religious newspaper; ask him who established schools and trained his school-teachers and prepared his school-books. Ask him who established churches and trained his Native pastors, and whence came those revivals of religion which we read of in these distant lands, those strange and marvellous exhibitions of the power of God's Spirit to win souls to the Kingdom of Christ out of the surrounding darkness, and he will tell you that they had not so much as heard that there was a Holy Ghost until your missionaries came there, and God poured a blessing upon their labours, and these 'dry bones lived.' Ask him about Young Men's Christian Associations, and Young People's Societies of Christian Endeavour, and Missionary Societies in the Native Churches; ask him about Sabbath-schools, and International Lesson Papers, and Sabbath-school Libraries, and those songs set to music so familiar to you; ask him about Christian homes with their family altars and their prayerful training of the children; ask him about the new views of the position and dignity of woman in the home and in society; ask him about these changes so full of light and hope and inspiration and joy to so many around him, and whence came these new and bright experiences. A few years ago, and this Native convert, and all around him, were living in the environment of about the tenth century of the Christian era, in the intellectual and spiritual ignorance of the Dark Ages. Whence came this great light so suddenly in his day? He will tell you that the missionaries you have sent there have been the apostles of light and knowledge and the messengers of Gospel instruction to his people. Ask him, if you will, about more secular matters: about changes in the government methods; about the adoption of modern facilities and the introduction of the economics of modern civilisation; of the administration of law, and the expansion of commerce, and the education of the young. Ask him, as you could do, especially in such a land as Japan, about liberty, justice, and freedom of conscience; about cabinets and parliaments, and a whole list of brilliant changes

in the interests of modern civilisation; and if he tells you the real though often unrecognised, secret of these latter days, he will say that the men and the women who have had more to do, humanly speaking, than all others, with this breaking of the day in those eastern lands, are the humble missionaries whom you have sent there with the key of knowledge in their hands, the love of Christ in their hearts, the message of the Gospel upon their lips, and the destiny of souls in their keeping."

Again, what can be more striking than this?—though we cannot feel sure that the numerical basis of the picture is entirely reliable:—

"In the Almanac of the American Board for 1893, carefully prepared statistics indicate the number of communicants added last year in the Foreign Missions under the care of American societies alone as over 50,000. If we add to these those received by the societies of Great Britain and the Continent of Europe, we shall have without a doubt 50,000 more—in all, 100,000 converts in the past year. It is nearly 2000 per week. Let us imagine ourselves, upon the first Sabbath morning of 1892, seated in the gallery of some large American church which would seat a round thousand on the ground-floor, and looking down, with moistened eyes and swelling heart, upon a reverent assembly of a thousand souls literally from all nations and kindreds and tribes and tongues and peoples of Heathen lands, with every specimen of strange physiognomy and every variety of curious costume, gathered together for the first time, with tender hearts and beaming faces, to partake of the communion at our Lord's Table. Let us imagine ourselves duplicating this same experience upon the afternoon of the same Sabbath, in the same church, with another and entirely different audience, of very much the same character, met together for the same purpose, and let us imagine ourselves thus engaged morning and afternoon during every Sabbath of the past year, through winter's cold and summer's heat, in sunshine and in storm, without a single omission; as we came to the last Sabbath of the year, would we believe in Foreign Missions or not? If the Christian Church could have one year of visible evidence such as this, we should have no occasion to plead or beg for the support of Foreign Missions. It would seem like a veritable sabbatical year of Christian jubilee, and yet it would be only the visible exemplification of sober, actual fact."

In the third lecture, on "The Present Day Conflicts of the Foreign Field," the last conflict dealt with is the conflict with "the Prince of Darkness and his immemorial ally, the fallen nature of man." The author remarks:—

"The Heathen the world over are sinners, salvable, but, so far as we have any reasonable basis of hope, in the immense majority of instances as yet unsaved. They are possible (perhaps in many cases more possible than we realise) but yet not actual subjects of mercy. Judged by any standard, they cannot be admitted to heaven without the atoning mediation of Christ and the spiritual transformation of the Gospel. There is, then, just as much need of sending them the Gospel, and just as much propriety in giving it to them, as to any other class of human beings. The vital question for us to discuss and decide is not whether the Heathen will be saved without the Gospel, but can they be saved by it? The former question is too mysterious, too speculative, and too insoluble to be decided by the light either of reason or revelation. The question, Can they be saved by it? is clear, practical, stimulating, and hopeful. It is enough for us to have settled the salvability of the Heathen as over against the immensely preponderating danger of their perishing in their sins without it. In the presence of the lurid glare and the terrific roar of the flames in a burning building, we never stop to discuss with reference to those in peril the question of the probability of their escape without our help. We decide rather the possibility of rescue with our help, and, that question once decided, we give the help without delay, and our reward is the joy of rescue, and this is the crowning joy of Missions."

The subject briefly touched upon in the above quotation is more fully dealt with in the fourth lecture, on "The Present Day Problems of Theory and Mission Work." "A true theory of Missions involves correct ideas con-

cerning the motive, the object, the necessity, and the result of Missions." As regards the necessity, a speculative difficulty is entertained by many in reconciling the justice and love of God with the condemnation of a Heathen soul. This difficulty is tenderly, faithfully, and modestly dealt with, but as space forbids our quoting the writer's argument in full, we refrain, through fear of possible misconception, from extracting only a part.

REALITY VERSUS ROMANCE IN SOUTH CENTRAL AFRICA. By JAMES JOHNSTON, M.D. *London: Hodder and Stoughton, 1893.*

This is an imposing volume, "got up regardless of expense," with its thick paper, broad margins, and fifty full-page illustrations from photographs taken by the author. The book has caused some sensation, owing to its very plain speaking regarding the evils of "British influence" among the Natives, and also regarding some of the Christian Missions in the country. Dr. Johnston, however, is no enemy of missionary enterprise, but to all appearance a thorough friend and advocate of it. But he is very severe upon a good deal that is done in South Central Africa, and also upon a good deal that is said at home, which he regards as "romance" and not as reality. He praises above all the French Protestant Mission under M. Coillard, and also speaks well of the Scotch Missions at Blantyre and on Lake Nyassa, although he is puzzled at the externals of the Presbyterian service at the former place, "the surpliced clergyman, the processional white-robed choir, intoned prayers, turning to the east during the repetition of the Creed, tapers on the altar," &c., &c. But he is very severe upon Mr. Arnot's Mission, and upon some of the recent free-lance "faith only" enterprises. We cannot in these pages enter into these controversies. Dr. Johnston's views in themselves appear sound, but when he applies them to actual men and things, he does not seem to us always fair. As a narrative of African travel the book is interesting.

THE STORY OF THE CHINA INLAND MISSION. By M. GERALDINE GUINNESS. *Vol. II. London: Morgan and Scott.*

The first volume of Miss Guinness's delightful book was noticed in the *Intelligencer* in April last year. That volume was in effect the story of the faith—often tried but never disappointed—of one man, Mr. Hudson Taylor. The present volume is a record of the truly wonderful recompense vouchsafed to that faith by the Lord on Whom it rested, during the past twenty years. It opens in 1873, when the China Inland Mission had thirty labourers in the field, and when an organisation at home had just been started; and it brings us to the present time, when the Mission has 550 "members and associates," i.e. missionaries in full connexion, and others working in association with them though more or less independently,—in both cases including wives; and when it has branches, or rather, affiliated Missions, in Germany, Scandinavia, Finland, the United States, Canada, and Australia. Every chapter is full of interest; the history of the Mission, both at home and abroad, is narrated by a practised and skilful pen,—or perhaps *pens*,—for the author of *In the Far East* speaks in her preface of her pages having been brightened and enriched by the co-operation of her sister, the editor of *Regions Beyond*; above all, throughout, it is God and not man that receives all the praise.

The China Inland Mission has been especially honoured by God to do two things. First, it has planted missionaries in eight interior provinces of China previously unreached by the Gospel, besides having considerable Missions in six other provinces. Only in four of the whole eighteen is it unrepresented, viz. Fuh-kien and Kwan-tung, which are largely occupied by other societies, and Hu-nan and Kwang-si, which have hitherto only had occasional visits. Secondly, it has had a leading share—in some respects *the* leading share—in

awakening the Christian public at home to the claims, not of China only, but of the Heathen World as a whole, and, still more, to the claims of the Lord Himself upon the unreserved dedication of His servants to the fulfilment of the great commission. There is not a Missionary Society in England which is not deeply indebted to Mr. Taylor and his brethren in this respect. To no one agency, or event, or influence, indeed, can be attributed the great missionary awakening of recent years. Many agencies, many events, many influences, have combined to bring about the result. But we should unhesitatingly put in the first and second places the going forth of the "Cambridge Seven" to China, and the death of Bishop Hannington.

JERUSALEM ILLUSTRATED. By G. ROBINSON LEES, F.R.G.S. *Newcastle-on-Tyne: Maunson, Swan, and Morgan*, 1893.

The author claims that the original of this English edition was the first book describing Jerusalem which had been printed and published in the Holy City itself. The topography of the city, its buildings, walls, and gates, and traditional sites, also its mixed population are described, and numerous photographic illustrations add greatly to the interest of the volume. The book is intended for readers who have not access to more pretentious volumes, and for these readers a plan of Jerusalem would have rendered the description more easily intelligible. Photographs are given in an appendix of Sir Conrad Schick's valuable models of the ancient Jewish temples and of the Harum at Jerusalem, with a translation of the letterpress by the Rev. J. E. Hanauerd. The population of the city is given as about 57,090, namely, 9090 Christians, 8000 Moslems, and 40,000 Jews. The Christians consist of 4000 Greek Orthodox, 3800 Latin Catholics (Roman), 600 Armenians, 400 Protestants (including Jewish Christians), 100 Greek Catholics, 100 Coptics, 50 Abyssinians, and 40 Syriac. Of the Jews the most numerous sect in the city is that of the Ashkenayim from Germany, Russia, Roumania, and the Balkan States. The only Native Jews are the Sephaedim, or Spanish-speaking Jews, who are the descendants of the refugees who took refuge in Palestine from persecution in Spain during the fourteenth and succeeding centuries. There are also Persian, Yeman, and Xeirain Jews.

CEYLON IN 1893. By JOHN FERGUSON. *London: John Haddon and Co.*, 1893.

This book is a fourth edition, brought up to date, of a work which came out first ten years ago under the title of *Ceylon in 1883*. No stronger evidence than that such an edition is called for could be given that its writer is a trusted, as he is undoubtedly a trustworthy, authority on the subject dealt with. The intending visitor will be grateful to him for the mass of useful knowledge which he has compressed into his pages regarding the history and progress of the island, its scenes and objects of interest, and especially its agricultural and commercial enterprises. Statistical tables of much interest to the merchant and planter are provided. From one of them we learn, and it is a striking tribute to the success of British rule, that while in a country about five-sixths that of Ireland the population has grown from less than one million at the beginning of the century to 3,098,403 in 1893, the military force has been diminished from 6000 to 1150, and the imports and exports combined have increased from 473,373*l.* to 9,200,000*l.* During the same period the area under cultivation has increased from 400,000 to 4,850,000 acres, 265 miles of railways and 1550 of telegraph-wires have been constructed, and the letters carried in 1893 was 64,000,000. The schools in the island, which numbered 170 at the beginning of the century, giving instruction to 4500 children, are now 2200 in number, with 155,000 scholars.

There is now about one pupil to every twenty of the population; in India the proportion is about one to every 120. Mr. Ferguson remarks on the increasing consumption of intoxicating liquor; he calculates that Rs. 7,000,000 are spent by the people of Ceylon on arrack and other intoxicants, ten times as much as is expended on education by the people, the Government, and Missions combined.

In a number of appendices, occupying nearly 300 pages, papers and articles which the author has published on different occasions within the past few years, including one on "Christianity and Missions in Ceylon," will be found. The book is copiously illustrated, and is provided with an excellent map specially prepared for this work.

NOTES ON OTHER MISSIONS.

DURING the year 1893, the S.P.G. Board of Examiners accepted the offers of five clergymen and twenty-three laymen for Mission service. Of these, thirteen were from St. Augustine's College, Canterbury, six from Cambridge, four from Oxford, and one each from Trinity College, Dublin, and the theological colleges at Dorchester, Salisbury, Warminster, and Lincoln. We do not in the least wish to draw invidious comparisons between the intellectual standard of the men accepted by the S.P.G. and by the C.M.S., but since others draw them, and to the disadvantage of the C.M.S., it is as well to note that, without disparaging the S.P.G., the C.M.S. list could easily afford to be put alongside of the above.

In addition to clergy accepted at home, seventy clergy, including sixteen Natives, were placed on the list of the S.P.G. abroad—as we should say, "in local connexion": thirty-one were added in Africa, ten of whom were Natives.

The last issue of *Dawn in India*, the organ of the Christian Literature Society, contains, among other valuable matter, two striking articles. One of these, on the "Sacred Books of the East," calls attention to the great advance which the study of those books has made in India and elsewhere through the labours of Professor Max Müller. It is, however, stated that the great majority of Indian students have become acquainted with the "Sacred Books" not through the Sanscrit original, but through the English version. The article complains that the English version gives a false impression. "Professor Max Müller," it says, "admits that he left out portions of the Books, for the very sufficient reason that if he had translated them as they exist in the originals, *he would have been prosecuted for publishing obscene literature*. But no man would ask him to publish passages in these Sacred Books which were obscene: what is justly objected to is, that he leaves out much *without any indication that it is left out*." Even the Rig-Veda is not wholly free from these blemishes, and the Yagur Veda is omitted altogether from Max Müller's series. This book is so bad that "it has been declared by the highest legal authority in Bombay to be a criminal offence to translate it into any *living* language in India. In fact, a translator and publisher in the Punjab were fined for publishing a translation in Punjabi."

The other article refers to the state of modern literature in India. In each province there is, it appears, a Book Department, the returns from which are issued as a State paper every year by the Indian Government. In the lists of publications issued, everything printed, down to the merest leaflet, is counted. On this principle of enumeration, some thousands of publications are estimated to have been sent forth during the year, of which hardly a tenth are works of any merit. "The rest," says the Native librarian and registrar for the province of Bengal, "are keys, school-books, missionary leaflets, and street literature." The demand for literature of an elevated character is very small. "Keys and cribs for lazy scholars are eagerly purchased; political diatribes on the English Government are bought by disappointed graduates, who have found no lucrative

posts after passing the required examinations, or students who have failed in obtaining a degree which was only sought for the sake of an appointment; sensuous and lascivious novels and dramas are in great demand by the masses. . . . The Native mind has been corrupted and polluted by filthy literature, especially the legends, stories, and ballads with which the minds of the multitude are saturated." It may be hoped that the work of the Christian Literature Society, in providing at a cheap rate books of a pure character, may be blessed to the remedying of this grievous state of affairs.

We have to record the home-call of several distinguished missionaries. Dr. Lauté, of the Missions Evangéliques de Paris, had been for thirty years the faithful and beloved physician and pastor of the Natives in Smithfield, Basutoland.

The Rev. S. Mateer, of the L.M.S., Trevandrum, South India, who died in December last, had been labouring since 1858 in Travancore. He was distinguished by his works in English, Tamil, and Malayalam, but still more so by his honourable title of "Pulayar Padri," the poor man's missionary, earned by his labours among the depressed classes,—Pulayars, Kuravars, and Hillmen.

The Rev. J. D. Hepburn, who died on the last day of the old year, of malarial fever, was the apostle of Khama's people, the Bamangwato. From 1870 till 1890 he laboured uninterruptedly at Shoshong, and when Khama moved his capital to Palachwe or Palapye, he went also, but retired, broken down in health, in 1892. Not only was the conversion of the tribe largely due, under God, to him, but the new Mission to Lake Ngami, owed its origin to his enterprise.

Our readers will remember that the L.M.S. was obliged to make over its Missions in Huahine, Raiatea, and the neighbouring islands, to the Paris Missions Evangéliques. The latter now announce that the L.M.S. has made them a free gift of all the Mission property on those islands, charging only a small sum for some furniture which was the private property of the L.M.S. missionaries. The warmly expressed gratitude of the French Society is probably all the more deeply felt since it is in great financial straits, and needs about 10,000*l.* to prevent a deficit. Part of the threatened deficit is due to the rapid development of the Society's Congo Mission at Talagouga on the River Ogové, and to the damage which that station has suffered through the rising of the river.

The L.M.S. has a wonderful old lady worker who almost rivals the late Mrs. Dorothea Baker in the length of her service. Mrs. Addis and her husband founded the Coimbatore Mission in 1830. They laboured together till 1861, and then retired to the hills, where the husband died in 1871. Since then Mrs. Addis has lived at Coonoor, where she has been full of good works. She has sold over 10,000*l.* worth of goods sent from England to aid various Missions, and has collected more than 1000*l.* for the Bible Society. Last year, although she had reached the great age of eighty-five years, she travelled down to Coimbatore to attend the reopening and anniversary of the Tamil church.

Indications of the fact that these Notes are read usually come in the form of their reproduction, with or without acknowledgment, in other magazines. A paragraph in the January number served a more useful purpose. It conveyed to the Primitive Methodist Missionary Society the first news of their pioneer missionaries, the Revs. H. Buckenham and A. Baldwin, of whom, owing to the Matabele War and the prevalence of small-pox in the Barotsé valley, no tidings had been received for many months. The two missionaries, with the wife of the former, arrived at the Zambesi in August, 1890. Their negotiations with Lewanika brought out all the trying characteristics of that shifty potentate. Sometimes he granted them permission to settle among the Mashikulumbwe, who seem to be under his sway; sometimes he actually ill-treated them. From March last, until the notice appeared in the January *Intelligencer*, no news had been received from the missionaries. The writer was communicated with, and gave what additional information he could. Since then a letter, dated October, 1893, has been received from Mr. Buckenham, speaking of his journey to the Mashikulumbwe, among whom he hoped to arrive at Christmas. Our

paragraph, therefore, by translating a participle in the French original as "and were settled," in reality anticipated the facts.

The WYCLIFFE MISSIONS deserves attention as being the only distinctively Evangelical missionary society in Canada. Its report, presented at Wycliffe College, Toronto, in October, has lately reached us. It supports one missionary, the Rev. I. O. Stringer, among the Eskimo of the diocese of Mackenzie River, about whose work encouraging letters have been published in the *Intelligencer*. Another is supported in Rupert's Land, where he seems to work chiefly among the settlers. "Mr. Sadleir's district," we read, "is over 60 miles in length and 25 miles across, comprising 1100 square miles of parish." The report calls him "our indefatigable, consecrated missionary." A third missionary, in the diocese of Algoma, has been doing similar work, but the funds seem to be no longer forthcoming for his maintenance. The work in Japan has been strengthened in a notable way, by the addition of the late secretary of the Society, the Rev. H. J. Hamilton. It is indeed a happy augury of the spiritual vitality of the Society that its chief agent at home should go out to the foreign field. There are now three Wycliffe clergy in Japan. As we mentioned some months ago, the district of Nagoya has been set apart by Bishop Bickersteth as their sphere of influence. The Mission has regular stations at Habashita, Yoro In, Ichinomiya, and Toyohashi. There are now connected with the Mission forty-two converts and twenty-eight communicants. In addition to their regular stations, the missionaries have itinerated and have qualified as teachers of English, so as to teach classes of soldiers and thereby bring the Gospel before them. The total receipts of the Missions were 4278 dols. (about 850*l.*), and the expenditure only slightly exceeded this amount. We notice that the system of "appropriated contributions" is fully adopted in the Missions' accounts. Both subscriptions and expenses are entered to the separate dioceses. There is no "General Fund," but home expenses are divided amongst the Missions in proportion to the receipts.

The A.B.C.F.M. statistics, as presented at the annual meeting, were as follows:—20 Missions, 96 stations, 1128 out-stations; 183 ordained missionaries (10 of whom are physicians), 12 unordained male physicians, 6 other male agents, 356 women (of whom 185 are wives, and 171 unmarried), and 6 qualified doctors, making a total of 557 American workers; 2738 Native labourers, including 219 Native pastors; 41,566 Church members, of whom 3570 were added during the year. 48,585 pupils were being taught in schools and colleges of all grades. The Native contributions amounted to \$112,507, or about 22,500*l.* The receipts of the year were \$679,285 (say 135,857*l.*), and the expenditure \$768,333. There was a nominal balance in hand at the commencement of the year, but it ends with a deficit of \$88,318 (say 17,660*l.*). In previous months we have noticed how the call for retrenchment was crippling some of the Missions of the Board. It now calls for a "forward movement," and aims at an income of a million dollars. Commercial depression, which has been severely felt in America in consequence of the McKinley Tariff and the Silver Acts, may have co-operated with the paralysis consequent upon internal dissensions to produce the deficit. The removal of both may be expected to cause it to disappear.

As if there were not enough trouble for the Board at home and in Asiatic Turkey, the Missions in Micronesia are suffering from external oppression. Germany annexed the Marshall Islands eight years ago, Spain the Carolines two years later, and England the Gilbert Islands in 1892. It was not perhaps to be wondered at that Spain should have maltreated the missionaries and their property in Ponape, but opposition from Germany must have been wholly unexpected. The German Commissioner at Jaluij has persistently attacked the Native churches and pastors, removing preachers from their people, forbidding or impounding Church contributions, and "openly encouraging the use of tobacco and intoxicants against the rules of the Church and the authority of the Native chiefs." For all this arbitrary interference there is as yet no redress. The English authority in the Gilbert Islands "thus far seems to favour missionary work."

J. D. M.

EDITORIAL NOTES.



T is, of course, too early to form any trustworthy estimate of the Society's Income for the year. But as we always let our friends know when prospects are not hopeful, it is only right to inform them also when, through the lovingkindness of the Lord, tokens are given of His answering our prayers. The receipts for ten months, up to January 31st, were 24,000*l.* in excess of those of last year. Certain considerations, indeed, qualify this apparently bright prospect. In particular, several of the larger Associations have been doing their best to send good remittances on account a little earlier, which probably discounts the increase by some 5000*l.* And of course it must always be borne in mind that some three-fifths of the total receipts usually come in the last two months. It should be noted, moreover, that what increase seems to be real is mainly due to Legacies. There has been one of 10,000*l.* and of 4000*l.*; and 4405*l.* has been received on account of the bequest of the late Mr. Deane of Sydney, estimated to produce 8000*l.* ultimately if the securities realise their fair value. Receipts of this sort are of course no criterion of an advance in what may be called Ordinary Income. Still, Mr. Henry Wright's anticipations referred to in one of our paragraphs last month may be recalled in this connexion. If it please God to answer our prayers by providing large benefactions in one year and large legacies in another year, the call for thankfulness is not one whit less loud.

It is now possible to state the facts regarding the new Japan Bishoprics which are to be supported by the Society. The Committee, according to custom, were to submit two names for each see to the Archbishop of Canterbury, from each of which two his Grace would select one for appointment. The Committee, in view of the impossibility of keeping its proceedings private, delegated the preliminary selection to a small confidential sub-committee, with power to present the names to the Archbishop. From the two names submitted for one of the bishoprics his Grace chose that of the Rev. Henry Evington, of the Society's Japan Mission, as our friends already know. For the other bishopric they nominated one who was already a Bishop, and this being so the Archbishop did not require two names. The nominee was Bishop Ingham, of Sierra Leone. After eleven years of faithful labour in an exhausting climate, and amid peculiar difficulties, he would, it was thought, welcome such an offer, and the experience he had gained in West Africa might be valuable in Japan. However, he declined at once to leave his present post, and those who know all the circumstances of it will honour him much for his decision. Thereupon the sub-committee again submitted the names of two men of missionary experience. The Archbishop at once chose the younger of the two, the Rev. James Stone, of the Telugu Mission. Mrs. Stone has for some years been unable to join her husband in India (though she laboured there several years at first), and it was hoped that they might be re-united in the climate of Japan; but the doctors forbade her leaving England, and Mr. Stone declined the appointment. Since then several clergymen have been inquired about, and the name of one of them leaked out through a Liverpool paper before it could be submitted to the Archbishop. Ultimately two suitable men were found, and duly nominated. The Archbishop again at once chose the younger of the two, the Rev. Henry Theodore Edward Barlow, M.A., of St. John's, Cambridge.

Mr. Barlow worked under Bishop Bardsley in the Isle of Man, where he was Principal of the Theological College; and he accompanied the Bishop when he was translated to Carlisle, becoming his domestic chaplain and then

taking charge of the difficult and arduous parish of Workington. It is an especial pleasure that the lot has fallen upon the eldest son of one so peculiarly identified with the Society as the present Vicar of Islington and former Principal of the C.M. College; and both father and son view the appointment as one to definite *missionary work*, and welcome it on that ground. But it is a disappointment that the medical authorities have deferred for a couple of months a positive opinion regarding Mr. Theodore Barlow's physical fitness, so that his acceptance of the bishopric, and consequently his consecration, have also to be deferred.

THE consecration of Mr. Evington and Mr. Tugwell is now arranged for Sunday, March 4th, at Lambeth Palace Chapel. Had Mr. Tugwell arrived in time for it to take place on February 24th, it would have been at Westminster Abbey.

We draw special attention to the Meetings to be held at Exeter Hall, afternoon and evening, on Friday, March 9th, to bid Godspeed to Bishop Tucker and the new Bishops for Western Equatorial Africa and Japan. At the Evening Meeting, the body of the Large Hall is to be reserved for men only, at the request of the Lay Workers' Union for London.

On the preceding day, March 8th, the usual Thursday Prayer-Meeting is to be made special for Africa, and to be held at Sion College at 4 p.m. We hope simultaneous meetings for prayer may be arranged by our friends in various parts of the country. It is needless to say how sorely we need reinforcements, and guidance, in Equatorial Africa, both Western and Eastern.

INQUIRIES have been made as to the reasons for Mr. Ashe's retirement from the Society; and some of the provincial newspapers, or rather their London correspondents, in their notices of it, have illustrated Pope's adage that "a little knowledge is a dangerous thing." The facts are these:—The German Government, through the British Foreign Office, complained, a year or two ago, of certain action taken by Mr. Ashe while within German territory in Africa. The Committee, with the material before them, could not dispute a number of the statements made regarding it, and could not feel that Mr. Ashe's action all through was such as they could approve; yet they did not concur in the opinion apparently formed of Mr. Ashe by the German authorities. The attitude of the executive at home, however, as Mr. Ashe understood it, led him to write to Bishop Tucker resigning his connexion with the Society, and in due course he returned to England. The result of conversations with him was a conviction that in certain particulars he had been misjudged. The Committee of Correspondence of February 6th accordingly, while minuting a formal acceptance of Mr. Ashe's resignation as tendered to the Bishop in Uganda, expressed regret that he had tendered it under a sense of injustice, and for the partial misunderstanding in other respects, and also put on record their high appreciation of his important services to the Uganda Mission. The General Committee of February 13th confirmed all except the formal acceptance of the resignation. The sense of injustice under which Mr. Ashe had resigned seemed now in large measure removed; and the Committee preferred, instead of recording an acceptance of a past resignation, to deal only with the question of Mr. Ashe's present and future relation to the Society. It appeared, however, that the Bishop, the Committee, and Mr. Ashe himself, alike felt that the way was not now open for his return to Africa, and consequently his connexion with the Society was closed,—and, it is trusted, closed with mutual good feeling.

ONE of our friends who was for several years an active member of the

Committee, and whose opinion we highly value, thinks that in our article last month on the Boards of Missions we ought to have made the Committee's attitude towards them clearer by referring to the action they took in 1881. We gladly supply this omission, by giving a fuller outline of the history.

A project for a Board of Missions had been talked about in Church circles for some few years prior to 1881, but in that year a scheme was formulated, and brought forward in Convocation. The C.M.S. Committee issued a Memorandum, strongly deprecating the formation of such a Board, and also sent a deputation to Archbishop Tait on the subject. The project did not advance any further until 1884, when a scheme was actually adopted by both the Lower and Upper Houses of the Convocation of Canterbury. There was not much difference in the two schemes on paper. The principal points of difference were (1) that, under the old scheme, the lay members of the Board were to be nominated by S.P.G. and C.M.S., while under the new one, as neither society was willing to nominate, they were to be appointed in the first instance by the Archbishop, and afterwards co-opted by the Board itself; and (2) that the new scheme provided that the Board might undertake "any other work" which might be entrusted to it by the Archbishop or by Convocation. The C.M.S. Committee did not now pass any resolution, nor take any action. Three years more elapsed before the Board actually came into existence. In 1887 the names of the first Board were published, among them being that of Sir J. Kennaway, who had just been appointed President of C.M.S., and those of three or four lay members of the C.M.S. Committee. These, of course, had accepted seats on their personal responsibility. The Committee, again, passed no resolution, and took no action. In point of fact, during twelve years (1881 to 1893), they took no official notice either of the scheme for a Board or of the Boards themselves when appointed. Nor, indeed, have they now, except indirectly by the resolutions on the proposed Conference and Valedictory Service which we quoted last month.

When the Committee have been so long silent, it is not for us to speculate what they might now say if they said anything. But their course is not hard to interpret. Probably their opinion as to the need, or the desirableness, of a Board of Missions, is not different from what it was in 1881. But the tacit recognition of an accomplished fact is in no way inconsistent with opposition to what was still only a proposal. A good many Church movements have taken place for which Evangelical Churchmen saw no necessity, and which they feared might do mischief; but when proposals have become facts, they have, while not altering their opinions, recognised the facts. They did not welcome Diocesan Conferences, for example; but when in diocese after diocese, such Conferences were established, they took an active part in the elections, and those elected took an active part in the business. The C.M.S. Committee have not done anything like that. They have simply kept silence. But we suppose that a similar policy has guided the Evangelical Churchmen who have joined the Board of Missions either in Canterbury or in York, or who are now proposing to take part in the coming Missionary Conference.

Our article last month did not pretend to give the details of past history. We wrote with the simple purpose of explaining the Committee's attitude towards the proposed Conference and Valedictory Service.

A DRAFT programme for the Missionary Conference at the end of May has already appeared in some of the papers. We shall print it when it is in its final shape. Meanwhile we may mention that among those who have already undertaken to read papers or give addresses are Prebendary Webb-Peploe, on

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the Missionary's Vocation; Archdeacon Richardson, on the Jews; the Rev. G. Ensor, on the Presentation of Christian Truth to the Heathen; the Rev. Dr. Bruce, on Problems in Mohammedan States; the Rev. Rowland Bateman, on the Baptism of Converts; the Rev. C. C. Fenn, on the Danger of Undue Introduction of Western Ways among Native Christians; the Rev. J. Barton, on Social and Spiritual Perils of Missionaries; Mr. Sydney Gedge, on the Administration of Missions; &c. Several other C.M.S. men have been allotted to other subjects, but we have not heard whether they have accepted their nomination. We regret much that our friend Dr. Allan has declined to speak on our Relations with the Eastern Churches. If the Protestant view of this burning question is, in consequence of his refusal, inadequately represented, it will not be the fault of the Subjects Committee.

There is to be a Ladies' Section, and some most competent ladies who will effectively represent the work of C.M.S. and C.E.Z.M.S. have been invited to contribute papers.

OUR friends are inquiring about the nature of the proposed Valedictory Service to which it is understood that the Archbishop of Canterbury is going to invite Church of England missionaries. No official information on the subject has yet reached the Society, but we have reason to believe that the Service will probably be in the afternoon, at Westminster Abbey, and that a Communion Service will also take place there in the morning of either that or the following day. Of course it will be open to any person to attend either, neither, or both. If there is to be a Communion Service at all, it will be much more acceptable to Evangelical Churchmen at the Abbey, where a simple "use" prevails, than at St. Paul's. One of the most deplorable results of modern ritualistic innovations is that the Holy Communion, which ought to unite all members of the Church of England who love their Lord, divides them more than anything else. But this is not the fault of Evangelicals. It is not they who bring in new practices. They accept the Prayer-book as it stands.

WE have to mourn the loss of two very old friends of the Society. Sir Harry Verney was a Vice-President and a warm supporter. His annual C.M.S. meeting at Middle Claydon was always an interesting occasion. The Rev. C. T. Jex Blake, Rector of Lyng, was one of our most valued fellow-workers in Norfolk, and one of the most familiar figures on the platform at the Anniversary. He was a staunch Evangelical Churchman, and a faithful upholder of the ancient principles of the Society. He was an Hon. District Secretary and an Hon. Life Governor.

On January 23rd the Committee accepted offers of service from the Rev. Goodenough Bayly Hollins, M.A., Oxon, Curate of Christ Church, Ramsgate, who is to go out married, his future wife being Miss Smithyman, of Ramsgate; Miss Fanny Louisa Ann Roberts, of London; and Miss Emily Florence Turner, of Farsley, Yorkshire. Also on February 6th from Miss Grace E. Mason, of Ipswich. On January 23rd the acceptance of Mr. H. C. Tugwell by the C.M. Association of Victoria was reported, his location being the Bengal Mission; and on February 6th, Miss A. M. Denyer, who has been working as an independent honorary missionary in Ceylon, was received into full connexion, and the Allahabad Corresponding Committee were authorised to receive into local connexion Miss E. H. Collisson, sister of Mrs. H. D. Williamson, of the Gond Mission.

THERE is a particular class of men that is very little represented in the

mission-field. We get a certain number of University men, either ordained or intending to take orders; and one hopeful circumstance just now is that there is a movement among Oxford undergraduates similar to that which has given us so many from Cambridge. We get medical men, and the number of them is increasing year by year. We get a good many offers from junior clerks, shopmen, &c., and such of them as are really promising the Society takes and educates. But the great class of educated business or professional men—the men who take responsible positions in banks and offices, the junior partners in mercantile firms, the young lawyers and engineers and civil servants—how many of this most important class lay their all on the altar of the Lord, and go forth in His name? There have been a few, but certainly less in proportion than from other classes. Is not this a matter worthy of consideration?

THE Rev. J. Beresford, of Wells, requests us to acknowledge a postal order for 10s. from "A Gleaner," in response to his letter in last month's *Intelligencer*. Gifts of books have been received, and duly acknowledged by direct communication with the donors.

ALTHOUGH we hope to send the April number of the *Intelligencer* to press as early as March 21st, it will be impossible to commence posting copies until Easter Tuesday, March 27th, owing to the intervention of Good Friday, March 23rd, and the Easter Holidays. It is the rule at the C.M. House not to post country letters and packets on Saturdays unless absolutely necessary, in order to avoid Sunday delivery as much as possible.

PROPOSED MEMORIAL TO ISLINGTON MEN.

THE Principal of the Church Missionary College is desirous of obtaining a correct list of those former students who have been taken to rest at their posts in the Mission Field. The following names have been collected, and any corrections or additions will be gladly welcomed:—

| <i>Name.</i> | <i>Died.</i> | <i>Date.</i> |
|-------------------------------|-----------------------------|-------------------|
| Mr. Fredk. Gatesman | Sierra Leone | April 23rd, 1837. |
| Mr. T. Jones | Jamaica | Aug. 19th, 1827. |
| Mr. T. Heighway | Sierra Leone | Jan. 7th, 1828. |
| Rev. C. Friend | Chunar, North India | June 12th, 1829. |
| Rev. Christian Kugler | Egypt | Dec. 29th, 1830. |
| Mr. Ed. Boston | Sierra Leone | June 8th, 1830. |
| Rev. J. Marsh | Madras | May 24th, 1831. |
| Mr. J. Rogers | West Africa | May 12th, 1832. |
| Mr. T. Bates | Sierra Leone | Jan. 25th, 1833. |
| Rev. J. H. Knoch | Abyssinia | Aug. 15th, 1836. |
| Rev. T. H. Applegate | Madras | Nov. 9th, 1837. |
| Mr. T. S. McArthur | Trinidad | April 12th, 1837. |
| Rev. J. C. G. Knorpp | Benares | March 29th, 1838. |
| Mr. S. King | San Fernando | Aug. 25th, 1838. |
| Mr. J. N. Williams | Trinidad | May 23rd, 1838. |
| Mr. H. B. Withey | Jamaica | Sept. 19th, 1838. |
| Rev. E. Corner | Jamaica | Jan. 11th, 1839. |
| Mr. W. I. Murphy | Sierra Leone | May 11th, 1840. |
| Mr. J. B. White | Sierra Leone | Feb. 11th, 1840. |
| Mr. J. Reynolds | Freetown | Dec. 27th, 1841. |
| Rev. C. F. Warth | Nasik | May 12th, 1842. |
| Rev. J. J. Müller | Madras | March 18th, 1843. |
| Rev. J. G. Mühlhäuser | San Fernando | May 26th, 1844. |
| Rev. J. B. Dixon | Aurangabad | Jan. 7th, 1846. |
| Rev. A. Dredge | Nasik | June 3rd, 1846. |
| Rev. J. Johnson | Cottayam | May 24th, 1846. |
| Rev. N. C. Haastруп | Kissey | Aug. 24th, 1849. |

| <i>Name.</i> | <i>Died.</i> | <i>Date.</i> |
|---------------------------------|------------------------------|-------------------|
| Rev. C. T. Krauss . . . | Chinsurah (Ind.) . . . | Oct. 14th, 1849. |
| Rev. J. C. Clemens . . . | Kissey . . . | June 25th, 1850. |
| Rev. C. Greenwood . . . | Ceylon . . . | June 21st, 1850. |
| Rev. J. C. Müller . . . | Abeokuta . . . | June 16th, 1850. |
| Rev. T. Jerrom . . . | Nasik . . . | May 30th, 1851. |
| Rev. C. Pfefferle . . . | Rabai . . . | May 10th, 1851. |
| Rev. J. Lohrer . . . | Demerara . . . | Jan. 11th, 1853. |
| Rev. G. F. Gerst . . . | Badagry . . . | Aug. 31st, 1854. |
| Rev. T. Kefer . . . | Ibadan . . . | May 28th, 1855. |
| Rev. J. Beale . . . | Lagos . . . | Dec. 17th, 1856. |
| Rev. C. Every . . . | North Tinnevely . . . | Aug. 18th, 1857. |
| Rev. C. T. Frey . . . | Sierra Leone . . . | April 23rd, 1857. |
| Rev. J. Milward . . . | Sierra Leone . . . | July 19th, 1859. |
| Rev. C. T. Ehemann . . . | Sierra Leone . . . | Jan. 27th, 1860. |
| Rev. P. P. Schaffter . . . | Suviseshapuram . . . | Dec. 15th, 1861. |
| Rev. W. Soans . . . | Multan . . . | June 8th, 1862. |
| Mr. T. Wilcoxon . . . | Abeokuta . . . | March 22nd, 1862. |
| Rev. J. Hawksworth . . . | Cochin . . . | Jan. 23rd, 1863. |
| Rev. G. Smith . . . | Fuh-Chow . . . | Oct. 18th, 1863. |
| Rev. J. Peet . . . | Mavelicara, Travancore . . . | Aug. 11th, 1865. |
| Rev. E. Rogers . . . | Bombay . . . | July 22nd, 1865. |
| Rev. J. Stevenson . . . | Peshawar . . . | Dec. 23rd, 1865. |
| Rev. J. Taylor . . . | Zanzibar . . . | March 8th, 1865. |
| Rev. F. Wathen . . . | Dalhousie . . . | Nov. 9th, 1865. |
| Rev. G. Parsons . . . | Colombo . . . | April 19th, 1866. |
| Rev. D. B. Hale . . . | Fairford . . . | Oct. 7th, 1869. |
| Rev. J. Thomas . . . | Mengnanapuram . . . | March 28th, 1870. |
| Rev. S. Carter . . . | Simla . . . | July 30th, 1871. |
| Rev. J. Conn . . . | Lingagherry (Ind.) . . . | Dec. 1st, 1871. |
| Rev. E. Carter . . . | Allahabad . . . | Aug. 27th, 1872. |
| Rev. W. Smith . . . | Madras . . . | Aug. 21st, 1874. |
| Mr. D. S. Remington . . . | Kisulutini . . . | April 24th, 1875. |
| Rev. H. Davis . . . | Hiranpur . . . | Sept. 9th, 1877. |
| Rev. H. Baker, Jun. . . | Madras . . . | Nov. 13th, 1878. |
| Rev. J. Fuohs . . . | Benares . . . | March 29th, 1878. |
| Rev. C. F. Schwarz . . . | Sharanpur . . . | Aug. 13th, 1878. |
| Mr. W. S. Penrose . . . | Unyamwezi . . . | Dec., 1878. |
| Rev. E. Blackmore . . . | Jaffna . . . | Oct. 24th, 1879. |
| Mr. J. B. Read . . . | Ishan, near Lagos . . . | Dec. 12th, 1877. |
| Rev. H. George . . . | Portage La Prairie . . . | Aug. 7th, 1881. |
| Rev. H. Harley . . . | Madras . . . | March 25th, 1882. |
| Rev. J. A. Lamb . . . | Lagos . . . | July 1st, 1883. |
| Dr. Percy Brown . . . | Lokoja . . . | Dec. 6th, 1884. |
| Rev. C. Mountford . . . | Nasik . . . | June 14th, 1885. |
| Rev. V. C. Sim . . . | . . . | May 11th, 1885. |
| Rev. Chas. Oakley . . . | Nuwara Ellia . . . | July 18th, 1886. |
| Rev. J. Allocock . . . | Kandy . . . | March 4th, 1888. |
| Rev. J. Blackburn . . . | Usambiro . . . | March 12th, 1888. |
| Rev. J. Edmonds . . . | Japan . . . | July 1st, 1889. |
| Rev. J. D. Valentine . . . | Shaou-Hing . . . | Aug. 10th, 1889. |
| Right Rev. Bishop Sargent . . . | Palamcottah . . . | Oct. 11th, 1889. |
| Rev. J. Brayne . . . | Lagos . . . | Sept. 26th, 1890. |
| Rev. J. W. Dunn . . . | Usambiro . . . | Nov. 20th, 1890. |
| Rev. E. M. Griffith . . . | Jaffna . . . | March 13th, 1890. |
| Rev. J. W. Stuart . . . | Aligarh . . . | June 19th, 1891. |
| Rev. J. V. Dermott . . . | Nassa . . . | April 24th, 1892. |
| Mr. A. F. Pratley . . . | Kisokwe . . . | March 16th, 1892. |
| Rev. C. G. Dauble . . . | Kangra . . . | May 10th, 1893. |
| Rt. Rev. Bishop Hill . . . | Lagos . . . | Jan. 5th, 1894. |
| Rev. J. Vernal . . . | Lagos . . . | Jan. 20th, 1894. |
| Rev. A. E. Sealey . . . | Warrie, West Africa . . . | Jan. 21st, 1894. |

A Memorial of these is to be placed in the College Chapel by Old Students. The Principal will be glad to receive a small subscription from any with whom he may have omitted to communicate.

HOME DEPARTMENT.

NOTES AND COMMENTS.



OME pregnant sentences fell from the Rev. Prebendary Webb-Peploe in his address to the Association Secretaries in January. After speaking of the missionary command, the promises connected with it, and the present position of affairs, he proceeded to emphasise the danger of considering the Evangelization of the World as the work of the *Church* at large, and so losing sight of *individual* responsibility. He reminded his hearers, and we would pass the words on, that "all hangs upon individuals." There is individual responsibility, individual privilege, and individual possibility, with respect to Foreign Missions; and, he said, we all should act as those who realise that "life and death are hanging upon each opportunity." We must go back to the very basis of missionary effort, and grasp the truth that it is "as the spiritual life of each individual believer is quickened, deepened, and broadened, that the work of Missions prospers."

The difficulty experienced in finding Deputations has often been lamented. Comparatively few of our clerical supporters who are incumbents, are able themselves to leave their parishes on a Sunday, so as to preach for the Society; but we would venture to ask whether it would not be possible for some of our friends occasionally to spare their curates for that purpose. We know that in these days of multiplied organisations and services, the time of the clergy is much occupied, but perhaps a little effort might result in more help for the Society in this respect being forthcoming. We believe that benefit would accrue in many directions: the preacher, owing to the necessary study of the Word of God, and mastering of missionary information, would realise more vividly the prominent position which the Evangelization of the World occupies in God's plan, and the solid and satisfactory work which is being done; the Society would profit by the additional collections which would thus be made for its funds; and the Association Secretaries, who often have to plod on amidst much discouragement, would be cheered by this practical token of true sympathy.

Are there not some cases in which it might be possible to organise a "Missionary Week," although a Loan Exhibition is rather too great an undertaking? There is considerable advantage in a sustained effort, and the ordinary parochial organisations can frequently be used for gathering various classes of the community to listen to the story of missionary work. As an illustration we give the chief part of the programme of such a "missionary week" which was recently held at Holy Trinity, Marylebone:—

Sunday.—Preparatory sermons in the afternoon and evening.

Monday.—1. Women's service in church.

2. Distribution of prizes to Sunday scholars, and short address.

Tuesday.—1. Band of Hope

2. Temperance meeting } Short addresses.

Wednesday.—Sermons in the morning and evening to workers and communicants.

Thursday.—The children's night: magic-lantern lecture.

Friday.—Conversations, missionary music, missionary curios, missionary addresses, xenana figures and curios.

Sunday.—Sermons both to adults and children.

There are a large number of parishes in which our friends very kindly hold a Sale of Work on behalf of the Society, but comparatively few in which any arrangement is made for missionary information to be given at the time. There

are two ways in which this may be done—one, which is always possible, is to insert in every parcel one of the papers which the C.M.S. supplies for gratuitous distribution; and the other, which sometimes is not so feasible, is to arrange for someone who is qualified, to give a series of short addresses, each lasting not more than ten minutes, in a room adjoining that in which the Sale is held. It is generally possible to persuade the friends who come to buy, some of whom, perhaps, know very little about missionary work, to stay and listen to at least one such address. In some cases a few curios can be exhibited, and explained by the lecturer during the intervals between the addresses.

The C.M.S. Lay Workers' Union for London has recently issued a most exhaustive and interesting report. It gives some particulars of the work of the twenty-nine members of the Union and eight members of "associated missionary bands" now in the C.M.S. Mission-field, and also makes mention of nine other members who are preparing for, and of one who hopes shortly to commence, work abroad, and of several past members who are now associated with other societies. It is impossible to speak of all the helpful and valuable information given in the report; we can only refer to the useful hints as to personal service at home, and to the arrangement of the names of those members who are labouring abroad under the days on which they should be remembered in connexion with the Cycle of Prayer.

The one disappointing matter is that during last year—and that a year in which the February Simultaneous Meetings were held in London—only one member of the Union responded to the call for volunteers. "*Where are the men?*"

A halfpenny monthly paper in connexion with the Lay Workers' Union will appear at the same time as these lines. Its distinctive feature will be the prominence given to the mention of openings for lay work in the Mission-field, and opportunities for it at home; it will also, of course, chronicle the doings of Missionary Bands, &c.

We purpose from time to time to insert outlines of missionary sermons and addresses, in the hope that they may prove useful to some of our friends who are kind enough to preach and speak for the Society. That which appears below will, we feel sure, be very welcome:—

Rom. i. 15, 16.

I. The *grounds* of St. Paul's apparent reluctance to preach the Gospel in Rome.

1. The *Character of the Place*.

In zenith of power: elated with pride: unbridled licentiousness. If any place hopeless, it was Rome. So cities of India, China, &c.

2. The *Nature of the Message*.

A crucified Saviour! The exclusiveness of Christianity. "Justification by faith" to the Jews a stumbling-block, &c. So now.

3. The *Weakness of the Instrument*.

Who am I, to overthrow the religion of the world? So Dr. Morrison landing in China. Treasure in earthen vessels. Missions hopelessly undermanned: illustrate this.

II. The *Considerations* by which this reluctance was overcome.

1. The Gospel is "the *power of God* unto salvation" (v. 17) because it provides a righteousness, &c. This found in no other system of religion. Quote Sir Monier-Williams.

2. The Gospel is rendered by the Holy Ghost *universally efficacious*: "to every one, &c."

This embraces every clime, colour, race.

This seen in effect on Hebrews, Romans, Greeks in New Testament, and on Brahmins, Confucianists, Buddhists, Mohammedans at present day. Illustrate.

III. Have you felt this power? If so the Apostle's resolution will be yours (v. 15).

Are you "ready"? "*As much as in me is*, I am ready, &c." Is this the language of your heart? Then—

(a) Give your lifelong sympathy to the Evangelization of the World.

(b) Give your self-denying efforts for the cause.

(y) Be "ready," if God opens the way, yourself to "go" to the uttermost parts of the earth.

Constrained by the love of Christ, taught by the Spirit of Christ, imbued with the compassionate mind of Christ, you will with St. Paul declare, "I am ready; for I am not ashamed of the Gospel of Christ!"

B. B-G.

We are glad to insert the following, and shall be pleased to receive similar letters:—

"DEAR SIR,—As you invite letters on home work, I venture to tell you what we do here. Our anniversary is held just before or just after hay-time, when we meet in a tent in the garden, or in a barn near.

"We have a public tea; one farmer sending milk, another ham, and so on; and we charge sixpence each, some well-disposed people buying tickets for the aged poor and the Sunday scholars. The farmers' wives preside at the tea while their daughters assist, the young men make themselves useful before and after the meal, and the children bring flowers to decorate the place. So we have a village *fête*, and on very favourable days we have had nearly all the village present.

"After tea there is often a little sale of work (once we had a missionary exhibition), and then comes the meeting, when we are nearly always so fortunate as to have a missionary to speak to us. The proceeds amount to four or five pounds, but we think this is not perhaps the only fruit of the anniversary.

"W. F. K."

The following account of a "Servants' Work Society" has been very kindly written by a lady. We would earnestly commend the plan as worthy of imitation in other parishes, even though it may not be possible to work on so large a scale:—

"The real centre of our 'Servants' Work Society' is a Servants' Working Party held from 3 to 4.30 p.m. on the first Thursday of each month (except August and September); but as there are a few who like to send contributions of work, and yet cannot attend the meeting, I include all under the above name.

"The effort originated from the F.S.M. of 1887, when many servants expressed their willingness to join a working party. The rule is that only useful articles of clothing are made, so we get a large assortment of warm things suitable for gifts to the poor, as well as some children's clothes, quite as good as are to be bought anywhere, for several of the servants are beautiful workers. Once a year we have had a sale in the church-room, the servants themselves being the saleswomen. Only once (and that was at the first sale) have we failed to realise 50*l.* for the C.M.S., after keeping a few pounds in hand to start the next year's work. The servants are most eager about it, and there is a great *esprit de corps* amongst them. . . . There are between thirty and forty on the books. They cannot *all* attend *every* time, but if prevented they will frequently come during the month for fresh work. . . .

"At first we had our sale to ourselves, but last year there was a new departure, and the servants had a stall in the 'Combined Missionary Sale.' . . . Every article given out is entered in a book, and marked off when brought back. From 3 to 3.30 or so is occupied in giving out the work, entering it, &c., then we have prayer, a few verses from the Word, and afterwards missionary news is read to them, or they are addressed by some friend.

"In July, when we part for the summer, and when many of them expect me

to give them work for the *three* months, we have a tea, and Mr. — comes to speak to them."

It is scarcely realised how much may be done by united systematic effort. A penny stamp, or its equivalent, given each day, does not sound very much, but we know of one parish in which 47*l.* 3*s.* 10*d.* was raised during the year by this means. One kind friend organised the effort, and obtained thirty-one subscribers, and that not in a very wealthy neighbourhood, but in a suburban parish, with villa residences.

We have several times been asked how one can obtain specimens of the various papers for gratuitous distribution which are published by the Society. The answer is simple: Write from time to time to the Lay Secretary, and ask for all such that have been issued since the date of the last application. Specimens will always be gladly supplied, and larger numbers forwarded afterwards when selection has been made.

C. D. S.

CHURCH MISSIONARY HOUSE.

ON Wednesday afternoon, February 14th, the Countess of Harrowby and Lady Kennaaway, on behalf of the Ladies' C.M. Union for London, entertained at Salisbury Square between three and four hundred of the pupils in Ladies' Boarding-schools. The staircase and tea-room were tastefully decorated with flowers and evergreens, while the Library and Secretaries' rooms appeared as parts of an interesting Exhibition of curios from all quarters of the mission-field, including zenana work in India. Various missionaries and their wives, and ladies of the C.E.Z.S., assisted by members of the Union, kindly waited in the different "courts" to explain the objects exhibited, and were listened to with great attention. The "courts" were as a rule regularly visited and full during the afternoon, but once when an East African warrior with spear and shield made his appearance in the tea-room, and was traced to his "court" at the top of the house, East Africa became for the moment the great attraction.

Two short Missionary Meetings were held, and the large Committee Room was crowded at both. The first was addressed by the Revs. F. E. Wigram and E. A. Stuart and Mrs. Ball; the second by the Revs. B. Baring-Gould and J. G. Garrett, Mrs. Hatt-Noble, and Miss Eva Warren; and the audiences were thoroughly attentive and interested.

On leaving, each guest was presented with a small packet containing selected publications of the Society, and all seemed well pleased with their afternoon.

E. D.

The Meeting of the Junior Clergy Union on February 19th was addressed by the Rev. A. J. Robinson, Rector of Holy Trinity, Marylebone, the subject being "C.M.S. in our Parishes." In the discussion following there was a valuable interchange of views and experience as regards methods which had been tried and principles which had been found to be valuable.

The February meeting of the Ladies' Union was held on the 15th, when the Rev. J. G. Garrett, of the Ceylon Mission, spoke on "The Unmeasured Need and the Immeasurable Supply."

The Lay Workers' Union had a special meeting for Persia on January 22nd, to hear an address by the Rev. Dr. Bruce, who pleaded warmly for greater effort in the Mohammedan lands of Persia and Babylonia, and for strengthening the C.M.S. Mission at Baghdad. The ordinary February meeting was held on the 5th, when the Rev. A. W. Baumann of Faizabad gave an address on "Earnest Laymen in the Mission-field." And on the 19th Mr. E. Stock spoke on the subject of his recent visit to the Missions in Bombay, Punjab, and North India, with lantern illustrations.

Simultaneously with this issue will appear the first number of the *Lay*

Workers' Monthly Paper, which ought to attain a large circulation, specially among lay workers. We have seen an advance copy, and can recommend the periodical to general support. It is published under the care of Honorary Editors, and can be obtained at the C.M.S. House at the low price of one half-penny, or one penny, post free.

LOCAL ASSOCIATIONS AND UNIONS.

BISHOP TUCKER has lately been paying a visit to the northern districts. On February 4th he preached twice in St. Nicholas Church, Durham, of which he was Curate when called to the African Bishopric. On February 5th he addressed a large meeting in the Assembly Hall, Sunderland. On February 6th he spoke at three meetings in Newcastle. The first, at noon, was one of merchants in the Guildhall, lent by the Mayor, the Vicar of Newcastle presiding. As a correspondent remarks, it was unique in its character. Some 150 business men stood very patiently (for there were few seats) while the Bishop gave a brief survey of the work in Uganda and the East Coast of Africa. In the afternoon an invitation meeting was held in the Jesmond Parochial Hall, Mr. Watson-Armstrong in the chair, at which 400 were present; among them being twenty-six clergymen. In the evening a public meeting was held in the Lecture Hall of the Church Institute, which was filled, 650 being present. The Ven. Archdeacon Martin presided. On the afternoon of February 7th, Bishop Tucker addressed the students of Durham University, Archdeacon Watkins presiding; and in the evening a great meeting was held in the Town Hall, Durham, at which the Mayor occupied the chair, supported by Matthew Fowler, Esq., M.P. for the City, the Archdeacons of Durham and Northumberland, the Master of University College, the Sub-Warden of the University of Durham, and other influential clergymen and laymen. After Bishop Tucker had spoken, Archdeacon Watkins, when proposing a vote of thanks, said he would like every person in the assembly to stand up and to pledge themselves to sympathy and support for "the Bishop of Uganda." In response every person in the hall stood up and remained standing for some time. On February 8th the Bishop spoke at a meeting in the Town Hall, Gateshead. Proceeding still further north, he preached in St. Peter's Church, Edinburgh, on the forenoon of February 11th; in the afternoon he addressed a congregation of students in the same church; and in the evening he preached in St. Mary's Cathedral. Next afternoon he spoke at the Annual Meeting of the C.M.S. Auxiliary in the Royal Hotel, Bishop Dowden presiding over a large gathering; and in the evening delivered an address at a great public meeting in the Free Assembly Hall. The Lord Provost occupied the chair, supported by, among others, the Rev. Dean Montgomery, Sir William Muir, Principal of the University, Sir Archibald Campbell of Succoth, Bart. Invitations had been issued without respect to Church denomination, and the attendance was very large, about 2000 being present, who received the Bishop most warmly. After the address, some of the African sketches made by the Bishop were shown by limelight and briefly described, the lantern having been lent by the Edinburgh Medical Mission Society, and the exhibiting carried out by its students. Bishop Tucker has since visited Liverpool, and addressed several meetings, one being in the drawing-room of the Palace, and another of the Younger Clergy Union, Bishop Royston, President, in the chair.

The C.M.S. Younger Clergy Unions of Leeds, Bradford, Huddersfield, and Wakefield held a joint Conference at Bradford on February 2nd, and discussed (1) the Needs of the Foreign Field, and the Position and Prospects of Missions, (2) Methods of Parochial Organisation. About sixty of the clergy were present, and an animated discussion took place. Mr. E. Stock attended as a Deputation, and also addressed a public meeting in the evening.

A junior section of the C.M.S. Norfolk Union has been formed for the purpose of increasing the interest in missionary work among the younger clergy and laymen of the diocese. The objects of the section are, among others, to give aid in sermons and meetings; to give addresses to Sunday-schools and working parties; to help in organising the large meetings and services; to assist the develop-

ment of the Gleaners' Union, to aid in spreading the local *C.M. Gleaner*, and to give help in the circulation and popularising of C.M.S. literature. For these special objects the section proposes to hold not less than three meetings annually, one of which will be at Great Yarmouth. All unbeneficed clergy are eligible as members on payment of 1s. subscription. The first general meeting of the section was held on January 30th.

By invitation of Sir John Kennaway, the annual gathering of the District Secretaries for Devon was held at Escot on January 29th. The Rev. F. E. Wigram was present and delivered an address, having also preached one of the C.M.S. sermons on the previous day.

On January 30th, the Gleaners of St. James', Clapham, Branch, held a social gathering to which each member had the privilege of inviting one or two friends. The large schoolroom, which holds upwards of 400 people (and which was quite full), was tastefully decorated, and the prettily arranged tea-table looked very inviting. When the guests arrived at seven o'clock, they were quickly seated in friendly groups round the little tables scattered over the room, and the lady Gleaners, wearing distinctive badges, waited on them. During the social hour two hymns were sung by the choir. At eight o'clock, when the tables were removed and all the guests seated as far as possible, the Vicar offered prayer and spoke a few words of welcome, after which a sacred solo by one of the members was followed by a stirring address from the Rev. R. Bateman of India. Another solo—Miss Stock's beautiful words, "Some one shall go at the Master's Word"—prefaced a few practical remarks by the Rev. C. D. Snell, who urged upon the Gleaners the necessity of not being idle, but pressing on to enter in at the many doors which God is opening to us on all sides. The closing anthem by the choir, "I will lift up mine eyes unto the Hills," made all feel that He whose work it is can alone give the strength and grace to do it; and thus ended a very happy and, we trust, profitable evening—one result being the addition of several new members to the branch.

G. H.

A General Meeting of Gleaners residing in Liverpool was held on Tuesday, December 12th, and in spite of very wet and foggy weather, the room was crowded. Bishop Royston, Assistant-Bishop of Liverpool, presided. The Rev. C. D. Snell was the Deputation from Salisbury Square, and his address was full of most valuable hints to Gleaners, and impressed upon all present the real need of every Gleaner realising his or her individual responsibility. Mr. Richard Dart, Local Treasurer of C.M.S., followed with a most helpful speech. Bishop Royston, the Rev. T. T. Smith, Association Secretary, and the Rev. Grantley C. Martin, Honorary Secretary of the Liverpool Gleaners' Union, also spoke.

G. C. M.

On January 18th, a very interesting and highly appreciated lecture was given at Bedford in connexion with the Juvenile Association by the Rev. H. R. T. Jackson, of Shenley, a member of the C.M.S. Junior Clergy Union. The subject was Uganda, and the lecture was illustrated throughout by lime-light views, including some of Bishop Tucker's own sketches.

A Special Service took place at the Parish Church, Sheffield, on January 23rd, in connexion with the Sheffield Branch of the C.M.S. Lay Workers' Union; the objects being to increase the practical interest taken in the work of the Church Missionary Society among young men and women, and for the advancement of Christian work at home. The sermon was preached by the Ven. W. M. Sinclair, D.D., Archdeacon of London, Archdeacon Blakeney conducting the service. Archdeacon Sinclair took for his text St. Luke xiv. 26, and alluded in a touching manner to the death of Bishop and Mrs. Hill in Western Equatorial Africa.

C. F.

The C.M.S. Anniversary at Oxford on February 3rd to 5th was most successful. Canon Christopher's Breakfast (the eighteenth) on Saturday was, as usual, largely attended. There were special sermons on Sunday morning and evening

in seven churches, and meetings on Monday, the Deputation being the Revs. Dr. Bruce, of Persia, and A. Elwin, of China.

Holy Trinity Church, Marylebone, had a Missionary Week from January 21st—28th. On the first day sermons were preached by the Bishop of London and the Rev. Henry Newton, of St. Mark's, Brighton. On Monday there was a Women's Service in church, and a Distribution of Prizes to Sunday scholars by Sir James Paget, Bart. On Tuesday, Temperance Meetings. On Wednesday, Church Services, with sermons by the Rev. C. T. Wilson, of Jerusalem. On Thursday, a "Children's Night," with Lantern Lecture. On Friday, a grand Conversazione with exhibition and explanation of missionary curios and costumes, and an address by the Rev. C. T. Wilson; and on Sunday three Church Services, and a Children's Service.

Many important Anniversary Services and Meetings have been held throughout the country since our last issue. Among others were Eastbourne, in the Town Hall, on February 2nd, under the presidency of the Vicar, when it was reported that the contributions from the town this year would exceed 1000*l.*; Surbiton, Christ Church, on January 21st and 22nd, when Bishop Tucker preached and spoke; Barnstaple, on January 30th; West Hartlepool, on January 29th, the Rev. Canon Falconer in the chair; Christ Church, Bristol, on January 19th, Bishop Marsden presiding.

The "power of little's" is happily illustrated by the Report for 1893 of the St. George's, Sheffield, Juvenile Missionary Association, which sets forth in admirable detail the amounts collected by each child in each class in the Girls' and Boys' Sunday-schools, and in the Congregational children's boxes; the result being 82*l.* from girls, 71*l.* from boys, 23*l.* from Congregational children, to which is added 15*l.* of collections at meetings and lectures, making in all 191*l.* raised by the Juvenile Association during the year.

The Missionary Loan Exhibition at Weymouth on January 31st to February 2nd was highly successful. The local committee had taken great pains to secure this result, and hearty support was received from the town and neighbourhood. The Exhibition was held in the Victoria Jubilee Hall, which from its size and construction was most suitable for such a function. There were six courts, exhibiting curios from the several mission-fields, a zenana court, a publication stall, and three stalls for the usual sale of work. "Talks" in the courts were given by missionaries, and there were missionary lectures illustrated by lantern from time to time during the days. At the opening ceremony Colonel Robert Williams of Bridehead presided, supported by, among others, Sir R. N. Howard (Mayor), the Rev. Sir Talbot Baker, Bart.; Rev. Canon Stephenson, and the Hon. Secretaries. The Lord Bishop of the Diocese and the Archdeacon of Dorset were absent attending Convocation. On the second day the Exhibition was opened by Mr. J. K. Wingfield Digby, M.P.; and on the third by Sir Henry Peto, who was accompanied by the Archdeacon of Dorset.

The Committee appointed to carry out the Missionary Loan Exhibition and Sale of Work at Nottingham in November (21st to 24th) are steadily at work, and already considerable local interest has been evoked. The first issue of the General Statement tells of thorough organisation. The Lord Bishop of Southwell is President, supported by a long list of distinguished patrons and patronesses. The executive committee is large and representative; there are six honorary secretaries with a local treasurer, and the organising secretary is Mr. H. G. Malaher, secretary of the Missionary Leaves Association, who has successfully carried out the principal similar exhibitions. The net proceeds of the undertaking will be divided between the Church Missionary Society, the Church of England Zenana Society, and the Missionary Leaves Association.

Sales of Work have been held at St. Michael's, Chester Square; Thirsk, Emsworth, Calverley, Clevedon, Shardlow, Thorpe Hamlet, St. Leonard's, and Bromley, Kent (53*l.*).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, January 23rd, 1894.—On the recommendation of the Ladies' Candidates' Committee, offers of service were accepted from Miss Fanny L. A. Roberts of London, and Miss E. F. Turner of Farsley, Yorkshire.

The Medical Mission Auxiliary Fund Committee reported that they would only require to draw on the General Fund to the extent of 1500*l.* for the year, instead of the sanctioned amount of 2500*l.*

The Secretaries reported with great regret that the Rev. C. C. Fenn was out of health, and had been advised by the physician whom he had consulted to take four or five weeks' rest immediately; and that under the emergency they had invited the Rev. E. T. Higgins to come in to carry on the work of Group I. temporarily.

The Secretaries reported that in consequence of the absence from the College through illness of the Principal, the Rev. T. W. Drury, the Rev. W. R. Linton, formerly Tutor of the College, had expressed his readiness to come and reside there for a short time and to give such assistance as the Rev. Dr. Dyson, Vice-Principal, might require. The Committee approved of this arrangement.

The Committee had an interview with three Missionaries from India, the Rev. W. A. Roberts, who has been in connexion with the Western India Mission since 1871, and has had charge of the important Mission station at Nasik for a number of years past; Mr. Joseph Jackson, who had been connected with the Western India Mission since 1867, and has long been connected with Higher Educational work in the Robert Money School, Bombay; and Mr. Edwin Keyworth, who has been previously connected with the Christian Vernacular Education Society (now Christian Literature Society) in Amritsar, and had in 1885 been received into full connexion with the Church Missionary Society, and has had charge of the Church Missionary Society's Anglo-Vernacular School in Palamcottah.

Each of the three brethren gave interesting details of the work in which they were respectively engaged, Mr. Roberts referring to the variety of Missionary Institutions (Normal Schools, Orphanages, &c.) and operations at work in Nasik; and Mr. Jackson and Mr. Keyworth giving encouraging instances of the value of the work of Higher Education.

The Committee also had an interview with the Rev. W. P. and Mrs. Buncombe, of the Japan Mission, who have lately returned to England. The Honorary Clerical Secretary spoke of the regret expressed by the Finance Committee of the Japan Mission that Mr. and Mrs. Buncombe had been obliged to leave their station for a time when there seemed to be evident tokens of blessing upon the work. Mr. Buncombe gave a most interesting and cheering account of the work in which he had been engaged in Tokushima, showing how, after patient sowing of the seed of the Word, there are now evident signs of blessed ingathering of the fruits of the harvest. He made special mention of the results of the meetings held in connexion with the Week of Prayer in Tokushima, in January of last year, which had been the means of leading many amongst the Native Christians, who were to some extent advanced in spiritual life, to fuller consecration to the Lord's service; and had brought others, whose profession up to that time had been little more than nominal, into a deeper and more spiritual realisation of the Truth as it is in Jesus.

The Committee took leave of Mr. J. McLeod Hawkins, proceeding to Tinnevely, and Mrs. Edmonds, returning to Japan. The Instructions of the Committee were read by the Honorary Clerical Secretary, and they were addressed by the Rev. A. Oates, and together with the returned Missionaries were commended in prayer to the favour and protection of Almighty God by the Rev. F. Storer Clark.

The Committee accepted an offer of service from the Rev. John Goodenough Bayly Hollins, M.A., Hertford College, Oxford, Curate of Christ Church, Ramsgate. Mr. Hollins was introduced to the Committee, and having been addressed by the Chairman (Mr. Henry Morris) he was commended in prayer to the favour and protection of Almighty God by the Rev. J. Wilkinson.

The Committee took into consideration various letters received from China regarding the wearing of the Chinese dress by the Society's Missionaries, including a letter from Bishop Burdon to the Archbishop of Canterbury. Recommendations on the subject were submitted from the Group Committee in charge of the China

Missions, which noted with satisfaction that the Committee are supported almost unanimously by the Society's Missionaries in Fuh-Kien—even by those who have the decided preference for one dress over the other—in allowing liberty to individual Missionaries, and also noted that the wearing of the Chinese costume might in some places, at least, bring with it some of the difficulties pointed out in a Chinese petition presented to Bishop Burdon; but that, although opinion is divided on the subject, yet a large majority of those European Missionaries of this and other Societies in different parts of China who have adopted Chinese dress (some of them for many years) are convinced of its expediency. After full discussion the following Resolution was adopted.—“That the Committee consider that the Missionaries should have absolute liberty in regard to the question of Chinese costume, and they are not prepared to issue any instructions in the matter.”

The Secretaries reported the receipt of telegrams from Lagos, from the Rev. H. Tugwell, reporting the death of the Rev. E. W. Mathias at Forcados, on January 17th, of the Rev. J. Vernal at Lagos, on January 20th, and of Miss F. L. Mansbridge at Lagos, on January 23rd, the last telegram having been received during the sitting of the Committee. The Committee desired the following Minutes to be recorded:—

“(a) The Committee heard with great regret of the removal of the Society's young and zealous missionary, the Rev. Edgar W. Mathias, so very soon after his arrival in West Africa, and before his arrival at the station to which he had been appointed. He would appear to have been stricken with fever after leaving Lagos, and on Wednesday, January 17th, fell asleep at Forcados. The Committee bow reverently to God's holy will. Mr. Mathias had been a valuable worker at home for the last three or four years, first at St. Paul's, Onslow Square, under Prebendary Webb-Peploe, where he did work for a short time in the affiliated district attached to that church, and then at Cambridge, whilst reading for his degree, where he worked under the Rev. J. G. Dixon, Vicar of St. Andrew-the-Less, and where for a whole year or more he was enabled to win the hearts of both old and young by his faithful labours in the Mission Church of that parish. It is a touching fact that on the Sunday before leaving England, when preaching in the mission-room connected with St. Paul's, Onslow Square, he should have chosen for his text 2 Timothy iv. 6: ‘I am now ready to be offered, and the time of my departure is at hand.’

“(b) The Committee have heard with deep sorrow of the death by fever, at Lagos, on January 20th, of the Rev. James Vernal. Mr. Vernal was educated at the Society's College at Islington, and was selected from the outgoing students with a view to his taking charge of the Training Institution at Lagos, and of the Theological Class which it was proposed to associate with it; and in this department of the work he was principally occupied during his more than seven years of service. Mr. Vernal was a man of considerable ability, of a steadfast purpose, and of a devoted spirit; and proved himself eminently qualified for the work entrusted to him, to which his appointment by the Bishop of Sierra Leone as Diocesan Inspector of Schools testified. Mr. Vernal married in October, 1887, Miss Eliza Krusé, a daughter of the Rev. William Krusé, lately the Society's Missionary in Palestine and Egypt, who had herself been in charge for nearly two years of the Girls' Seminary at Lagos. In Mr. Vernal the Society has lost one of its most valuable Missionaries, and Africa one of its truest friends. The Committee desire that an expression be communicated to Mrs. Vernal of their appreciation of her late husband's services, and of their sincere sympathy with her in this her sad bereavement.

“(c) The Committee having heard with much regret of the sad occurrence of a fifth death in West Africa, namely, that of Miss Mansbridge, recently appointed to the Niger Mission, but for a time located at the Lagos Girls' Seminary, desire that an expression of their cordial sympathy be sent to the relations of Miss Mansbridge. Miss Mansbridge was accepted as a Missionary on April 27th, 1893, after a course of training at The Willows, and was one of the party leaving for West Africa with Bishop Hill on November 22nd, 1893, and having arrived in Lagos on December 12th, died from fever on January 23rd, 1894.”

On the recommendation of the Committees in charge of the Missions in Palestine, Ceylon, South China, and Mid China, various arrangements were agreed to in connexion with those Missions.

Committee of Correspondence, February 6th.—On the recommendation of the Ladies' Candidates Committee an offer of service from Miss Grace E. Mason was

accepted; and Miss A. M. Denyer, who has been working in Ceylon, was taken into full connexion with the Society.

The Committee took leave of the Rev. C. T. Wilson, returning to Jerusalem, and of the Rev. A. R. Steggall, returning to Taveta, East Africa. The Instructions of the Committee were read by the Rev. F. Baylis; and Messrs. Wilson and Steggall having replied, they were addressed by the Rev. J. P. Hobson, and by the Chairman (General Touch), and were commended in prayer to the favour and protection of Almighty God by the Rev. Canon Acheson.

The Committee authorised the Allahabad Corresponding Committee to receive into local connexion Miss E. H. Collisson, sister of Mrs. H. D. Williamson.

The Rev. J. G. B. Hollins was located to the Palestine Mission; Miss E. F. Turner to Mid China; and the Rev. W. E. Godson to Western Equatorial Africa.

The Secretaries having reported the receipt of a telegram from Lagos, dated January 26th, announcing the death at Warri on January 21st of the Rev. A. E. Sealey, the following Resolution was adopted:—

“The Committee have received with the deepest sorrow a telegram from the Rev. H. Tugwell, announcing the death of the Rev. A. E. Sealey.

“Mr. Sealey had just completed his course of training at Islington College, and having volunteered for work in Western Africa, was one of the party of recruits for the Niger who left Liverpool with Bishop Hill on November 22nd, 1893. As in the case of others whose deaths have been recently reported, the few days spent in and near Lagos would seem to have proved fatal to him, as he died of fever at Warri, on his way from Lagos to the Niger. His is the sixth death reported in the month of January from the Western Africa Missionary party, and makes the fifth gap in the party which sailed last year with work upon the Niger before them.

“The Committee desire to express their deep sympathy with the bereaved relatives of Mr. Sealey, and to record their earnest prayer that God will lovingly comfort those upon whom the sorrow falls, and will Himself guide all concerned in the further conduct of the Niger Mission, which has suffered such severe losses.”

The Committee had an interview with Mr. P. A. Bennett, of the Niger Mission. Mr. Bennett gave an interesting and cheering account of the work in which he had shared among the Ibo people at Brass and elsewhere in the Niger Delta.

The Committee received with regret the resignation of the Rev. R. Kidd, of the Yoruba Mission, on account of the illness of Mrs. Kidd.

The Committee received with much regret the resignation of the Rev. Dr. Elliott, who finds himself still unable, in view of home calls, to return at present to the Palestine Mission. The Committee placed on record their high appreciation of the services Dr. Elliott has been permitted to render in the Society's North India and Palestine Missions, and their hope that at some future time he might be able to resume work in connexion with the Society.

It was resolved to request the S.P.C.K. to print an edition of 5000 copies of the revised Luganda Prayer-book; also an edition of parts of the Prayer-book in the language of Taveta prepared by the Rev. A. R. Steggall.

On the recommendation of the Committees in charge of the Missions in Yoruba, Niger, Eastern Equatorial Africa, Egypt, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, and Travancore and Cochin, various arrangements were agreed to in connexion with those Missions.

General Committee, February 13th.—On the confirmation of the Minutes of the Committee of Correspondence, on February 6th, the Committee amended certain Resolutions regarding the resignation of the Rev. R. P. Ashe. The Committee expressed their regret that Mr. Ashe should have resigned in Uganda, and left the country under a sense of injustice, and put on record the result of further inquiry into the ground and extent of the misunderstanding, the particulars of which had been furnished them by Mr. Ashe's return. They further adopted the following Resolution:—

“The Committee thankfully realise that the grounds of the resignation as tendered by Mr. Ashe are in large measure removed, but since upon conference with Mr. Ashe it is found that both Committee and he realise that the way is not open for his return to the Mission-field, they desire in closing connexion with him to wish him every success in whatever work at home may lie before him, and express their sense of the devotion and courage with which he served in the Uganda Mission under some of its most trying conditions, and for the love of the Africans, and for the

work of the Lord among them, which he manifested in his return to and work in Uganda on this last occasion. They are convinced that the service rendered by him will not be without abiding fruit."

The Secretaries communicated the resignation by Dr. Scriven of his seat on the Medical Board in consequence of ill-health. The Committee received with regret the intimation that Dr. Scriven can no longer render his valuable services to the Society, and desire to convey to him their assurance of their warm appreciation of the constant services that he has rendered to the Society during the last thirteen years, in connexion with this important branch of the work.

The Secretaries reported the death of Sir Gerald Portal, C.B., K.C.M.G., and the following Resolution was adopted:—

"The Committee have heard with deep regret of the death of Sir Gerald Portal, C.B., K.C.M.G., Her Majesty's Consul-General for Zanzibar, and Commissioner for East Africa, and desire to place upon record their sense of the loss which the Mission in Eastern Equatorial Africa has sustained by his sudden removal. They acknowledge with thankfulness the continuance during Sir Gerald Portal's tenure of office of that cordiality which has always characterised the relation between the Consulate and the Mission. The patience and kind sympathy manifested by Sir Gerald Portal in the performance of the difficult and often delicate duties devolving upon him as Her Majesty's Commissioner in Uganda have been gratefully acknowledged by Bishop Tucker, and the brethren heartily desire to endorse that acknowledgment. The Committee request the Secretaries to convey to Lady Alice Portal and the bereaved relatives an expression of their deep sorrow and heartfelt sympathy."

The Secretaries made a statement regarding the appointment of the second additional Bishopric for Japan, and stated that the special Sub-Committee entrusted with the nomination had presented two names to the Archbishop of Canterbury, and that his Grace had nominated the Rev. Henry Theodore Edward Barlow, M.A., of St. John's College, Cambridge, now Domestic Chaplain to the Bishop of Carlisle, and Curate-in-charge of the parish of Workington. Mr. Barlow was prepared to accept the Bishopric, but was at present held back by the Society's medical advisers, though they fully hoped that after a couple of months they would be enabled to sanction his going out.

The Secretaries communicated a telegram from the Rev. W. St. Clair Tisdall, stating that the British Ambassador at Teheran had notified it as a condition of Missionaries residing in Persia, that they should not carry on evangelizing work among Moslems. The Secretaries were instructed to telegraph to Mr. Tisdall counsel and caution, and referred the matter for further consideration to the Group II. Committee.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for recent accessions to the Church at Benares (p. 198), in Uganda (p. 209), at Calcutta (p. 210), at Krishnagar (p. 210), at Santirajpur (p. 210), at Agra (p. 211). Prayer for the new converts.

Prayer for West Africa: that many men and women may be constrained to offer themselves to take the places of those who have been called to go up higher; that a double measure of the Spirit of God which rested on the late Bishop may descend upon the Bishop-Designate. (Pp. 194, 209.)

Prayer for the Waziri and other tribes on the borders of Afghanistan. (P. 214.)

Thanksgiving for brighter financial prospects. Continued prayer that the threatened deficit may be averted (p. 223).

Prayer for the Bishop-Designate in Japan. (P. 223.)

NOTES OF THE MONTH.

ORDINATION.

Ceylon.—On Sunday, December 31st, 1893, at Jaffna, by the Bishop of Colombo, Messrs. G. Daniel, A. Matthias, S. Morse, and C. T. Williams, catechists of the Jaffna Mission, to Deacon's Orders.

DEPARTURES.

Palestine.—Mrs. R. Sterling left London for Gaza on February 15th, 1894.

South India.—Mr. J. McLeod Hawkins left Brindisi for Tinnevely on February 4th.

Japan.—Mrs. Edmonds left London for Osaka on January 26th.

ARRIVALS.

Niger.—Mr. H. Proctor arrived at Liverpool from Onitsha (after staying for a time at Grand Canary) on February 4th.—Miss L. M. Maxwell left Lagos on January 13th, and arrived at Liverpool on February 6th.

South China.—The Rev. Ll. Lloyd left Hong Kong on December 31st, 1893, and arrived in London on February 5th, 1894.

Japan.—Miss S. J. Thompson left Kobe on October 30th, 1893, and arrived at Plymouth on December 17th.—The Rev. H. Evington left Japan on January 2nd, 1894, and arrived in London on February 9th.

BIRTHS.

Egypt.—On January 15th, at Sandown, the wife of Mr. G. F. Packer, of a daughter.

North-West Provinces of India.—On January 4th, at St. John's College, Agra, the wife of the Rev. J. Haythornthwaite, of a son.—On January 10th, at Aligarh, the wife of the Rev. A. E. Bowlby, of a daughter.

Punjab and Sindh.—On November 7th, at Peshawar, the wife of the Rev. W. Thwaites, of a daughter (Helen Margaret).—On November 13th, at Dera Ismail Khan, the wife of the Rev. F. Papprell, of a son (Herbert Frank).

Western India.—On January 2nd, at Poona, the wife of the Rev. C. W. Thorne, of a daughter.

South India.—On November 18th, the wife of the Rev. E. S. Carr, of a son (Neil Edmund).

Japan.—On October 16th, the wife of the Rev. G. H. Pole, of a daughter (Constance Muriel).

DEATHS.

Yoruba.—On January 26th, 1894, at Lagos, the infant son of the Rev. S. S. Farrow.

Niger.—On January 21st, at Warri, the Rev. A. E. Sealey.—On January 23rd, at Lagos, Miss F. L. Mansbridge.

Western India.—On January 16th, at Poona, the Rev. Appaji Bapuji (Native).

On February 11th, at Exeter, Elisabeth Maude, wife of the Rev. G. C. Williamson, Association Secretary for the South-Western District, aged 31 years.

PUBLICATION NOTICES.

The following Publications have been issued since our last Notice:—

Extracts from the Annual Letters of Missionaries for 1893—4. Part I. containing letters from Missionaries in the Eastern Equatorial Africa, Egypt, Bengal, North-West Provinces of India, and Punjab and Sindh Missions. *Price 3d., post free.* Other parts to follow.

An Hour with the Children (Second Edition).—A pamphlet for the Sowers' Band, containing hints and suggestions and a list of Bands. *Price 2d., post free.*

The "Quarterly Review" on Missions.—Extracts from a remarkable article on Missions in the *Quarterly Review* for January, 1894. *For free distribution.*

The Medical Mission Quarterly (No. V.) for January, 1894.—Containing letters from several Medical Missionaries, Second Annual Report of the Linen Bag Society, &c. *Free.*

An Altar to Pity.—A plea for more men (and women) for Medical work, and more money for the support of hospitals, purchase of drugs, &c. *Free.*

Wanted.—A Talk with Girls at School, encouraging them to cultivate their talents, and consecrate them to God's service in the Mission Field. *Free.*

A Tiny Letter for Tiny People.—A letter specially written for the little folks by Miss Emily Symons. *Free.*

Under the title of the **West African Mission Field**, an attractive and carefully compiled pamphlet has been published, which will be found specially useful at this time by all interested in the evangelization of Western Equatorial Africa. It consists of an Address to Young Men, delivered by the late Bishop Hill shortly before his departure to his diocese, and a short account of the Past History and Present Condition of the Western Sudan. A portrait of the Bishop and a Map of the district is included. We cordially recommend our friends to read this publication, which can be obtained from the Book Room of the C.M. House, price threepence, post free.

The new **Catalogue** is now ready. Copies will gladly be supplied for distribution on application.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

MOHAMMEDANISM AND CHRISTIANITY.

A REPLY TO PROFESSOR MAX MÜLLER.

IN the February number of the *Nineteenth Century* Professor Max Müller propounds two questions to be answered by Christian readers: (1) Is the Mohammedan's religion false and ours true? (2) Should we pray for Turks (Moslems), Jews, infidels, and heretics? His thesis is plainly this, that inasmuch as the religion of Mohammedans is quite as true as Christianity, there can be no reason why Christians should pray for them; and he endeavours to prove it by the following statements of what he considers to be facts:—

I. The conscience of a Turk is quite as enlightened as that of a Christian—"He has the same idea of right and wrong as a Christian has."

A stream of water cannot rise above its source, nor the disciple excel his master in purity of life and morals, especially when the disciple regards the master as the greatest of the prophets, and as one inspired by God to be the *seal* of all those who preceded him. For though the Professor makes the astounding assertion that Mohammed considered himself to be the last, but not the greatest, of the prophets, every orthodox Moslem regards "*The Prophet*" as not only the last, but by far the greatest and most perfect of all the prophets. It is the universal belief of all the Ulema that the Korân is the most perfect revelation of God's will to man, that it contains all things necessary for life and godliness, and that it has abrogated all the former Scriptures, so that a Moslem is under no obligation to read any of the writings of the older prophets; that it contains a standard of morality higher than any other, and that "*The Prophet*" is the most perfect example to be imitated by all.

The Professor contradicts his own statement that the conscience of a Turk is as enlightened as that of a Christian, when he tells us farther on that his Mohammedan friends could not gainsay his assertion that "the high ideal of human life as realised in Christ was attained to by no other prophet." The Christian conscience is the idea of right and wrong formed in him by the Spirit of Christ, setting before his eyes the high ideal of human life as realised in Christ and taught in the New Testament. The Moslem conscience is the idea of right and wrong formed in his mind by the study of the Korân and the life of Mohammed.

II. The Turk "*has a strict regard for truth.*" In other words, the Mohammedan is as truthful as the Christian, the Turk or Persian as truthful as the Englishman. "*Credat Judaeus Apelles, non ego.*" Mr. A., H.B.M.'s Representative at Teheran, lived on terms of

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friendship with a Persian prince. On one occasion the prince, having dined the previous night with Mr. A., was surprised by a morning visit from a friend of the latter, who told him that the Englishman challenged him to fight a duel. The prince asked what he meant, and having learned for the first time the meaning of the word duel, exclaimed, "Is Mr. A. mad?" The friend said, "No; you insulted Mr. A. last night." *Prince*: "How did I insult him?" *Friend*: "You called him a liar!" *Prince*: "You call that an insult! We call each other liars every day of our lives."

Dr. C. J. Wills, after a sojourn of many years in a Mohammedan land, gives his opinion in his book, *Persia as It Is*, when, speaking of the friendship between Englishmen and Persians, he says, "These Oriental friends always confess that what originally attracted them to their new ally is the strange fact that an Englishman does not lie. In Persia, the great hotbed of lies and intrigues, a man who does not lie is indeed a phenomenon!"

The facts of the case are so notorious to every one who has made any lengthened sojourn amongst Mohammedans, that it is surely quite unnecessary to refute the statement at length.

III. The Professor maintains that Mohammedans have as much mutual confidence in one another as we have. Has any European ever lived for any time in Moslem lands, who could subscribe to this statement? We trow not.

IV. We are asked to believe that Mohammedans not only equal Christians in holding as high a standard of morality, in having as strict regard for truth, and as much confidence in one another as we have, but still more that they *excel* Christians in two most important virtues, viz. sobriety and purity. In fact we are informed that a comparison between the state of Moslem cities and our own, proves that "*the religion of Mohammed can cure those two cancers that are eating into the flesh of our modern society, viz., drunkenness and immorality.*" And the Professor regrets that our religion and clergy have not exercised the same salutary influence on the people as the Korân and the Ulemas do!

And first as to sobriety. "*The upper classes are not total abstainers, but the middle and lower classes are free and sober.*" Now what is the real state of the case? The New Testament leaves all men *free* to drink wine in moderation, but it leaves no man free to drink to excess, and classes drunkenness among the most deadly sins. The Korân leaves no man free to taste wine. Wine and pork are equally unclean to it. A drinker of wine and an eater of swine's flesh are equally an abomination to the God of the Korân. It is not drinking to excess that is forbidden by Mohammed, but touching the unclean thing. The upper classes are not only not total abstainers, but as a rule they drink to excess. They are free not by the laws of God, but because they are too powerful to be reached by the arm of the law. The Arab has a saying and a true one—"Man longs for the forbidden thing." The middle and lower classes are not *free*, and therefore they are sober because they cannot be otherwise. The writer has known a poor man sentenced by a magistrate to have his ear nailed to a post in

the bazaar, and to endure the torture for hours, for no other crime than having wine in his house, whereas the same magistrate was drunk every night of his life. Give me the freedom of the Gospel, though it be never so abused, in preference to the slavery of the Korân, which is the root of endless hypocrisy and injustice.

Secondly. The most marvellous of all statements: Mohammed by his example, the Korân by its teaching, and the Ulemas by their precepts, have *cured* that other cancer which is eating into the flesh of our modern society, viz., immorality, whereas Jesus Christ, the Gospel, and the clergy, have failed to do so.

As to Mohammed himself. "*From one point of view we may regard Mohammed as a sensualist, for he sanctioned polygamy, and allowed himself a larger number of wives and (female) slaves than to his followers.*" It is a mistake to think that Mohammed allowed himself a larger number of slaves than his followers, for he indulged in only a very small number of concubines or female slaves, whereas he allowed his followers an unlimited number of them. It is true that he allowed himself a greater number of wives, and perhaps this is one reason why he needed fewer concubines than they. The words of the Korân are as follows: "Marry what seems good to you of women, two or three or four, and if ye fear that ye cannot be equitable (i.e. treat all four with perfect equality), then only one, or what your right hand possesses" (i.e. as many female slaves as you can become possessed of).

The Mohammedans of the present day, however, are in the Professor's opinion less sensual than the Prophet. "*The Mohammedans, however, take a different view. They admire him (Mohammed) for having remained twenty-five years faithful to one wife; a wife a good deal older than himself.*"

There are two causes which may compel a Mohammedan to remain a monogamist. Poverty compels the majority of them to rest satisfied with one wife, and there is another equally potent reason in many cases. A woman may have a stronger mind than her husband, and when there is added to a strong mind a goodly portion of this world's goods, it would be of little use for the poor husband to think of bringing a second wife into his harem. This latter was the case with Mohammed: he was poor, and Khadija was rich: Khadija had certainly the stronger mind of the two, and he owed all his success to her. An Afghan woman once asked the writer, "Can a Christian only marry one wife?" and being answered in the affirmative, she replied, "Oh, how good, Sahib! I can tell you when there are two wives in a house there is a fire burning in it!"

The true reason why Mohammed remained a monogamist so long was plainly not his personal continence, but his dread of Khadija. This is no empty surmise, but a necessary conclusion from facts. He was fifty years of age and she sixty-five when she died in A.H. 9; and two months after Khadija had closed her eyes, Mohammed was married to the attractive widow Sewda, and betrothed to Ayesha, the daughter of his friend Abu Bekr, who was then only a girl of six years old, and who actually became his wife three years later. Ayesha

herself relates how her mother reared her during those three years, that she might be a *helpmeet for the Prophet* :—

“When I was betrothed to the Prophet my mother endeavoured to make me fat : and she found that with me nothing succeeded so well as gourds and fresh dates. Eating well of them I became round.”

The Professor's Turkish friends were evidently of opinion that they could impose upon his gullibility to any extent, for “they consider his (Mohammed's) marrying other wives as an act of benevolence in granting them his protection, while others were averse from marrying orphan women,” and “Mohammed did not enjoin polygamy, he simply tolerated it.”

His *fourth* wife was Hafza, the daughter of Omar, who succeeded Abu Bekr as second Caliph. The *fifth* was Zeinab, who had been married to three husbands before the Prophet added her to his harem. Mohammed married three of these and was betrothed to the fourth within a year after Khadija's death. The *sixth*, Hind or Om Selma, was a widow, the mother of four children. The *seventh* was Zeinab, the wife of his adopted son Zeid. The story of the Prophet and Zeinab resembles that of David and the wife of Uriah, with the important difference that Mohammed got a special revelation from God that what he had done was by Divine appointment. The *eighth* and *ninth* were also widows. The story of the *tenth*, Safia the Jewess, is a sad tale indeed. The Prophet presided in person at the massacre of some hundreds of Jews who had surrendered themselves to his clemency at Kheibar. Safia's husband, Kinana, having been accused of concealing part of his treasure, was cruelly tortured to death, and she was taken captive along with some other Jewish females. According to the rules of Arab warfare such captives might not be married till after the expiration of three months, but the Prophet actually added her to the number of his wives almost within sight of the place where her husband and friends had been slaughtered only a few days before. Abu Ayûb with drawn sword circumambulated the tent where they spent the first night together, and when asked by Mohammed in the morning why he had done so, he replied, “I felt anxious for thee on account of this woman, whose father, husband, and relatives thou hast caused to be slain, and who herself has been an unbeliever till quite lately.”

The *eleventh* was Meimuna Bint el Harith, who had been twice married before the Prophet took her to wife. The wives above-mentioned are the eleven favoured ladies mentioned by all the Arab biographers of Mohammed. Besides these there are thirty other ladies, with some of whom “that Excellency” contracted a marriage without consummating it, while others he asked in marriage but the engagement was not carried out. All these matrimonial alliances took place between the date of Khadija's death (the Prophet's fiftieth year) and the date of his own death when he was sixty-three years of age. In addition to these his lawful (?) wives, the biographers mention four captive slaves whom the Prophet kept as concubines. One of these deserves notice. The Governor of Alexandria having ascertained the Prophet's fancies, or as the Turkish friends of the Professor would

have him understand, *his pity for orphan girls*, sent him a present of two beautiful slave-girls. One of the latter, a baptized Christian Copt, Mary by name, became so great a favourite with Mohammed, that though only a concubine she was envied by some of his wives. She was the mother of his only son, Ibrahim, who died in infancy.

V. Again, the Professor says, "*No breach of the law as then existing can be laid to his (Mohammed's) charge during a long life, in which he made open war against the most cherished errors and prejudices of his compatriots,*" and "*he devoted his life to the cause of truth and right and to the welfare of his fellow-creatures.*"

To what law does the Professor allude? During these last thirteen years of his life there were three laws to which we might have expected that Mohammed would have endeavoured to conform his conduct :—

(a) *The Law of the New Testament.* He acknowledged Jesus Christ as the last and greatest of the prophets before his own time, and the Gospel as the Word of God. That he fell immensely short of the high moral standard of the Gospel and "*the high ideal of human life as realised in Christ and by no other prophet,*" there is no denying.

(b) *The Law of the Arabs*, among whom Mohammed was born and grew up to manhood. There is no race whose tribal characteristics and customs have been so stereotyped for thousands of years as the Arabs. The writer has often had the privilege of enjoying the well-known hospitality of Arabs in their tents, and he believes that no one can come across the path of the Arab, either in Asia or Africa, without being struck with the wonderful resemblance between their characteristics in the present day and the description of their forefather Ishmael in the Book of Genesis: "*He shall be a man like the wild ass (Heb.), his hand against every man, and every man's hand against him.*" The Arabs of Mohammed's time were idolaters by religion, and brigands and slave-drivers by profession. Like other brigand tribes, they had their code of honour, to which they scrupulously and religiously adhered. In the matter of religion alone Mohammed "*made open war against the most cherished errors and prejudices of his compatriots.*" He broke their idols in pieces and substituted the worship of Allah for that of Al Lât, Al Uzza, Manât, and the 360 idols in the Temple of Mecca, and for this he is deserving of all praise. To an Arab chieftain it was no disgrace to lie in wait for the travelling companies of merchants who crossed their desert wastes, slay the men, carry off their women into captivity, and either keep them as concubines for himself and his followers, or sell them into slavery, and divide their goods between himself and his followers. To this *laudable* practice Mohammed conformed his life. It was by acts such as these that he gathered followers around him, and gained the power which enabled him to break in pieces their idols and set up the worship of Allah. But what of their code of honour? We need only mention three flagrant breaches of it of which the Prophet was guilty. (i.) It was quite lawful to marry a captive woman whose father, husband, and relatives he had slain, but not till

three months after their death. The Prophet only waited for two or three days in the case of Safia the Jewess. (ii.) It was lawful to rob the travelling companies of merchants, but not the pilgrims on their way to Mecca: accordingly to wage war during the holy month of pilgrimage was a heinous offence. But the Prophet disregarded this, and gained a great advantage over his opponents by attacking them when they felt themselves secure. (iii.) It was unlawful to marry the wife of an adopted son, even after his decease. But the Prophet fell in love with the lawful wife of his adopted son Zeid, prevailed on him to divorce her, and married her during Zeid's lifetime.

(c) *The Law of the Korân.* Passing over the laws of Jesus Christ and of the Arabs, we should at least have expected that the Prophet would have been guilty of no breach of his own laws, and that he would not have found the rules which he had imposed upon his followers too strict to bind and restrain his own carnal affections. But we are disappointed even in this. When Khadija died he was already a full-fledged prophet and leader of the people. It was in what we may call his old age (for he died a prematurely old man, worn out by the unbridled exercise of his passions, at the age of sixty-three) that he found his own laws quite insufficient to restrain his lusts. Khadija had exercised a wholesome influence over him: his own laws and resolutions proved in his, as in most similar cases, quite valueless. He bound his followers to content themselves with four lawful wives: he indulged in ten himself, and entered into negotiations for matrimony with thirty others. He allowed each of his followers four wives, only on condition that they should treat all four with perfect equality, so as to give no occasion for jealousy in the heart of any of the four. He found this restriction impracticable in his own case, and he not only provoked the jealousy of some of his wives by his manifest partiality for others, but worse still, he moved them all to jealousy by the special favours he bestowed on Mary the Coptic Christian slave, the mother of his only son, Ibrahim, although she was not a wife, but only a concubine.

VI. *Mohammedanism and Christianity*, the former equal in most respects, and superior in some, to the latter: such is the thesis of the Professor's article.

But to which of the many forms of Christianity is Islam superior, for several are alluded to in the article?

(1) And first we may put aside the Christianity of all those bodies which represent those Oriental Churches which, by their mariolatry and other idolatrous practices, led Mohammed astray. Of these the Professor says, "Unfortunately the form of Christianity which reached him was most corrupt, and offended him by the perverted doctrine of the Trinity even more than it offended the Jews;" and, "It was the false doctrine of the Trinity as taught at the time by certain Christian sects with which Mohammed had to deal, that most strongly repelled him from Christianity." And again, "A prophet who had abolished Al Lât, Al Uzza, Manât, and other goddesses of Arabia was naturally horrified at seeing Mary the mother of the Messiah worshipped as a goddess." Not only the Roman Catholic but all the Oriental churches

(with the exception of the Nestorian (Syrian) Church, which is a comparatively small and insignificant body) offend the Moslems of the nineteenth century by practices which they consider idolatrous, and foremost among these is the Holy Eastern Church of Russia, whose open worship of icons is most abhorrent to the Moslem.

(2) The Protestantism of Queen Elizabeth and her ambassador to the Sublime Porte, which is held up as worthy of imitation for its spirit of toleration towards Islam, and its abhorrence of Popish idolatry. "There were periods in the history of England," says Professor Max Müller, "when the feeling towards Islam was more than tolerant. Queen Elizabeth, when arranging a treaty with Sultan Murâd Khan, states that Protestants and Mohammedans alike are haters of idolatry; and her ambassador wrote (November 9th, 1587), 'Since God alone protects His own, He will so punish these idolaters (the Spaniards) through us, that they who survive will be converted to worship with us the true God, and you, fighting for His glory, will heap up victory and all other good things.' " And again, "The real differences between Islam and Christianity were considered so small by the Mohammedans themselves, that at a later time we find another Turkish ambassador, Ahmad Rasmi Effendi, assuring Frederick the Great that they considered Protestants as Mohammedans in disguise." We cannot suppose that the Professor really means to recommend the Maiden Queen and her ambassador as examples to be imitated by Protestant Churches of the present day. If so, instead of sending missionaries to convert Moslems, they should do all in their power to draw Moslems into alliance with themselves in a crusade against the Holy Eastern and other Oriental Churches. Any other student of history except the Professor would, we opine, perceive that Elizabeth's policy was an altogether worldly one, worthy of imitation (if at all) not by ministers of religion but by statesmen, and might perhaps suggest it to the British Government as a happy idea to be acted upon in stirring up the Sultan and the Shah to a crusade against Russia. Many subjects of both these monarchs cross over the border into the dominions of the Czar, and in addition to the icons (images) which are worshipped everywhere in that great empire, they may see any day in Moscow a carriage, drawn by six white horses, carrying the miracle-working icon of the Virgin Mary, adored by every passer-by, as she goes on her round of visits to the houses of the rich invalids who are able to pay her fee. Times, thank God, have changed, and even the most worldly of diplomats, to say nothing of the ministers of Christ, would not be unprincipled enough to act upon the example of Elizabeth and her ambassador. We wonder whether the Sultan Murâd Khan was informed that the prayer in the Church of England Liturgy to which the Professor objects was introduced into the Book of Common Prayer about the same period, and that the queen was at the same time beseeching Almighty God to "have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all hardness of heart, &c."

(3) The Protestantism of the nineteenth century. We believe it is to this form of Christianity that the Professor alludes when he says

that it is actuated by a spirit of intolerance towards Islam, and which he contrasts so unfavourably with the Christianity of the period of time when Queen Elizabeth held the reins of empire; and it is of this that he states that "on the relation between Divinity and Humanity, the language of the Korân is far more elevated and less liable to misapprehension" than that used by Christians of the present day. And he points out that this is the case because these Christians employ the term "Son of God" to describe the relation between Jesus Christ and the Deity, whereas the Koran uses only the term "The Word of God." Before answering this statement we must look briefly at

(4) The fourth form of Christianity alluded to, and we can call it by no other name than "Max Müller Christianity," for the Professor must be aware that no one of the many Protestant Churches or sects would subscribe to his statement: "After long discussions we (my Turkish friends and myself) had generally to admit in the end that in all essential points of a religion, the differences between the Korân and the New Testament are very small indeed, and that but for old misunderstandings the two religions, Islam and Christianity, might have been one."

All Christian Churches agree in considering the above point a most essential one. It is not Christians of this or any other century who have described the relation existing between Jesus Christ and the Deity by the term "Son of God." The Sonship of the Second Person of the Blessed Trinity and the Fatherhood of the First Person is not merely one of the essential doctrines of the New Testament, but it is the most essential of all its doctrines, and the denial of it is a most essential part of the teaching of the Korân. The doctrine that Jesus is the Son of God is taught explicitly in a hundred texts, at least, in the New Testament, and implied in many others. The Fatherhood of God is the sun and centre of Revelation. "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, He hath declared Him." It is indeed a melancholy fact that "the false doctrine of the Trinity" (the Father, the Mother, and the Son) should have repelled Mohammed from Christianity and prejudiced him, not only against the term "Son of God," but against the Fatherhood of God altogether. It is this fact that throws a light upon the words of Dr. Marcus Dods, quoted in the Professor's article: "If Mohammed had but known the true character of Christ, Christianity would have had one more reformer. *If*," indeed! What bloodshed and misery would have been averted, were it possible to blot out that "*if*" from the history of the Eastern Churches! Whether Mohammed could ever have been a Christian reformer or not is questionable, but if the Christians with whom Mohammed had to deal had been able to impart to him the true doctrine of the Trinity, and the true relation between Divinity and humanity contained in the words, "When ye pray, say 'Our Father,'" the curse of Islam would never have come over the lands of the Bible and changed some of the most fertile and populous portions of the earth's surface into deserts as it has done.

In conclusion, the reader hardly needs to be reminded that of the

many forms of Islam (and the Professor says there are more sects in Islam than in Christianity), there is none further removed from the religion of Mohammed and the Korân than that represented by the educated Turkish gentlemen of Constantinople from whom he apparently derived all his information. Passing over the many mystic sects of Soofis and others whose Pantheism is the antipodes of the Deism of the Korân, stagnation and intolerance are still as ever the distinguishing characteristics of the orthodox Moslem, to whatever sect he may belong. There is no foundation in fact for the statement, "Polygamy is dying out." The Arab of to-day is just as much a polygamist, a brigand, and a slave-driver as the Prophet himself was. Polygamy is not on the decrease even, and if slavery has decreased it has done so, not through the influence of Mohammed and the Korân, but of One greater than Mohammed, who came "to proclaim liberty to the captives and the opening of the prison to them that are bound."

ROBERT BRUCE.

THE LIEUTENANT-GOVERNOR OF BENGAL ON INDIAN MISSIONS.



SOME years ago, a Calcutta missionary called upon, among others, the then Minister of Public Works in India, for help in his school-work. The busy officer found time for half an hour's quiet talk, and careful enquiry about the work in which his aid was requested, and as he bade farewell, with a liberal donation, added kindly, "I should like you to understand that this does not represent all I wish to do. What I should like is to come and help you with my own hands." The speaker was the present Lieutenant-Governor of Bengal. He is one of those, not a few, among Indian soldiers, civilians, and merchants, who as individuals throughout the last hundred years and more, in spite of the sometime opposition of the higher authorities, have been the true friends of Mission work in India. These have been and are men for whose counsel and sympathy and interest many a missionary has much cause to be thankful. Such have been like Charles Grant, the friend of Schwartz and Buchanan, of Henry Martyn and Simeon, whose great longing it was "to engage compassion on behalf of India," a century ago.

More than once, at Simla and other places, has Sir Charles Elliott publicly shown his interest in Christian Missions in India. Readers of the *Intelligencer* will find one of these addresses in the March issue, 1891, pp. 197-199. There Sir Charles Elliott, then in a less responsible position, but a member of the Viceroy's Council, said, among much else:—

"The point that I would insist on to-day is this, that whether successful or not, the work of offering Christianity to the people is one that ought to be persevered in, since without that we should fail to utilise one large section of the influence which the European ought to have on the Asiatic mind. I hold that it is the part of Missions to carry on and complete the work which England is placed here by Providence to effect, and which would be imperfect without them. The Government of India can do much; if it could not, we who are its servants

could not feel the pride and enthusiasm with which we serve it. . . . It can bestow education on the masses, and can even offer, with a doubtful and hesitating hand, a maimed and cold code of morals. But it can go no further, and there its influence stops. Consider what a vast hiatus this stoppage implies. Government cannot bestow on the people that which gives to life its colour, and to love of duty its noblest incentive; it cannot offer the highest morality, fortified by the example of the Divinely Perfect Life. It is here that the missionary steps in to supplement the work of the official. . . . I make bold to say that if Missions did not exist, it would be our duty to invent them."

Thus, in his speech at the recent C.M.S. meeting in the Town Hall, Calcutta, the Lieutenant-Governor's reference to the influences of Missions other than "the conversion of the people," does not imply any doubt as to his personal conviction; any doubt that, whatever other results may accompany missionary labours, this conversion is the prime *raison d'être* of Missionary Societies. The speaker said that, *ex officio*, "it would hardly be becoming for any Government official, or at any rate for the head of the Local Government, whatever his private opinions may be, to express satisfaction at the conversion of the people of this country from any one religion to any other religion." "The Government of India is strictly neutral in religious matters," but the Lieutenant-Governor could close his speech saying, "I shall be deeply thankful if anything that I have said proves at all useful to the objects of this Society—objects which I hold extremely dear, and would do all that I can to further and support."

But our readers will wish to see the speech for themselves, and we trust many will find time to consider what this thoughtful address brings before us, as to the conditions amid which Mission work in India is now being carried on.

Speech by Sir Charles Elliott at the Annual Meeting of the Church Missionary Society, Calcutta, January 12th, 1894.

"When I was asked to preside at this meeting of the Church Missionary Society, I was very sensible of the honour done me, but I felt at first a little hesitation about accepting the post, on account of my official position. On reflection, however, I came to the conclusion that it was not necessary for me to justify my presence here among you to-day. The Government of India, as we all know, is bound to hold strictly neutral in religious matters, and it would hardly be becoming for any Government official, or at any rate for the head of the Local Government, whatever his private opinions may be, to express satisfaction at the conversion of the people of this country from any one religion to any other religion. But proselytism is only one side of missionary enterprise: it has other sides with which not only Government officials, but every one who has at heart the welfare of the country we live in, cannot but sympathise heartily. I refer to its efforts to forward the growth of a higher morality, and the spread of education among the people. These are the very objects which Government proposes to itself: its devotion to these objects is among the main reasons which justify our presence in this country; and I think there are many of us who would even say that they would not consent to serve Government at all if they did not believe that its aims and effects tended in this direction. From this point of view no officer of Government can fail to recognise in the noble body of missionaries an auxiliary force of the greatest value, fighting in the most effectual manner on our side, using weapons of precision and weight, and taking a most important part in the campaign, because they occupy a portion of the field which it is vital to success to hold, but which we from our very limitations are unable to occupy. And I for one should feel it a never-ceasing source of regret if I lost any opportunity of expressing the admiration which I feel for the self-sacrificing and devoted lives of missionaries, spent in this country under circumstances of much

trial and physical suffering, actuated by no hope of gain, and stimulated by no reward from men—such lives as serve as a standard and example which all of us would wish to follow.

"Now, having said this much by way of preface, I propose in this address to offer to you some remarks on the problem which, more than others, must have troubled the minds of all who study and support missionary enterprise—the problem of the small success as yet achieved in the spread of the Gospel, so far as the numbers of conversions are concerned. The mode in which I wish to treat this problem is by attempting to draw out a parallel between the conditions which prevailed in Europe in the second and third centuries, and which tended to the acceptance of Christianity, and the conditions which prevail in India now. This is a large subject, and I cannot hope, considering the shortness of the time, and the number of speakers who are to follow me, to do more than deal very briefly with the question. But it is one to which for many years I have given much thought, and I venture to think it may be of some use to indicate the main heads of the parallel, leaving it to others better qualified than myself to work out the details afterwards, and develop the argument to its full extent.

"I presume that all here present will agree that, so far as we are able to understand the dealings of God with men, His way is not to work *per saltum*, creating results out of nothing, but that effects proceed from antecedent causes, and that the Almighty has in all ages prepared the world for the reception of ideas, so that His seed should not fall where there is no suitable soil. Now the general conditions which existed in the Greek and Roman world at the time of the preaching of the Gospel may, I think, be summed up as follows:—

"1. The Pax Romana had been established, there was universal peace within the Roman Empire, and travels, such as those of St. Paul, were made possible without danger, or fear of a hostile attack.

"2. One result of the universal dominion of Rome was the obliteration of national and race distinctions and rival religions, which, by their mutual jealousy and *esprit de corps*, would have proved barriers to the spread of Christianity.

"3. The promulgation of the Roman Code of Universal Law by its humane and equitable provisions tended to put down cruelty and oppression, and to familiarise the world with a spirit of amenity and regard for the rights of fellow-creatures.

"4. The fourth, and perhaps the most important, element of all was the failure of Philosophy. If we trace the growth of Philosophy from the earliest speculations of Thales and Democritus, and onwards through Socrates, Plato, and Aristotle, up to the lofty stoicism of Epictetus and Marcus Aurelius, we see that it created many noble types of beauty, dignity, and strength, it promulgated many sublime maxims of morality, and yet it resulted in a failure, and a conscious failure, to reach the highest ideal, or to impose upon men any law or any principle strong enough to subdue the temptations of passion, or to raise the mass of men from the sordidness of their surroundings.

"5. From this acknowledgment of failure rose a general sense of unrest and discontent, a yearning for something more capable of satisfying the highest cravings of our nature, a despair of achieving such improvements from within, and a tendency to look for help from without. As Mr. Arnold tells us:—

" 'On that hard Pagan world disgust
And secret loathing fell,
Deep weariness and sated lust
Made human life a hell.'

And from this condition there sprang a widespread reaction from atheism and indifference, a revival of superstition, and a flocking of crowds to the deserted temples, which the writers of the time dwell on as a distinguishing mark of the second and third centuries, A.D.

"Then, with men's minds brought into such a state of expectancy and longing, we can imagine how strong an impression would naturally be produced by the arrival of the Jewish preachers with their announcement of the unity of God, His holiness, His spirituality; how attractive would be the conception of a direct personal relation between God and man, of the efficacy of prayer, and the belief

in an all-pervading Providence. And all this was crowned by the touching account of the life and death of Christ as the incarnation of God's love and the highest exemplar of humanity.

"These are the causes, briefly and imperfectly stated by me, to which those who have most deeply studied the history of the time consider that the surprising success and rapid spread of Christianity may (humanly speaking) be mainly attributed. Now, let us consider how the parallel works out in our own case, and how far the same antecedent causes which prepared the world for the reception of the Gospel in the first centuries of our era exist in India at the present time.

"We see at once that the first three causes are present with us. We have the *Pax Britannica*, the universal peace on this continent, the general reign of order, the facilities for travel and inter-communication, the abolition of boundaries separating the races of India, and the tendencies which operate to fuse them into a single whole. We have the existence of a *lingua franca* in Hindustani which is spoken over the greater part of the continent, as well as the increasing knowledge of English among the educated classes. We have the civilising and humanising influence of our Codes. What we have not got is that which I have designated as the fourth and most important element—the recognised failure of a philosophy which had once been active and dominant and hopeful of explaining all heavenly and earthly mysteries, but which has been compelled to confess its impotence. In India philosophy, when at its best, was widely different from the philosophy of Greece and Rome: it was introspective and incurious, chiefly occupied with speculation on Pantheism and the unreality of matter; and when it fell into decay, it left the country in a state of quietism, apathy, and almost atheism. This, I believe, was the intellectual condition of India at the beginning of the century when missionary enterprise began, and this I take it was the principal cause of ill-success, that you had to deal with minds in a condition of intellectual torpor, not in that state of unrest and yearning for something higher which existed in the earliest centuries after Christ. That state of unrest and discontent had to be created before the country was ripe for receiving the truths of the Gospel.

"Now I think it is generally agreed that such a state of mind as I have described has spread and is spreading among and around us. It did not follow at once from our conquest of the country. It was not our arms that produced it. To quote Matthew Arnold again:—

"The East bowed low before the blast
In patient deep disdain.
She let the legions thunder past;
Then plunged in thought again."

But the impact of our foreign civilisation, the ferment of Western ideas and practical activity, have already broken up the sleep of ages and started a movement which we see well advanced among the more educated Natives in the great towns, and which those who are best informed believe to be distinguishable even in the villages of Bengal, though it has probably not yet permeated those of Hindustan proper. Already we see the same reaction which was observed in the early centuries, the same revival of old religions, the same alarm of the orthodox at the falling away of the young. The spread of education is every day driving the new ideas and new knowledge further afield. In this way, I venture to believe, under the guiding hand of Providence, the seed-bed is being prepared in which the seed will spring up and flourish. For the present, we may disregard the taunts of those who urge that so much money is collected, so many valuable lives expended, and so few converts made. We may be content to think that we stand only in the preparatory stages and are working at the evolution of history and the training of the human intellect, confident that God is disposing all things to work together for the final triumph of the truth.

"I have ventured to lay these points before you with much diffidence, as standing in the presence of one of the Fathers of the Church and of many whose practical knowledge of the subject exceeds my own, and also in a very condensed manner on account of the lateness of the hour of meeting. I can only hope that the thoughts I have suggested may be of some service to those who are engaged

in the work of this noble Society, and who may sometimes be discouraged by the want of evident and immediate success; and I trust my remarks may lead some of them to follow out the subject more fully and completely than I have been able to do. I shall be deeply thankful if anything that I have said proves at all useful to the objects of this Society—objects which I hold extremely dear, and would do all that I can to further and support.”

We have reserved a few brief remarks and comments which the speaker's words have suggested, and offer them now as a small contribution to the consideration of some of the subjects to which the Lieutenant-Governor alluded.

The “Neutrality” principle of the British Government, as laid down in the Queen's Proclamation, November, 1858, with such general approval, has been variously interpreted by English rulers in India.* Lord Canning, who welcomed the decree with unqualified pleasure, and envied the credit of its initiation, censured Dr. Cust for his presence at the baptism of a Native convert, and attempted even to interfere with the efforts of Christian officers acting entirely in their non-official and private capacities.† Lord Lawrence, in a well-known despatch, after referring to what a Christian Government may do in India for the welfare of its people, added, as his “earnest belief, that all those measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but with every advantage to its stability. Christian things done in a Christian way will never alienate the heathen. . . . Such measures will arouse no danger, . . . but will subserve to the ultimate diffusion of the truth among the people.” The despatch of 1854 on Education permitted Bible-teaching by Government Professors, “out of school hours,” to any who voluntarily asked for it.‡ And it was another Lieutenant-

* Readers of the *Intelligencer* will recall an interesting paper (in which, I venture to think, a too favourable view of the relations of the old E.I.C. to Missions is taken), by a true friend of Mission work in India, Mr. W. Mackworth Young, C.S.I., April, 1893, *England's Work in India*. “I cannot believe that in God's purpose the administration of India and the evangelization of India are separable. . . . Some appear to think that our position as officials in this country precludes us from showing any interest in Missions, or letting it be known that of all our desires for India, the chief is that she may be Christianised. . . . The State, as I believe, has been the handmaid of Christianity, and one of God's most powerful agents in furthering its cause.” The writer closes a paper which will repay careful re-perusal, with words which we could wish every Indian official to utter, as not a few can and do: “Life in India is not worth living if we live to ourselves. It is worth living if we live to Christ.”

† At times missionaries and others have thought that neutrality to the Heathen and Mohammedan meant opposition and hindrance in the way of the Christian worker. In Bishop Cotton's *Memoir* will be found a letter by him to Lord Canning (p. 159) on the case of the Sikhs who were led to enquiry into Christian Truth, by books found among the spoils at Delhi, in 1858.

‡ The despatch ran thus:—“Considerable apprehension appears to exist as to our views with respect to religious instruction in the Government institutions. These institutions were founded for the benefit of the whole population of India . . . the education should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are free to consult it. This is as it should be, and moreover we have no desire to prevent or to discourage any explanations which the pupils may of their own free will ask from their masters on the subject, provided that such explanation is given out of school hours.” Lord Lawrence's comment was, “Suppose that such pupils are forthcoming to hear, who is to read or expound to them the Bible? Is such a task to be entrusted to heathen schoolmasters, too often enemies to Christianity?” There are, however, English Christian Professors in some colleges who would be willing to use the privilege thus conceded.

Governor, bearing the honoured name of James Thomason, who said to the Brahmins in Benares, that heart of Hinduism, "A higher philosophy and a purer faith will pervade this land, not enforced by the arbitrary decrees of a persecuting Government, but cordially adopted by willing people, yielding to the irresistible arguments placed before them."

Officially, as we think most rightly, no officer of Government can directly work for the conversion of the Indian people to the faith of Christ. But in 1866 Sir Henry Sumner Maine could say in the Viceroy's Council, Calcutta, "We will not force any man to be a Christian; we will not even tempt any man to be a Christian; but if he chooses to become a Christian, we shall protect him." As an illustration of the strict impartiality of Indian officers, we find Sir Charles Elliott at the Town Hall (the scene of the C.M.S. meeting) a few days later, when the *New Dispensation Brahma Somaj*, welcomed back their friend, Protap Chunder Mozoomdar, fresh from Chicago and the Parliament of Religions, who assured his hearers that his American visit had convinced him of the triumph of their cause, which was not less than "the harmony of all religions"! *

The Lieutenant-Governor's reference to the "higher morality" which Missions seek to instil recalls the remarkable Minute, one of those drafted in India by Lord Dufferin, on the question of higher education and the share which Missions take in the moral training of Indian students. "The Government have noted with concern the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation." And twice does the Minute express the hope that Mission schools and colleges, where religious instruction is given, may be "largely increased." "It is in this direction that the best solution of this difficult problem can be found."

But the main interest of this address lies in the interesting parallel between the conditions under which early Christian Missions and those now in India have carried on their work. We should not ourselves have been able to take quite so hopeful a view of the growing sense of unity in India, as "present with us," the tendency "to fuse into a single whole," to which the speaker alludes in para. 2 of his admirably stated "conditions," and again lower down. But the Lieutenant-Governor, though he said at Simla (in the speech already quoted) that Indian officers have "extremely narrow limits of opportunities for observation," has had a long and wide experience, and we are indeed thankful if he can take this sanguine view, in spite of the many existing national, religious, and social prejudices deep rooted in millions of Indian hearts.† We presume that he does not regard the so-called National Congress as more than the

* Some years ago a Bengali Christian friend of the writer visited Babu Keshub Chunder Sen, the famous Brahma leader. In his home, like many before him of similar eclectic instincts, he had erected a kind of shrine. This he showed to my friend, who exclaimed, "Yes, Mr. Sen, there is a prophecy of the glorious fact to which we Christians look on. There you have a Hindu temple, upon it a Mohammedan crescent, and crowning all—for where else could you put it?—the cross!"

† Lord Lawrence wrote to the *Times*, January 4th, 1873:—"Bearing in mind that present Mission effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers that, with few exceptions, only the large towns

unity of the few, though Mr. Hume, a Congress chairman, expects from it "the fusion into one national whole of all the discordant elements that constitute the population of India." The English newspapers have suggested that the widespread agitation in India, against the recent Tariff proposals of the Government, is a sign of growing unity. But a keen observer of Indian life and thought, Lord Dufferin, in that famous speech at the St. Andrew's Day dinner in Calcutta, spoke of the "tesselated nationalities" of India with their infinitely diverse rites, discordant and hostile prejudices, and conflicting social usages, which the Government of India has at any rate the will "to weld into a peaceful, co-ordinate, and harmonious unity." We incline to the opinion of our Christian friend in Calcutta, Mr. Behari Lal Chandra, who in 1888 wrote an appeal to the National Congress members at Allahabad on the claims of Christianity on the heart of India. He there stated his conviction that the unity which we desire would follow, not precede, the spread of Christianity, when as of old there came to be among Christians neither Greek nor Jew, barbarian, Scythian, bondman, freeman, but when all were one in Christ Jesus. So, too, in India, "the Hindu and Moslem, the Aryan and Aboriginal, may unite in the bonds of one great brotherhood in Christ," when the fulness of the time is come.

Only one other point remains for our consideration here, the comparative progress of Christ's Kingdom, in the Past and Present. The conditions which prevail are, with the possible exception of the matter just referred to, as Sir Charles Elliott lucidly stated them. The reaction which, like the Neo-Platonism long ago, seeks to revive the old religions, even in new forms, is there; there is "the sense of unrest and discontent, the yearning for something more capable of satisfying the highest cravings of our nature, a despair of achieving such improvements from within, and a tendency to look for help from without." But though this does not yet universally prevail in the hearts of India's people, Sir Charles expresses his conviction that there are signs that a change is already beginning to manifest itself, has spread and is already spreading among and around us. But let us quote his words on progress in the past; Sir Charles Elliott speaks of the "surprising success and rapid spread of Christianity in the second and third centuries." How often most of us have been saddened as we contrasted in thought the apparent rapid progress of ancient as compared with modern Missions, the one so wide-reaching and prevailing, the latter so slow, so limited in results, so humble, as compared with our hopes, our prayers, our efforts. But it was Bishop Lightfoot who bade us remember that "History is an excellent

and centres have been occupied (some of them with a single missionary), it was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is that already there are so many unmistakable indications that Hinduism is fast losing its hold upon the affections of the people."

Sir Bartle Frere said, July 9th, 1872:—"I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilised, industrious Hindus and Mohammedans in India is effecting changes—moral, social, and political—which for extent and rapidity of effect are far more extraordinary than you or your fathers have witnessed in Modern Europe. Statistical facts can in no way convey any adequate idea of the work done in any part of India. The effect is often enormous where there has not been a single avowed conversion."

cordial for drooping courage." In his memorable speech before the S.P.G. in April, 1873, on the comparative progress of ancient and modern Missions, the Bishop made his appeal to History to show that we have no reason whatever to be faint-hearted. He estimated the proportion of the Christian population to the whole human race at the different epochs, the middle of the third century, and the close of the nineteenth. It is now, according to some, one-third, or as some think, one-fifth, of the whole; it was then about one-one-hundred and fiftieth! Following Gibbon's investigations, and setting aside the familiar rhetorical passages from Tertullian and other writers, which, as the Bishop points out, refer rather to the wide diffusion than the overwhelming number of Christians, Dr. Lightfoot quotes in turn the witness of Origen, Gregory of Nyssa, Cornelius, Bishop of Rome, and of the sepulchres of Roman Christians, so few compared with the thousands of heathen tombs. From all these witnesses the number of Christians does not appear to have been very large. Later on, after Constantine's conversion in the fourth century, the numbers probably "vastly increased," and the conversion of the Emperor had an enormous effect on the conversion of the Empire. Yet even then it is a mistake to suppose that wherever the banner of the Gospel was carried the victory was rapid and complete,* and the Bishop shows how Britain was an instance of the very slow progress of Christian truth.† "And shall we hang our heads," he asks, "in despair, because after a little more than half a century of not too zealous missionary effort, India is not already prostrate at the foot of the Cross?"

In five closing sections, Bishop Lightfoot gave some analogies between ancient and modern Missions, which also have their lessons of consolation and encouragement. We cannot enter at length into them here. But the Bishop would have us say with calm faith, with all the spiritual experience of the past as our heritage, as we contemplate, with unwavering faith, the greatness of the task before us, before Christ's Church, *Nos passi graviora*. We have surmounted worse obstacles than those of to-day, and India shall yet be won for Christ. When we survey the story of Missions, it is impossible for us to plead the past in justification of impatience at the slow progress of modern Missions. As Dr. Maclear has shown—

"The conversion of the old Roman Empire, commenced in Apostolic times, cannot be said to have been in any degree completed before A.D. 395, and even then the single word 'Pagan' tells us how much had been left unaccomplished.

* On the other hand, we have the great authority of Prof. W. M. Ramsay (*Church in the Roman Empire*, p. 146), who speaks of the "marvellous rapidity" with which the new religion spread, e.g. in Western Asia Minor, after St. Paul's preaching. But we believe that Bishop Lightfoot's view as to the progress generally has not been challenged.

† "We are proud, and justly proud, of the influence of our insular Church on the evangelization of the continental world, but we are apt to forget how slowly and with what difficulty the winning over of these islands themselves was brought about. From the year A.D. 431, when St. Patrick, the apostle of Ireland, commenced his labours, till the day when the men of Sussex, the last remnant of a heathen people in England, were gathered into the Christian fold by Wilfrid, upwards of 250 years passed away. And when the work was accomplished, with what vicissitudes had the triumph been chequered! What inequalities of progress, what alternations of success and failure it had exhibited!" (Maclear, *Gradual Conversion of Europe*, p. 6.)

The conversion of Central and Northern Germany occupied at least two centuries. That of the Scandinavian nations commences in A.D. 800 and does not close before A.D. 1030; that of the Slavonic family does not begin much before the tenth century, and does not terminate, even if it can be said to terminate then, before the fifteenth or sixteenth."

It is as Butler's *Analogy* reminds us, God has "a plan of things laid out, which from the nature of it requires various systems of means as well as length of time, in order to the carrying out of its several parts into execution." *Deus patiens, quia æternus*. We only are short-lived, and eager for result. "Who would have believed in the fifth century, that in the wild destroyers and supplanters of the ancient civilisation of Rome were the fathers of a grander and nobler world than any that history had yet known?" And thus God is working, and in His Providence, though we are often slow to observe it, the tide is rising, progress is going on around us, the frontiers of Christianity are advancing in every part of the earth.

And thus, though India has not yet learned the failure of Philosophy (such as that, *e.g.*, of the Vedanta School, on which Professor Max Müller gave three lectures in London in March,) yet Sir Charles Elliott, looking back and onward, could say to a much larger audience than he saw before him in Calcutta, who will read his words, "We may sometimes be discouraged by the want of evident and immediate success," but "we may be content to think that we stand only in the preparatory stages, and are working at the evolution of history and the training of the human intellect, confident that God is disposing all things to work together for the final triumph of the Truth."

P. IRELAND JONES.

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 179.)

VARIOUS MISSIONS PROPOSED.

1. Ceylon and the East.

IN our earlier pages, under April 1st and May 4th, 1801,* were noticed suggestions made to the Committee that the British conquest of Ceylon should be followed up by a Mission to that island. It was mentioned also that letters from Ceylon were communicated by Mr. Grant. China also was kept in view for many months by the Committee,† as were Astrachan and the Tartars.‡ Through most of 1801, therefore, while not a single missionary was revealed to the anxious search, those distant regions were prominent in the Committee's deliberations; the whole world of the East inviting, and not a man to say, "Send me!" Yet they were not occupied in dream-work either, for while the living messengers failed, there was still the very practicable object of reach-

* *C.M. Intelligencer*, May, 1893, p. 337.

† See under May 4th, 18th, 25th, July 6th, August 3rd, November 2nd, December 7th, in 1801.

‡ See under August 3rd, and September 7th, 1801.

ing the Eastern lands by versions of Holy Scripture, and it must not be forgotten that as yet no Bible Society existed for such an object.

Early in 1802 the Berlin Seminary hove in view, attention was immediately concentrated on Africa, and all the ideas represented by the above dates were put to flight in the busy work of starting the Sierra Leone Mission, which gave them abundance to think of through the years 1803, 1804, 1805. In 1806 the Oriental nations were in sight once more, and then by way of Calcutta, where a vigorous work of Bible translation was being carried on under the hands of Brown, Buchanan, and Uduy, in aid of which noble effort the Society remitted substantial sums once or twice.

This contributory contact with the East in general was afoot when, in 1810, Ceylon was again brought into view by the presence in England of Sir Alexander Johnston, Chief Justice of the island. Dr. Buchanan, who had met him in Ceylon, called him "a man of large and liberal views, the friend of learning and of Christianity."* In England Sir Alexander, visiting the Committee of the Bible Society, gave some very interesting information respecting the "Scriptures in Ceylon."† Mr. Pratt, who was present on that occasion, related at the next meeting of his own Committee, on April 6th, 1810, the substance of what he had heard,‡ and was commissioned by them to present Sir Alexander with three copies of the Society's *Proceedings*, one for himself, the others for the Governor and some public library in Ceylon. The Committee also informed Sir Alexander that if he should think good to select one or two pious Native Christians of Ceylon, and send them to England, the Society would undertake to educate them. This communication with the Chief Justice was the Society's first actual contact with Ceylon. The Report of June 12th, 1810, details much of what Sir Alexander said (either then or on some other occasion) in conversation with Mr. Pratt himself, and it especially emphasises what he described as the policy towards Christianity which had been pursued by the Dutch Protestant Government, and by the Portuguese Roman Catholics before that, of openly and directly encouraging and officially promoting Christianity among the Natives, without the least pretension to indifference or neutrality. The British Government, this account proceeds to state, continues the same policy in Ceylon, in strong contrast to the one observed by the East India Company on the continent of India. "The consequences are," the Report goes on to say, "a very general profession of Christianity and a great regard to moral conduct." "Governor Maitland," it adds, "and Sir Alexander Johnston are earnestly desirous of promoting all prudent and salutary measures for the diffusion of Christianity." The principle of the same policy the Report does not hesitate warmly to

* Letters from Ceylon dated September 27th, 1806, March 11th, 1808, in his *Christian Researches in Asia*. In 1802 Mr. Johnston became Advocate-General in the King's Court in Ceylon, and in 1805 Chief Justice. In 1810 he was made Judge of the Admiralty Court, and President of H.M. Council in that island, and knighted.

† British and Foreign Bible Society Report, 1810, p. 8.

‡ C.M.S. Minutes, April 6th, 1810.

commend. When the Report was printed (August, 1810), and likewise the Bible Society's, Sir Alexander Johnston's remarks must have attracted the notice of many.*

There occurred also in the earlier part of 1811 the publication by Dr. Buchanan of his very interesting volume, *Christian Researches in Asia*,† one section of which was devoted to Ceylon, giving information collected personally in the island during the visits paid to it in the years 1806 and 1808. Attention was pointed to the melancholy fact of there being but two English clergymen in all Ceylon, insufficient even for their own countrymen, much more for the numerous Native Christians left by the Dutch. Of these, great numbers were yearly relapsing to idolatry, bringing reproach upon the English nation and occasioning scornful remarks from the Roman Catholic priesthood against the Protestant name.

The *Christian Researches in Asia*, which in a volume of moderate size passed in review the various countries of the East, the condition of Christianity in them, and their means of becoming acquainted with it from the Scriptures themselves, obtained an immediate popularity, occasioning four editions of it in 1811, with a twelfth in 1812; and to the attention excited by it, as well as by Sir Alexander Johnston's visit in 1810, must be attributed, we feel little doubt, the fact that the Society had this year to consider the prospect of a Mission to Ceylon.

The Minutes of February 1st, March 1st, May 5th, 1811, show an offer for Ceylon before the Committee from a Wesleyan local preacher of Faversham, recommended by Dr. Clarke; but there was no possible opening at that time.

Again, on October 4th, November 1st, December 6th, 1811, the Committee were dealing with a most urgent suggestion of the Rev. Melville Horne, now Curate of West Thurrock in Essex, to set on foot Missions to Ceylon, Malabar, and other parts of the East. Horne most distinctly we are on the track of Buchanan's volume, which contains much of Malabar, and is all over "the East." Buchanan's fervour on such a subject as the spread of Christianity was quite congenial to Horne, and cannot be concealed even in the formal language of the Minutes; but then it was a scheme of formidable dimensions for the scale on which the Society then stood, with its humble two or three thousand a year and not a single University man among its forces. A friend of Horne's stamp, however, had to be seriously dealt with, and in their turn they asked him to point out such a plan as he would suggest. That, too, was reasonable; for no one has a right to say, "This thing is bound to be done, and you are bound to find the way of doing it." Able man as he was—indeed, because he was an able one and could see many sides—Horne declined, still urging them to the endeavour. They could see no further than he could, and for the

* He returned finally to England in 1819. On September 4th, 1833, he was made a Privy Councillor, and an assessor to the Judicial Committee. He died in Great Cumberland Place, March 6th, 1849, at the age of seventy-four. Earl Grey said of him in the House of Lords that "his conduct in the Island of Ceylon alone had immortalised his name." (*Annual Register*, 1849, p. 224.)

† Dated February 15th, 1811.

present a Ceylon Mission, a Malabar Mission, an Eastern Mission, were placed on the shelf. At that day no one had the suspicion how the way into the East was to be made wide open to missionary footsteps; but whether the Committee suspected that or not, they had at that very moment under Scott's training two men, English, one day to be sent (as it turned out) to Ceylon, while two others were coming, Germans, their equals in missionary power, who afterwards proceeded under the Society to the Continent of India. Whatever the Committee may have anticipated, it would seem they *durst* not absolutely decline to look into the words which confronted them in their title—THE EAST—and they resolved * that the next Report should contain the best plan that their wisest heads could devise for entering that grand field,† leaving it to the Christian public to say if they had the heart to take it up. There was another venture of faith, and by the time that Report appeared the wave was on the rise which should carry their eastward bark to sea. Melville Horne's importunity,—based upon Buchanan's sagacious foresight, and unable to doubt, in spite of the darkness, that the East was meant for Christ, and the Church of England meant to assist in making it Christ's,—was not going to be lost.‡

2. *The Mediterranean.*

The suggestion which came before the Committee on June 16th, 1802,§ just after the Peace of Amiens,|| to endeavour to reach the Greek Church in the Mediterranean by means of consular chaplains, was one which could be carried out only through special opportunities. No action resulted, the Committee becoming about that time acquainted with the Berlin Seminary, and the near prospect of the Africa Mission compelling them to put aside for a while every other project, to say nothing of the speedy return of hostilities. The reappearance in the Minutes of a proposal for the Mediterranean nine years later when, though the war was unended, those coasts were safe for British travellers through the possession of Malta,¶ and after the victory of Trafalgar,** was due, as we feel no doubt, remotely to the unflagging energy of Dr. Buchanan, whose venturous yet practical mind was ever pointing the way. In the *Christian Observer* of May, 1811,†† there is over a column of "Literary Intelligence," headed PALESTINE, to the effect that Dr. Buchanan contemplated a visit to Jerusalem and the interior of Palestine with the view of investigating subjects connected with the translation of the Scriptures and the extension of Christianity. After visiting Syria he would return through Lesser Asia, hoping to see something of the Christian Churches of Greece and the Archipelago. In other words, Buchanan was planning a new series of *Christian Researches*, the scene of which

* December 6th.

† The design was fully carried out.

‡ Protestant Missions in Ceylon commenced in this order: Baptist, 1812; Wesleyan, 1814; American Board of Missions, 1816. (*Missionary Guidebook*, p. 175.) The Church Missionary Society, commencing in Ceylon in 1817, permanently occupied it in 1818.

§ See *Intelligencer*, Aug., 1893, p. 575.

|| Signed March 25th, 1802.

¶ Surrendered to the British, September 5th, 1800.

** October 21st, 1805.

†† P. 321.

should be the countries of the Mediterranean, and, in fact, it had been his intention at one time to travel that way to Europe on leaving India, with the express view of continuing his investigations as to the hold of Christianity in those regions.

The dates make it impossible (for we must remember that periodicals were then issued, not as now, but at the *end* of their months) that the statement of Dr. Buchanan's intentions was seen by Dr. Cleardo Naudi before he wrote his letter to Mr. Pratt dated Malta, June 2nd, 1811.* The coincidence of periods, therefore, is striking, but there remains the strong probability that it was Dr. Buchanan's popular volume in reference to Eastern Asia which prompted the Malta proposal in reference to Western Asia. Dr. Naudi of Malta, a personal stranger to Mr. Pratt, expressing himself as a warm friend of Scriptural Christianity, speaks of multitudes of Christians in the Levant, of different denominations, mingled in confusion with the Turkish inhabitants, so ignorant of the true light of the Gospel, that they not only can contribute nothing to the extension of religion, but are scarcely able to maintain the great doctrines of redemption among themselves. The overthrow of the Roman Propaganda and the confiscation of its revenues in the present war, cutting off all activity in those parts, which was of some avail, has left the field open. He begs that two missionaries may be sent to the Levant, the necessary qualifications of whom he describes. They must be scholars, able to speak Greek and Arabic, or one of them. He has written on this subject to Mr. Terrot and to Mr. Mair, the latter of whom will deliver his letter.

The Mr. Terrot here referred to reminds us of one of those present at the "Castle and Falcon" on April 12th, 1799. Mr. Hugh Campbell Mair, whose city address was 6, Copthall Court, Throgmorton Street,† was a warm friend of the Society, and had spent the winter of 1810-11 at Malta for the benefit of his health.‡

Dr. Naudi's letter was placed before the Committee, accompanied by one from Mr. Mair, on October 4th, 1811, the same day on which Melville Horne's suggestions for Malabar and the East came forward. On November 1st all three letters were considered, and the practical outcome was that they served to emphasise the Resolution of December 6th, 1811, that the most hopeful plan of the Society's acting in THE EAST should be taken up and got ready for the Report of 1812.

Here must end our progress in this subject for the present, as we have reached the conclusion of 1811. The names of Mr. Mair and Dr. Naudi in connexion with the Mediterranean scheme are further heard of in 1812, and we need now only remark that we are distinctly on the track of the first English clergyman to take foreign service under the Society, William Jowett,§ and of his

* Printed in full in Rep. 1811, p. 407.

† He first occurs in the Directory, and with this address, in 1809, 1810. In 1811 he begins to be of 14, Angel Court, Throgmorton Street. In business he was a ship and insurance broker.

‡ Rep. 1812, p. 409.

§ He was accepted for Malta in 1813, and proceeded thither in 1816.


volume, that matches Buchanan's in interest, *Christian Researches in the Mediterranean*.

3. *The Falls of St. Mary.*

On June 1st and 8th, 1810, the Committee considered a proposal which reached them from Mr. John Johnston, a gentleman who had resided twenty years in North America, for the most part at this spot, by the south-east end of Lake Superior, where the river issuing out of it flows on to Lake Huron, and in its course divides the United States from Upper Canada. Mr. Johnston was settled on the States side and just beyond the Canadian border, but in the midst of a portion of the great tribe of Chippeway Indians,* with whose chiefs he was closely connected. From an interview he had had with them, and from his knowledge of the people, of whom he gave a very favourable description, but for whose civilisation and Christian instruction little or nothing was being done, he believed good results would follow a Mission among them, and if the Society could send a suitable person to conduct one, he would afford him his protection and contribute towards his maintenance, feeling assured also that any one recommended by them would obtain ordination from Dr. Mountain, the Bishop of Quebec. It was mentioned in the Committee that there existed in New England a Society for the civilisation and conversion of the North American Indians, and further inquiry from Sir William Pepperell, who was in connexion with it, showed that it possessed an income of 2000*l.* a year, and a school of thirty-five children. On February 1st, 1811, a letter was received from Bishop Mountain declining to ordain such a person as Mr. Johnston had in contemplation, and there the matter seems to have ended.†

SEVEN YEARS OF THE GLEANERS' UNION.

A RETROSPECT.

"E shall feel the effect," wrote the Archbishop of Canterbury to Mr. Wigram, on the eve of the first February Simultaneous Meetings of 1886. The prediction has proved true to a degree which could not have been anticipated when the words were written, and one effect of those meetings is being felt now, and seems destined to be felt in increasing degree, to the very ends of the earth. At the Society's Anniversary in May, 1886, the following words were read from the Committee's Review of the Year :—"The Committee rejoice and praise God for the February Simultaneous Meetings. . . . The results will appear in due time, but already fresh organisations have been started in some places, notably in Manchester. The Committee are considering whether the sacred influences now commonly alluded to by the letters 'F.S.M.' cannot be perpetuated by some world-wide Union for prayer and work, which shall combine in common

* They occupied various tracts within the borders both of Canada and the United States.

† This account is drawn from the Minutes and from the Report of June 12th, 1810, p. 80. The Report of 1811 does not return to the subject. Mr. Johnston's Chippeways were apparently those within the border of the United States, which would account for the Bishop's objection.

fellowship all friends and workers, without interfering with existing Unions and Associations."

"A world-wide Union for prayer and work." It was a bold conception, and to some the words of the Committee were doubtless thought over-sanguine. Have they proved to be so? The Union, of which the name was not known in May of 1886, celebrated its seventh Anniversary in November, 1893, and seven years should furnish some data for estimating the value of the idea, and for judging of the prospects of its usefulness in the future.

The first member of the Gleaners' Union was enrolled in July, 1886; by the end of September, 1893, the number had reached 57,249,* an average annual addition to the roll of over 8000. The figures afford important evidence of the increasing hold which the movement is taking. It might be expected, it was expected, that the initiation of a new idea would attract a large number whose interest would wane as soon as the novelty should wear off, and that the succeeding years, although showing perhaps an increasing aggregate of members, would show a diminishing list of new accessions. This reasonable anticipation has not been realised. A certain number of members have, it is true, failed to renew their membership after their first year, so that the actual membership at the end of September was believed to be not more than 42,000. But the rate of increase to the membership has accelerated, not diminished. At the fourth Anniversary, when the Union had been in existence 52 months, the number enrolled was 27,607. During the 35 months from the end of October, 1890, till the end of September, 1893, the enrolments have numbered 29,642. That is, during the last two-fifths of the whole period the enrolments have exceeded in number those of the first three-fifths.

Who are these members? They belong to all classes, from the titled peer to the inmate of the county workhouse. There were some 450 clergy enrolled in the first two years. In one Yorkshire village there are thirty pitmen who are Gleaners; and one Sussex village has fifty members of the Union, and nearly every one of its isolated cottages possesses a *Gleaner* subscribed for by the people themselves. The bulk of the Gleaners are found in the British Isles, and London with its suburbs claims about 8000 of the whole number. In the provinces, Yorkshire, Kent, Lancashire, and Surrey, the four counties which stand first after Middlesex in the contribution sheets of the Annual Report, lead the way, followed at a short distance by Warwickshire and Sussex. Ireland has 3119, Wales 255, Scotland 166, Isle of Man and Channel Islands 212. At an early date the Union was joined by some of the Society's missionaries, and by a few other friends on the Continent of Europe and in the Colonies. Alexander Mackay, on receiving, when alone in Uganda, the first announcement of the Union, took the keenest interest in the movement, and sent home his Gleaners' Union "Chart of Main Statistics of the C.M.S." The Union has now in the Continent of Europe 115, in Asia 1517, in Africa 170, in America 84, and in Australasia about 3000. But missionaries of other Societies as well as of the C.M.S. value the Union. This of course goes without saying of the missionaries of the C.E.Z.M.S., and of some of those of the I.F.N.S. and F.E.S., who work in co-operation with the Society. But the Union cherishes the privilege of including on its roll honoured names of other Protestant and Evangelical denominations.

* These were the numbers actually enrolled at headquarters; on March 1st, 1894, they stood at 63,487, but there are probably 500 or 600 more enrolled in India and Australasia, whose names have not yet reached Salisbury Square.

At one of the China Inland Mission Valedictory Meetings in 1889, five of those taken leave of were Gleaners, and two of them made the Gleaners' motto-text for that year the burden of their farewell words.

The labour involved at headquarters in keeping in touch with all the parts of an organisation so extensive is of course considerable, and so would the cost be but for the fact that a large part of the office work, the entering of names and addresses in the books and indices for easy reference and for statistical purposes, all correspondence of a purely business character, and the sending out of cards of membership and the annual card with motto-text, &c., is done by a band of volunteer ladies, who spend hours and days every week in the year at the Church Missionary House, engaged in this labour of love. The paid work, and the cost of stationery and postage, &c., have involved an expenditure of 2667*l.* 15*s.* 11*d.* during the seven years since the formation of the Union; and this has been more than met by the voluntary gifts of members for this purpose, and the annual fees of membership and renewal; the latter amounting to 1278*l.* 3*s.* 1*d.*, and the former to 2146*l.* 1*s.* 8*d.* In addition to this the Gleaners have contributed through the Union, *over and above their subscriptions through the local C.M.S. Associations*, the sum of 3011*l.* 19*s.* 4*d.* to the Society's funds, and the further sum of 3960*l.* 17*s.* 3*d.* towards the first year's expenses—outfit, travelling, maintenance, &c.—of several missionaries. The aggregate of these small contributions in the seven years is no less than 10,397*l.* 1*s.* 4*d.*

The letter of "British Gleaner" suggesting that the Union should open a fund for donations from its members for the support of "Our Own Missionary" was quoted in the Rev. H. Sutton's article on the "Gleaners' Union" in the *Intelligencer* for January, 1891. It is an interesting fact that the solution of various difficulties which attended the proposal as originally made was found in a letter from Mrs. Hudson Taylor, of the China Inland Mission, at the beginning of 1888. Mrs. Taylor said:—

"In looking over with interest the *Gleaner* last night, I saw how anxious the members of the Gleaners' Union are to do something definite, and a thought occurred to me which I felt I should like to take the liberty of suggesting to you. It was as to whether it might not be stimulating and helpful to them, and free from the disadvantages of some of the other plans, if each year the funds raised were applied to a different missionary worker, lady or gentleman, in a different part of the world, thus relieving the General Fund, accomplishing a definite result, and furthering, what I see you are aiming at, the taking of an intelligent interest in the various fields."

This suggestion was acted upon with one qualification, namely, that the missionary should be one of the recruits going out each year. Fourteen missionaries have been fitted out, conveyed to their Missions, and maintained during their first year by these special offerings of their fellow-Gleaners, and the Society's General Fund has been saved this outlay. A larger number, indeed, might have been put on the list, as the special contributions have more than sufficed for these fourteen.

And there are indications that the near future may witness a further development of this system of support by the Union of missionaries in the field. Two parishes having Branches of the Gleaners' Union have undertaken the support, not for one year only, but year by year (D.V.), of two of the ladies who sailed last autumn. And three other parishes, into which the Gleaners' Union has been lately introduced, have combined to raise 100*l.* a year in addition to their ordinary contributions, to support their "Own Missionary" in East Africa, while at least two others support European lay missionaries. It must be noticed that these parishes are not found, as might be supposed,

in the western suburbs of London, nor in the residential districts of our manufacturing cities, nor yet in the health resorts of our cultured and leisured classes. On the contrary, one must be sought in the much-trying Church of Ireland, another in a southern suburb of London, and the third in the Cape Colony, where the three parishes in question stand quite alone in supporting the C.M.S. The two supporting lay missionaries will be found in the Deanery of Islington, in North London.

We have so far seen, in this review of the past seven years, the Gleaners' Union as an outsider may see it. We have taken note of its growth and expansion, of its vigorous independence, and its readiness to devise liberal things and to carry them out. It is a real thing, a live thing, a thing, we have already seen reason to think, which has exercised and is exercising a deep and wide influence. It will be worth our while to examine it more closely, to watch its mode of life, and discern its inmost character and the direction of its force.

The original intention of its promoters and founders was to supply a direct link between individual isolated workers in behalf of the Society and the Church Missionary House. How far it has proved helpful in this way, the Great Day only will fully reveal. But the proofs afforded by the piles of letters received at Salisbury Square are many and most touching that the relation established has been more than a mere sentiment, it has been a spiritual force. The following examples must suffice. A veteran in the Lord's service writes :—

"I wish to express my gratitude for the fresh impetus and enlarged sympathy this Gleaners' Union has given me. I have been a Christian in the spiritual sense of the word for fifty years, having been converted at the early age of fourteen, and I have always loved my Lord's work on earth, taught in Sunday-schools, and held cottage readings, and scattered tracts, &c., and missionary meetings have always been my delight, but I never felt so enrolled (as it were) with other workers as now."

Another, in a humbler walk of life, says :—

"I would like to tell you what a great blessing my Heavenly Father has bestowed on me since I joined the Gleaners' Union. Being out sometimes very late at night, it is so joyful to be holding sweet communion with our Heavenly Father for a rich blessing for all the Gleaners and all Mission work all over the world."

A domestic servant's testimony is to the same effect :—

"It is a very great privilege to belong to a Union like this, and to be reckoned in with so many who are in earnest about our Master's last command. I love this 'Gleaners' Union' because it takes in all as members, whether rich or poor, and it does seem such a helpful link with the C.M.S. I am a servant here, and if I cannot do very much, I can pray. I became enrolled as a member through a lady friend of mine, and have found it a great blessing to my own spiritual life, besides deepening my interest in missionaries."

And a fourth, a missionary, but not of the C.M.S., writes from Bethlehem :—

"I am always so thankful I joined the Gleaners' Union, it is a real help to those out in the mission-field, as well as to those at home. Here, in Bethlehem, it seems so appropriate to be a 'gleaner,' with all its sacred and wonderful associations of Ruth gleaning in the fields of Bonz."

A sister writes of her departed brother, a clergyman, "Please enter among the Gleaners who have been called from the field here, my dear brother. . . . He did love the C.M.S. . . . The last book he attempted to read was the *Intelligencer*. . . . Within twenty-four hours after, he had entered within the veil. He found the work on earth sweet, and what must

the glory be!" Most pathetic are the words which come from the bedsides of invalid Gleaners. One writes for a suffering friend who has been ten years in a hospital, and is "a shining light for Jesus:" "Many have been brought nearer to Christ by his living Christianity. His whole time will be devoted to prayer; you can count him as one of the ever-praying Gleaners." Another invalid member, a victim of acute rheumatism, cannot sign her name on her card, for she cannot even feed herself, but she is pleased at the thought of joining in prayer. A third, a poor woman, and a chronic invalid, "takes a most lively interest in the Union," and "talks about it to every one who goes to see her." And one more, a young girl, "obliged for many long months to be almost always in a reclining position, and constantly overwhelmed with grievous feebleness and weariness, did her best up to the last to follow out the Cycle of Prayer, and though frequently finding it difficult from the great accumulation of details, still these she perseveringly mastered from the Annual Report, which was always by the side of her couch. Even up to the very day on which she first began to lose consciousness, and our Father in mercy permitted her gently to fall asleep in Jesus, she attempted to ply her needle as a Gleaner."

The above and numberless other instances show that the sacred ministry of prayer has undoubtedly been promoted by this agency. The Lord's remembrancers regarding the work of evangelizing the Heathen have been multiplied, and the Throne of Grace has been besieged as perhaps never before. And the understanding of many believers has been opened to understand the Scriptures, how according to the written Word it not only behoved Christ to suffer and to rise again from the dead the third day, but also that Christ's people should preach repentance and remission of sins in His Name among all nations, beginning at Jerusalem. One writes: "I can't tell you how immensely the Gleaners' Union has increased my knowledge, not only of the letter, but also of the spirit, of the precious Word of God. Well-known texts seem to shine with quite a new light, and many which I hardly knew or understood before have been explained. I never noticed what a thoroughly missionary book the Bible is." And another: "I had no idea until I tried how *much* there is to glean out of the field of Holy Scriptures." As many as 600 Gleaners entered in one year for the Missionary Bible Searching Competition. The Bible Readings in the *Gleaner* and the straight, pungent, practical words of the Editor have gone to many hearts, while the yearly motto-texts, chosen with much prayer, have proved direct messages to not a few, who have feelingly acknowledged the benefit.

There is thus no doubt that the Union has been to very many a real spiritual help. As they have discerned more clearly the Lord's will, and have taken upon them to speak to Him about it, they have shortly asked themselves in His presence what He would have them to do. And the large increase in the missionary candidates, out of all proportion to what was ever experienced or even dreamt of ten years ago, is one of the results. Not a few of the names which figured a few years since in the lists of successful competitors in answering the Bible questions, are to be found now on the list of missionaries at the beginning of the Annual Report.

But the direction in which the Union has proved of the greatest use as a stimulating and sustaining missionary force, and in which its future influence appears likely to be indefinitely increased, is one which was not anticipated at the time of its initiation. The prescient discovery of its potential value as a bond, not only between individual Gleaners and Salisbury Square, but between Gleaners and their fellow-Gleaners residing in the same localities, was made at an early stage in the develop-

ment of the Union. And the discovery was made not by the friends at headquarters, but by Gleaners themselves. Some of the Chester Gleaners have the honour of having been the first to form themselves into an organised Branch; but those in the parish of St. James', Holloway, followed at a very short interval, and this Branch had already 143 members at the time of the first Anniversary of the Union. St. James', Clapham, St. Paul's, Onslow Square, Brighton, Ramsgate, and Keynsham, were in the field before the close of 1887. The year after, numerous Branches all over the country were formed. Among them may be mentioned one at Bournemouth, which has now some 450 members and five hon. secretaries, that is one general secretary and four assistant secretaries for different parts of the town and neighbourhood; it has three groups of workers, comprising thirty-three altogether, and there are three weekly prayer-meetings at different houses; and one at Girton College, Cambridge, at which more than one fourth of the lady students are now members. In October, 1890, there were 260 Branches, and in October, 1893, the number was 491, without counting 27 in India, and probably nearly 80 in Australasia; about 600 in all.

Many of these Branches not only hold regular meetings of their own members for mutual instruction and united prayer, but also seek to infuse a missionary spirit into the ordinary parochial organisation, very much as described by the Rev. T. C. Chapman in the paper printed in last month's *Intelligencer*. It must be evident to all readers what an impetus to the study of missionary literature such influences as he described afford; what an army of missionary advocates they are exercising and training; and, lastly, how effective an instrument is thus secured, when the clergy co-operate with all their heart as in his case, for reaching every class, every house, every individual member of our home parishes, and laying before them the blessed truth that God loves the world, and will have all men, themselves and all other men, to be saved and to come to the knowledge of the truth.

And when it is remarked that these Branches, conducted in many various ways, but with the above-mentioned influences common to them all, are being formed not only in many of the home districts and towns, but on the Continent of Europe, as at Paris and at Rome, in the British Colonies, New South Wales, Victoria, New Zealand, Canada, &c., is it not justifiable to hope and expect that the Lord who has guided this movement in so unexpected a development, has gracious designs towards the Church of England and its sister Churches, and that He will honour them shortly in a degree surpassing all past experience by drawing them to take a share, proportionate with their opportunities and privileges, in that supreme service awaiting which the world's probation is prolonged and the Church's glory is deferred?

And the converts in the several Missions are themselves claiming a share in the holy, self-denying impulses of the movement. The missionary spirit is as essential to them as it is to us at home, and the lack of it means spiritual torpor and leads to spiritual death. It is therefore with no ordinary interest that the Branches formed within the past few years in India (over 1137 members), and the Punjab and Sindh, and Travancore, and Tinnevely, and China, and Cairo, and Frere Town (and one Native Gleaner at least, the zealous Natanieli, is enrolled from the Waganda), and in other Missions are discerned. Some of these Native Branches have their "Own Missionaries," catechists supported by their contributions, and all are being stirred up to prayer, in which their fellow-Gleaners in this country are remembered. From Shaouhing, in Mid China, a missionary writes: "We greatly value the Gleaners' Union; now more than ever. We meet daily at 12.15 for prayer in connexion

with it. Every Tuesday evening at Chinese prayers we pray for the Committee and all workers at Salisbury Square. We calculate that as we pray at 8 p.m. you are all gathered in Committee, and so we meet you at the Throne of Grace, and thus help you in your consultations."

If we have "felt the effect," it has been most of all due to the fact that a spirit of prayer has been evoked. And it is surely an instance of Divine leading that the Society issued the first revised *monthly* Cycle of Prayer in 1886, immediately before the F.S.M., from which the G.U. derived its birth. How helpful that Cycle has been to those who wished to be definite in their supplications, and how again the suggestions of the Cycle have led to the study of the Society's Annual Report and monthly publications, in order that prayer should be intelligent and full, is well known to the readers of the *Gleaner*. One, for example, writes: "I never used the Cycle of Prayer before I joined the Gleaners' Union, and it has been a wonderful help, because it has made me take a far greater interest in each individual mission-field, and not merely in the work as a whole." And another:—

"When, in reading the *Gleaner*, I come to anything that suggests prayer, or to a special request for it, I make a mark in the margin, and write against it the day of the month on which that Mission or missionary would be prayed for in accordance with the Cycle; then each day I can look down the margins and read whatever is marked for that day, and am reminded of the *special* needs of that Mission, which I then add to the more general ones in my prayer for it. I find my little Manual most useful. I think I nearly know it by heart now, and am looking out eagerly for the Annual Report."

And now that Cycle, revised a second time so as to cover the whole world, and including in its catholic embrace the Missions of all Protestant Churches and Societies, has gone forth on its new and more extensive ministry. May the good Lord vouchsafe to use it! Prayer is the very marrow and life of every fruitful Branch of the Gleaners' Union. We read of one which has its monthly meeting at 8 p.m., and on the same day two prayer-meetings, one three-quarters of an hour before the general gathering, and the other at 7.30 a.m. for working men. Another Branch has four prayer-meetings every month at different houses, days, and hours for different classes of Gleaners, also a monthly "intelligence meeting," with a general prayer-meeting quarterly. Yet another has six meetings monthly: (1) a well-attended afternoon prayer-meeting; (2) an evening prayer-meeting; (3) a small band of "praying-away members," who agree to pray that one of their members may be sent out, each one being willing to go himself; (4) an information meeting; (5 and 6) a students' class held fortnightly, each member studying one Mission thoroughly.

We must quote at some length a letter received in January last at Salisbury Square, for it illustrates very strikingly what a mighty missionary force a G.U. Branch is when prayer receives its due prominence at the gatherings. A secretary of a Branch writes:—

"I have felt from the very first formation of our Branch that it must exist, *pre-eminently* for intercessory prayer on behalf of Missions. Prayer, to be definite, must be intelligent, and we have found this best promoted by encouraging a closer bond of sympathy between special Missions and missionaries by means of systematic correspondence. For instance, since 1890, I think we have scarcely ever had a monthly meeting without remembering in prayer Mr. and the late dear Mrs. Douglas Hooper, and the church which is at Jilore. We have had the very closest fellowship with the members of this church, both in joy and sorrow. It has helped our Gleaners to *know* about them, and thus pray for them, not only in the spirit but with the understanding also. Many Gleaners at first do not seem to have the capacity to take in God's world as a whole, but from the study of particular Missions we have found interest grow and develop until it embraces all 'for whom

Christ died.' *This*, of course, must be *the end* ever kept in view, and we have therefore guarded our monthly G.U. meeting from anything savouring of sensationalism, letting it generally take the form of an intercessory prayer-meeting at which many and varied have been the requests presented.

"One request has been much on my heart, namely, that *each year* our Branch might, through its members, minister to the need abroad by some giving themselves to the work. God has graciously answered this prayer. First Miss — went to China in 1890. Since then others have followed: Miss — went to *India*, Miss — to *India*, Miss — to *China*, Rev. — to *Africa*, Miss — and Miss —, both training. We long above all, that our Branch should be a giving one, that no year may pass without at least one hearing the Master's call, and *obeying it*."

The above letter was one of nearly two hundred which were written in reply to a Circular Letter sent to all the secretaries of G.U. Branches throughout the United Kingdom on one of the last days of 1893. The Circular Letter was written under a deep conviction that some definite forward movement on the part of the Union was called for after its seventh Anniversary, and a frank expression of opinion was solicited from secretaries regarding several proposals which had occurred to the mind of the writer. Two of these proposals met with general assent. They were—(1) that special gatherings of Branch secretaries and others should be held from time to time at convenient centres, for the purpose of united prayer and mutual conference, and to encourage one another in definite aggressive work; and (2) that one or more "Visitors" should be appointed, who, in response to invitations from local friends, should visit Branches and as desired give counsel and help to the members. A Conference of the kind described in the former of these proposals had already been determined upon for the secretaries of Branches in and near London, and it was held on February 10th at the house of Sir Thomas Fowell Buxton, when about 100 secretaries attended, and a most profitable and enjoyable time was spent. And it has been decided to carry out the second suggestion as soon as the right persons for such work shall have been found.

Thus, while the first aim of the Gleaners' Union was to link isolated labourers at home and abroad with the Church Missionary House; and the second was to associate together in bands for united intercession and mutual help and encouragement members living in the same place; the third is to bring into contact the leading members of different Branches whose habitat is more or less remote from one another. Each forward step has been but a development of the one simple original idea—that of union—bringing the Lord's people together to plead around the Mercy Seat, to search the Scriptures, to look out upon God's World, to confer upon consequent duties.

We will not attempt to prophesy, but the most casual acquaintance with the representatives of the movement who appear from time to time at the Conferences held in London, would convince any one, we think, that its history lies in the future rather than in the past. In the speeches and especially in the prayers there is breathed at these gatherings a sense of inadequacy in past efforts, of insufficiency in present attainments, of yearning after a fuller personal devotion to the Lord, and united zeal for His Glory and the salvation of souls. At the last Anniversary this spirit of progress, this holy ambition to be strong and very courageous in taking possession of the promised Inheritance in the Master's Name, was strikingly manifest, and it seemed to us that the thrilling testimony of Mrs. Bishop regarding the state of the Heathen could scarcely have been addressed to an audience more likely to prove sensitive and responsive to its appeal. It was indeed the self-same argument which the "Gleaners' Own Poetess"—and the retrospect we have been taking would be quite in-

complete without a reference to the soul-stirring missionary hymns which have been written and set to music especially for its gatherings—had prepared for that Anniversary:—

"They are waiting ev'rywhere,
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise, high and grand,
Looking proudly o'er the land—
Waiting! Waiting!

"Yet not voiceless or alone,
For their cry to heav'n hath flown,
And the Master waiteth too,
Waiteth, ransomed souls, for you,
Till the life devotion sweet
Be outpoured at His feet—
Waiting! Waiting!"

We will conclude with the words of an old Yorkshire woman "who has prayed for half a century, and now begins to see she has not prayed in vain." With her we dare to say: "The need is great, and there is a sound of abundance of rain. Dinna ye hear it? Dinna ye hear it? Look up and ye will see the cloud of blessing." Yes! as we contemplate the future of the Gleaners' Union the Archbishop's words may still be repeated with trustful assurance, "We shall feel the effect." G. F. S.

[This article was written by our colleague the Rev. G. Furness Smith, to appear in connexion with the last Anniversary of the Gleaners' Union, November 1st, 1893. But we had not space for it at the time, and we have deferred it from month to month in order to insert other matter. Mr. Furness Smith has now added a few paragraphs on points of recent interest.

It will be seen from the Selections from Committee Proceedings on another page that the Committee have authorised the formation of an Auxiliary Committee for the administration of the Union. Hitherto it has had no formal organisation, and no officers. "The Editor of the *Gleaner*" has been a sort of informal head. The Union is now to have the advantage of being brought more into line with the Society's general organisation.—ED.]

MR. THWAITES' SPECIAL MISSION TO INDIA.

THE circumstances under which the Rector of Fisherton was led to offer to go out on a Special Mission to some of the Society's stations in India have been already explained, but may be briefly recalled. The proposal was a direct fruit of the late Bishop Hill's fervent advocacy of the claims of the Heathen World and of the Christian congregations struggling in the midst of a Heathen environment. In September Bishop Hill and other missionaries addressed the Annual Conference at Salisbury for the deepening of the spiritual life, and the Rev. E. N. Thwaites, who presided at the Conference, was led to express a desire, which he had entertained some time before, to pay a few months' visit to some C.M.S. Mission-field and conduct special services. The interest awakened by this avowal was so great that the funds necessary to meet the expenses of such a journey were contributed on the spot. The Committee thankfully accepted Mr. Thwaites' offer, and invited him to visit Bengal and South India and Ceylon. They subsequently invited the Rev. Martin J. Hall to be his companion in journeyings and in labours.

Mr. Thwaites left England on December 19th, and joined the P. & O. steamer *Ballaarat*, on which, besides Mr. Martin Hall, were the Rev. J. B. and Mrs. Brandram and the Rev. G. and Mrs. Chapman *en route* to Japan, on the 24th. They reached Bombay on Sunday, January 7th, and their work began at once;—it really began, it need scarcely be observed, on the day they left England, as opportunities were continually sought and found in the train and on board ship for conversation on personal religion. On the 10th they started at night for

Agra, which they reached on the morning of the 12th; on the 16th they arrived at Lucknow, where Mr. Thwaites left Mr. Hall, as he had engaged to visit Benares. Calcutta was reached on January 20th.

The following extracts from Mr. Thwaites' journal letter, describing his impressions as he proceeded to Calcutta, and the work which Mr. Hall and he were permitted to do in that city, will be found interesting. A list of the services and meetings held at Calcutta, referred to in Mr. Thwaites' letter, is printed at the end of this article.

Journal Letter from the Rev. E. N. Thwaites.

On Sunday, January 7th, we landed in Bombay about two o'clock. . . . At Mr. Peel's* house we obtained a hearty welcome. Mr. Hall at once went off to address a gathering of children, and I preached at night at the Girgaum Church to a large congregation. It was not easy to preach with punkahs swinging backwards and forwards all the time, still God gave me grace to be faithful. The text was, "Declare thou, that thou mayest be justified." . . .

On January 10th we started at night for Agra, and we had travelled the 800 miles by ten o'clock on the morning of the 12th. Mr. Hall was entertained by the Rev. J. M. and Mrs. Challis, while I was most comfortable at the bungalow of the Rev. W. McLean, who has charge of the evangelistic work; he has ten catechists and two colporteurs, and his work is most important; he and his party go into the villages and preach the blessed Gospel to 600 and 700 people daily. The results lately have been that on Christmas Day four adults and three children (all Heathen) were baptized into the Name of the Father, Son, and Holy Ghost; and during last year fourteen adults and seventeen children were baptized who had been Hindus or Mohammedans. I spoke to a most interesting man, P. A., who belongs to a high family of Mohammedans: he began to disbelieve in the teaching of his religion because it taught that God allowed the sins of Mohammed; he then felt his own sins, saw his danger of punishment, left his own town, and came to Mr. McLean at Agra, who, after instruction, baptized him five months ago, and he is now walking consistently. We had a gathering of 100 students in the College, who listened for one hour to Mr. Hall and me preaching the Gospel; many of these were Hindus and Mohammedans. The addresses of the

English visitors created quite a little excitement, and at night we had 300 people in the hall; the power of the Holy Ghost was realised, and, after a long meeting, 160 stayed to an after-meeting. At Agra there are 500 in the College and school, and 150 in Mr. McLean's school, that is 650 under daily religious teaching.

On Sunday Mr. Hall and I each preached four times, and I added to my part by a short catechising, by interpretation, at a most interesting service at half-past eight at night. Next day began addresses to workers in a drawing-room. Thank God, the Devil has not got it all his own way. We should dearly have liked to have responded to the invitation of the brethren, and remain amongst these dear, earnest, and devoted men and women.

Jan. 16th.—We arrived at Lucknow. Here we were surrounded with sad and interesting memories of the Mutiny of 1857. I received, on arriving, a very warm letter from the Bishop of Lucknow, asking us to come and stay with him at his house in Allahabad; but, alas! we cannot accept. The Rev. A. I. Birkett lovingly entertained us. I gave an address to thirty-one Christian workers. Here I left Mr. Hall to follow me, as I was due at Benares the next day.

Jan. 17th.—I started at 6 a.m., and arrived at Benares at 1.30 p.m. I drove at once to the C.M.S. Compound, and was hospitably entertained by the Rev. B. Davis and his daughter. Mr. Davis has been a missionary for thirty-five years, and is full of zeal and activity yet. More than fifty years ago his father baptized me, when he was Rector of Cannington, Somerset. The Rev. Dr. Baumann also lives in the Mission compound. He showed us over this great city of idolatry. . . . I gave an address at Benares to 184 Natives by interpretation, and visited the Orphan School of forty-three bright

* The Rev. W. G. Peel is Secretary of the Western India Mission.

girls. I also spoke to the eighty-three girls at the Girls' Normal School. The dear teachers here are doing good work for their Lord. I visited the Jai Narain High School, where I found 600 boys. This school owes much to the daily labours of the Rev. B. Davis. I gave an address to those who knew English.

Mr. Martin Hall and I arrived in Calcutta on Saturday, January 28th, and at once commenced a ten days' mission in the Old Church. We made our home at the bungalow of the Rev. H. D. and Mrs. Williamson, where we met with a most hearty and loving welcome. Mr. Williamson and Mr. Gouldsmith (late curate to dear Mr. Selwyn, now at Boscombe) met us at the station, where they found me, at 6 a.m., sound asleep after many hours of tiring railway travelling. Mr. Hall commenced with a children's service, and we both spoke at the dedication meeting at night, when the Mission-hall was full. I enclose you a list of our ten days' services, and can only add that they have all been well attended, but not crowded; but the power of the Holy Ghost was most manifest night after night. The after-meetings have been in some cases the whole congregation, and in some cases twelve to twenty may have gone away.

We have visited the blessed work of Miss Maud Stratton writes from Agra:—

On Saturday evening there was a meeting in St. John's College Hall. There was a very varied assortment of folks present—soldiers, College students, station people, Native Christians, heathen gentlemen, and missionaries. Mr. Martin Hall spoke first, on "All my fresh springs are in Thee." His address was quietly and earnestly given, and was very refreshing. Mr. Thwaites followed, and gained the people's attention at once, and kept it all through. He spoke on "Ready to perish" and "Ready to save." There were a good many who seemed to get blessing, and we all wished their visit was longer, as they seemed to have brought power with them, and to have started a sort of wave of blessing. There had been a good deal of prayer over it in the Agra circle before; they have such earnest prayer-meetings there.

The C.M.S. Secretary at Calcutta, the Rev. H. D. Williamson, writes:—

We are all rejoicing and praising God for His blessing upon the missionaries'

the C.E.Z.M.S. and have been intensely interested in their work of educating the girls and in visiting zenanas. We saw many of the schools, but zenana work is out of our reach. I hope to speak at the C.E.Z. meeting in May, when I have some interesting particulars to impart. The Rev. Jani Alli's school is full of interest, and he is doing a blessed work amongst his 300 boys. How I do long to be able to speak to these people in Bengali! Next week we commence a mission amongst the Christians and Christian workers, having three meetings daily; and the week after next we hold services for the Bengali people through an interpreter, and after that we go north for a few days, and then to Madras, Tinnevely, and Ceylon. Do pray for us!

Outward Results of the Ten Days' Mission at the Old Church, Calcutta.

| | |
|---|-------------|
| 1. Professed to have received a definite blessing . . . | 191 |
| 2. Wish to be baptized . . . | 3 |
| 3. Wish to be confirmed . . . | 12 |
| 4. Wish to join a Bible-class . . . | 34 |
| 5. Wish to join Scripture Union . . . | 66 |
| 6. Wish to engage in definite work for God . . . | 34 |
| 7. Will join Missionary Gleaners' Union . . . | 52 |
| 8. Will take Parish Magazine . . . | 30 |
| 9. Gave at Praise Meeting . . . | Rs. 774 : 4 |

The Kutra church, St. John's, is being mended, so service was held in the College Hall on Sunday morning. Mr. Thwaites spoke again, this time by interpretation, as it was to the Native Christian congregation, on "Be of good cheer," four times. Then we went back to the High School for breakfast, and then to the Civil Lines Church, where Mr. Thwaites again preached on "Out of Him came forth the corner, out of Him the nail" (Zech. x. 4). Mr. Thwaites preached again at the same church in the evening, and took a meeting after that.

The next evening there was a large Bible-reading at Miss Bland's house. Mr. Hall and Mr. Thwaites both spoke, and I was able to speak to Mr. Thwaites after. We all enjoyed their visit so very much. It was like a fresh breeze from home.

visit to Calcutta. There has been very evident blessing upon each part of

their mission. Many of our Old Church congregation testified in the after-meetings either to conversion or to definite help to their Christian life. The believers' meetings were marked by a truly happy union of all denominations, by large attendance at each of the three meetings day by day, and by a real stirring up of many to a fuller apprehension of Christ. Of the mis-

sions to Bengali Christians I cannot yet speak, but Trinity Church is reported to have been never so full before. The missionaries are very thankful for God's guidance and blessing, and for all they are being enabled to see of missionary work and workers. It has been a great joy and comfort to us to feel that so many in England and India have been faithfully praying for us.

Private letters from Calcutta to friends in England also bear witness to the blessed tokens of Divine power manifested in the visit of the Missioners to Bengal. The meetings for believers held in the Old Church mission-room were largely attended, and Mr. Williamson writes that some of our Nonconformist brethren have found these meetings specially helpful, and have even said that they do not remember any more useful in the city of Calcutta. In the Bengali services at Trinity Church the attendance was very large, "the church packed day after day to overflowing, with evident power of the Spirit in speakers and hearers, and the results among Heathen as well as Christians. We shall never forget the Missioners' visit." Another missionary writes:—

How can I say how richly blessed the work here in Calcutta has been? To me, personally, it has been a very great spiritual refreshment. It has out-Keswicked Keswick to me! I have learned nowhere else such lessons of the keeping power of Jesus, and of the fulness of the Holy Spirit. A new joy has come, and day by day communion

with Christ is more blessedly real. I don't know quite how to write about it, but there it is. One most blessed result is, I never had so many manifest tokens of the Master's presence as just lately. So many have come to me, day by day, to ask the way of Salvation. I do take it as an earnest of a happy future. God bless both the Missioners.

We have heard, too, of the visit of Mr. Thwaites to Krishnagar and Chupra. The Rev. E. T. Butler writes: "We had the church full at our meeting for Hindu gentlemen. Mr. Thwaites' earnestness seemed to have a great effect on these while they were present. His visit has done real good here and in Chupra. But he ought to have stayed longer than seven days."

The *North India Gleaner* refers at length to the Mission. We give some extracts here:—

What can we say of the blessings enjoyed by those in Calcutta, who have been able to attend the various meetings and services conducted by our dear friends the Revs. E. N. Thwaites and Martin J. Hall? We praise God for a great, very great blessing; for many souls saved, and many Christian lives illuminated. May all, in newly-found or newly-strengthened union with Christ, bring forth much fruit, and fruit that shall remain!

The Old Church was well filled on every occasion, especially at the concluding praise service, when many testified to salvation received and grace given, and Rs. 900 were given as thankofferings. Praise God for His goodness!

The conclusion of the Parochial Mission brought the Missioners no cessation of work, for the four succeeding

days were given up to meetings for believers. These were held each day at twelve o'clock, half-past three, and six, the afternoon meeting taking the form of a Bible-reading, which was undertaken by Mr. Hall. The Missioners were assisted by the Rev. J. A. Macdonald, Dr. Phillips, and Mr. R. P. Wilder. All meetings were well attended, especially those at six o'clock, when the mission-room was completely filled. The subjects at the morning meetings were Cleansing, Filling, Consecration, and the Second Coming of our Lord; those at the evening meetings, Forgiveness, Holiness, Power, and (the last day) Praise. All who had the privilege of attending these meetings join in thanking God for the power of His Spirit, convincing of sin, revealing Christ as Master, and enduing with power for His service.

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The special services for Bengali Christians commenced on Saturday evening, Feb. 3rd, with a meeting for prayer and consecration in Trinity Church. The church was quite full, and addresses by interpretation were given by both Missioners. On Sunday very large congregations assembled both at Trinity Church and Christ Church, and the Missioners both preached twice. Besides which Mr. Hall commenced a series of children's services: that for girls in the Christ Church School hall, and that for boys in the C.M.S. Boys' Boarding-school. These children's services were taken each day by Mr. Hall, and we have every reason to believe that not a few young Bengali lives have during this week been lorn again into the Kingdom of God, and others have been led to fuller consecration.

While Mr. Hall has been feeding the lambs, Mr. Thwaites has held morning and evening services for adults each day in Trinity Church. The working of the Holy Spirit has been very specially manifest at the evening meetings. Every night souls were led to Christ, and men expressed their desire for

conversion. To us who have known Trinity Church for many years, it was a soul-stirring sight to see the building packed night after night to its utmost capacity, with an earnest throng of Bengali Christian, men and women, including not a few Hindus. The average evening attendance was 550.

The services came to a conclusion on Thursday morning, when Mr. Hall gave a very appropriate address from the word, "*Jesus Himself* drew near and went with them." At this closing service the Holy Communion was administered to 210 communicants.

Mr. Hall gave addresses to students in the General Assembly's Institution, and in the Duff College, and also one address to a large number of Bengali female workers in the C.E.Z. Normal School, when his address was interpreted by a Bengali lady.

We thank God for sending His servants—we thank Him for His messages to us by their lips, and we do pray for grace to throw away all crutches, that Jesus Himself—Jesus only—may be all in all to us, and that we may be out and out for Him.

List of Services and Meetings held at Calcutta.

- Jan. 20, Saturday. Address to Children in the Welland Hall.
 Prayer and Consecration Meeting in the Old Church Mission-room.
 „ 21, Sunday. Old Church Service, 10.30; Sermon by Rev. E. N. Thwaites.
 Service 4 p.m. for Children and Young People, by Rev. M. J. Hall.
 Service 6 p.m.; Sermon by Rev. E. N. Thwaites.
 „ 22, Monday. 7.30 a.m. to 8.30 p.m., Bible Reading.
 6 p.m., Mission Service in Church, Rev. E. N. Thwaites.
 7.30 p.m., Address to Sailors, Sailors' Home, Rev. M. J. Hall.
 „ 23, Tuesday. 7.30 a.m., Bible Reading.
 6 p.m., Mission Service in Church, Rev. E. N. Thwaites.
 8.30 p.m., Gospel Address in the Welland Hall, Rev. M. J. Hall.
 „ 24, Wednesday. 7.30 a.m., Bible Reading.
 6 p.m., Mission Service in Church, Rev. E. N. Thwaites.
 8 p.m., Gospel Address in the Welland Hall, Rev. M. J. Hall.
 „ 25, Thursday. 7.30 a.m., Bible Reading.
 6 p.m., Mission Service in Church, Rev. E. N. Thwaites.
 8.30 p.m., Address to Young Men.
 „ 26, Friday. 7.30, Bible Reading.
 4 p.m., Mothers' Meeting by interpretation, Welland Hall, Rev. M. J. Hall.
 6 p.m., Mission Service in Church, Rev. E. N. Thwaites.
 8.30 p.m., Young Men, Mission Room, Rev. M. J. Hall.
 „ 27, Saturday. 4 p.m., Children's Gathering, Welland Hall, Rev. M. J. Hall.
 6 p.m., Mission Service in Church, Rev. E. N. Thwaites.
 „ 28, Sunday. 7.30 a.m., Holy Communion and Address, Rev. E. N. Thwaites.
 10.30 a.m., Service, Rev. M. J. Hall.
 4 p.m., Children and Young People, Rev. M. J. Hall.
 6 p.m., Evening Service, Rev. E. N. Thwaites.
 „ 29, Monday. 6 p.m., Praise Service.
 „ 30, Tuesday, to Feb. 2, Friday. 7.30 a.m. and 8 p.m., Special Meetings for Believers for the Deepening of the Spiritual Life, ending with a Praise Meeting in the Mission Room, Revs. E. N. Thwaites and M. J. Hall.
 Feb. 3, Saturday, to 8, Thursday. Morning, Trinity Church, Native Christians.

THE THREE BISHOPS AT EXETER HALL.



HE Special Meetings of the Church Missionary Society held on March 9th in Exeter Hall to bid God-speed to Bishop Tucker of Eastern Equatorial Africa, Bishop Evington of Kiushiu in Japan, and Bishop Tugwell of Western Equatorial Africa, will long be remembered. The two Bishops last named had been consecrated by the Archbishop of Canterbury on the previous Sunday. They were most warmly welcomed, as also was Bishop Tucker in the evening.

THE AFTERNOON MEETING.

The demand for admission to the afternoon meeting became so great that it was resolved to engage the Large Hall, the lower part of which was filled by an audience composed chiefly of ladies. Sir J. H. Kennaway, Bart., M.P., President of the Society, was in the Chair. The Rev. C. G. Baskerville having read a portion of Scripture (Acts xv. 12-18) and offered prayer, the Rev. F. E. Wigram, Honorary Secretary, said that Bishop Tucker had written, asking to be allowed, on account of over-work lately, to reserve himself for the evening. The announcement that the Rev. R. P. Ashe would speak in the Bishop's stead was warmly received. The Chairman's address, and the speeches of Bishops Evington and Tugwell and Mr. Ashe are printed below :—

The President's Address.

Our meeting to-day is one of special interest and peculiar solemnity. We come here as mourners for loved and trusted friends to whom but as yesterday we bade adieu within these walls, speeding them on the way to undertake an enterprise of great difficulty but of vast promise. We doubted not then, nor do we doubt now, that it was in the mind and the will of God by their means, whether in life or in death, to work great things for Africa, and we believe so still. They came and went out among us, and I am afraid through our very affection we put too great pressure upon them, and we listened to the words of hope and faith and encouragement which fell from their lips, and when they went forth we followed them but too feebly and intermittently with our prayers.

They knew to what they were going when they went forth; they knew that anybody who goes to Africa goes with his life in his hand, but they went strong in faith and full of the belief, I may say the knowledge, that they were perfectly safe, as Mrs. Hill wrote, "in God's almighty care and keeping." The voyage was quiet and serene; they were charmed on their arrival by the warmth of their reception in Sierra Leone, and nothing daunted by the more doubtful character of the meeting in Lagos, they were ready to go to their destination on the Niger and to carry out the work appointed for them. But there came on suddenly—how we know not, perhaps owing to the very heavy rains which fell in the late autumn—one of those epidemics to which the west coast of Africa is peculiarly

liable; one after another those loved ones laid down their lives, and their spirits returned to the God who gave them. To what use is this waste? says the world. We do not admit there was any waste, except the waste we see in the operations of Nature. When we commit the seed to the ground it perishes indeed, but there springs forth the rich and abundant fruit in its proper season. Does the country esteem the lives of Sir Gerald Portal and his brother to be wasted lives, or those who have from time to time laid down their lives for their country? I trow not. No more do we; and we will not doubt but earnestly believe that our work and their work will not be lost, but in the words of the Archbishop of Canterbury, to whose sympathy and untiring kindness in this our trial I would bear hearty testimony on behalf of the Society, "God will bring forth some new force out of our defeat, and accomplish all in His own way and in His own time." It was said of Samson that the dead which he slew at his death were more than all that he slew in his life, and may it not be that in this way, and in this way alone, and by sacrifice no less precious than this, the jealousies of race, the bitterness of personal antagonism, may be assuaged and set to rest, and God's will be done by the harmonious work of black races and white races, cemented by blood shed on behalf of Africa?

But we are not here only to mourn; the cry sounds in our ears that we should go forward, and the presence of Bishop Tugwell on this platform to-day shows that we have not been unmindful of these

things nor have lost time in carrying them out. It is but a few months since he stood on this platform as the representative of the Yoruba Mission, and the words that he then uttered showed his fitness for the post to which, little thinking it, he was so soon to be called: as one who loved Africa, as one who spoke of the best years of his life as spent in Africa, and one who trusted and believed in the African races. Referring to words which fell from my lips, he said that we should go forward in the work we had undertaken, and African energy rightly directed and controlled would result in the rapid development and sound growth of a Church such as we should wish to see built up by Africans themselves. Those words of confidence and trust, we doubt not, he will repeat to us this afternoon, and amidst all our sorrow we may be thankful that the mantle and, we hope, a double portion of the spirit of Elijah will rest upon Elisha, as he takes up that work.

Bishop Evington, you go forth to work to which you are not a stranger; you have devoted the best part of your life and work to Japan; now you are called to the office of Bishop in the island of Kiushiu. You have seen wonderful things in that wonderful island during the time you have been there. We reflect that fifty years ago even the life of a British envoy was not safe in Japan, still less that of a missionary; but the times were changed, a revolution took place, religious liberty was guaranteed, and then came that wonderful craze for western customs and western religion which made us think we were going to take the whole country by storm. Things almost seemed to be going too fast about ten years ago. There came a revulsion, whether from the increase of national feeling, from the combination of the Buddhist and Rationalistic forces, or whatever might be the cause, at any rate this rapid development received a check, but still we have encouragement in that there are 35,000 Protestant Christians in Japan, and we doubt not you will tell us that the situation is worthy of hope, and that if the men are forthcoming to assist you in the work, you will hope great things in the near future for the Church of Japan.

We could have indeed wished that Bishop Tucker had been well and strong enough to be with us this afternoon, but he exercised, I am sure, what we shall all feel to be a right act of self-control. We are heartily glad to welcome in his place one of the chief fellow-workers of Maokay, and hear from Mr. Ashe himself what his view is of the present situation in Uganda, in that Church which he has done so much to build. We do heartily

rejoice to think that Bishop Tucker has had his health so far, and we shall think of him as they are going back to that wonderful congregation in that native-built cathedral of which we have heard, and meeting the eager inquiries of their Uganda flock for information, even hoping that it may be given him to receive King Mwanga, this time a truly convinced and converted man, into the fold of the Church. He will rejoice in what he finds there, and last, but not least, he will rejoice that he will be under the flag of England. We still are uncertain as to the exact policy to be pursued by the Government in regard to Uganda. It is nearly a year ago since we were told that the policy was one not of annexation but of inquiry. We hope that the inquiry has now been full and sufficient; but whatever the result may be, we await it with confidence, and we do rejoice to think that he who in God's providence has been called to be the chief adviser of Her Majesty the Queen as Prime Minister of this realm was the one who made use of these memorable words but little more than a year ago in regard to the question of England's putting down slavery in Central Africa. Lord Rosebery's words to the Anti-Slavery Deputation are worthy of him: "We thus having put our hands to the plough, shall not be able, even if we were willing, to turn back." I think we may trust that these sentiments which he expressed then are active in his mind now that he has more power to give effect to them.

I have endeavoured, ladies and gentlemen, in these few moments to point out to you what are the especial and peculiar points of the mission-fields to which our attention is specially directed this afternoon. Though varying as they do in many respects in colour, in climate, in race, in religion, they are one in this, that in them the strong man armed, Satan, keeps his house, and what we are doing is through these our agents and by every means in our power to break down that stronghold, to drag his arms from him, and to set the captives free, and we do this not in our strength, but in the strength of the Strong Man who is stronger than he, to whom we look for our support. Yes, it is not in what has been lately termed the magnificent hopefulness, the splendid audacity of the Church Missionary Society that we go forth to-day; it is in the strength of the Lord God, trusting in the promise of Jesus Christ to be with us, and in the guidance of his Holy Spirit, for we know that "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign" until He shall have put all enemies beneath His feet. It is our privilege to do

while it is called to-day, to work and labour for that end each in our different vocations. And each one must do as he is led to do, and each one must ask of God, "Lord, what wilt Thou have me to do?"

There is just one word I want to say before I sit down. We are drawing near to the close of the financial year, and our expenditure has increased up to this point 11,000*l.* above the rate of last year, and it is probable before the month is over that it will be at the rate of 14,000*l.* Last year we had a deficiency, but we had the Contingency Fund to fall back upon. That Contingency Fund has ceased to exist, and an adverse balance had to be carried

forward from last year. It is impossible to forecast with any certainty what the results will prove to be on March 31st, but as far as we can make out, there is likely to be a large deficiency. It is still possible for us to avert that deficiency, and I mention it merely for this purpose, that all of us may ask God to remove this difficulty during the remaining days of March, so that we may be able to meet the new financial year with a clean balance-sheet. It is for us to ask God for what we need; it is for us also to tell others what are the needs of the Society, that they also may rise to the occasion and meet them.

Speech of Bishop Evington.

If I began this afternoon as a Japanese, the first thing I should say would be, "Thank you all very much for coming so far on such a day and at such a time," and it is a great help and cheer to those of us who are going out to know that whenever we come together in this place we always find so many sympathising, so many praying friends met together.

In the nineteen years during which I have been in Japan, I may almost say that I have seen the growth of all the work of the Church Missionary Society. It is true others were out before me, but when I arrived in Osaka, Archdeacon Warren had not commenced active operations, Mr. Piper, who was in Tokio, had only been out six months before, and Mr. Burnside, in Nagasaki, had not yet completed the building in which his regular evangelistic services were to be held. Mr. Fyson had not then gone to Niigata. During these nineteen years not only has the work grown, but a large congregation has been formed which supported its catechists in Tokio; and not only has the city of Osaka sent out offshoots in almost every direction, but in the island of Kiu-Shiu also. Both in the furthest north and again in the extreme south, and further still in the Loo-Choo islands, the work of the Church Missionary Society has spread, and now in Yezo, also in the very north, a distance of more than 700 miles from Osaka, we find the same work going on, either amongst the Japanese or amongst the aboriginal Ainu. I heard the first sermon preached in Osaka by Archdeacon Warren, and I shall never forget what a bad headache it gave me (laughter), but from that time I was permitted to work with him, and from Osaka we gradually extended our sphere of operations. First we began with Tokushima—began by my going there really on a short holiday for a visit to some people whom I had known before; and out of that sprang direct evangelistic work, and those of you who

have read Mr. Buncombe's account of what God has wrought by him and his fellow-workers, know that no longer in this town alone is God's work being done, but in numbers of towns and villages in the surrounding country. A little later on a doctor from the north-western side of Japan came to Osaka to study medicine. His interest was aroused, he attended our preaching-stations, and after we had gone back he begged that we would go there again. It was my privilege to go there for the first time twelve years ago, and there we have now some three or four places in which the work of God is being carried on, and whilst some of us were there, a request came from Matsuyama that we would go and preach there too, and a little later in the year I went to Matsuyama, and there began another work which Mr. Buxton and his party are taking up, and which is spreading around into villages and towns on every side.

Again, Mr. Buxton's teacher had come from the town of Fukuyama; and he preached there on a journey and promised that work should be done there, and afterwards I went to the catechist on my way to Yamaga and we had regular preaching to the Heathen. Mr. Chapman came and stayed a week; and now you know in Fukuyama Mr. Swann is at work, and it is spreading out to other villages.

That is the work which I have seen grow. Last year I was transferred to Kumamoto to take Mr. Brandram's place, and I am sorry to say I cannot give you so bright and cheering a report of the place where I was stationed. When Mr. Wigram came there in 1887 there was a large body of young Christians; they had collected funds, and were working ardently to make known our Lord's salvation to the people around. The church was built, and much support given by the people; but in one year no less than sixty were transferred to other

places; and now I am sorry to say that there has not been that spirit of self-support, and there has been for the last two or three years much dissatisfaction, which has troubled us and made us very anxious indeed. And yet in other stations of Kiu-Shiu there is much to cheer. Mr. Hind told me that in the neighbourhood of Fukuoka, if he did not have someone to help him, it would resolve itself into his being a machine to go round and administer sacraments, for he would have no time to spare for any other duty.

But I will pass on to some of the difficulties which meet us in our work. Having been appointed through the kind confidence of the Committee to take the oversight of the work in Kiu-Shiu—as you know, Kiu-Shiu itself and the islands of Loo-Choo which we include with it extend from south to north a distance of something like 700 miles, and in width from 200 to 300 miles—I go back to a sphere of work where perhaps more than in any part of Japan the patriotic national feeling of our Japanese brethren is very strong, and I am thankful to say that in going back to them I go back in deep sympathy with them. I do feel that a nation that has grown as they have done, a nation that has done everything in its power to fit themselves for intercourse with the nations of the West, deserves a very great amount of our sympathy. And the very things that they work for are things that we, as Englishmen, would never for a moment allow anyone to deny us. Of course I speak as a layman; I am not acquainted with all the ins and outs and needs of commercial life; but when they ask that they shall decide what shall be the duty paid on things brought into their country, when they ask that they should have courts in which we foreigners shall be judged according to their laws, just as they would be judged by our laws in our English Courts if they were in our country, one cannot help feeling that the spirit at the bottom of this is the right spirit, that they ought to aim at nothing less than being the masters of their own native soil. At the same time you can all see how that so long as foreign nations deny to them some of these things which they feel to be their rights, the feeling between us and them will be more or less of a strained feeling; and when we go to them also as teachers in matters of Church discipline, and when we in a sense sit over them, the same feeling arises. They do not like in any sense for the foreigner to be over them and to superintend them and to rule. This is one of the great difficulties. I

can give you an example of this. In a discussion at a Synod a short time before I left Japan, the question of inserting some lessons from the Apocrypha was very warmly discussed; and afterwards one of those who had opposed it most strenuously said to me, "I do not mind a bit whether the Apocrypha is in the service or not; but we are not going to have all the details of your English Church Services forced upon us."

Then we have another great difficulty. We were very late in coming into the Japanese field in force. As you know, the Church Missions for a long time were very badly manned. We thank God a spirit of very earnest desire to go forward has arisen at home, and in these later years not a year has passed without sending us some recruits. But in the early times the Americans sent over large numbers of Congregationalists and Presbyterians and other missionaries; and the result was that by the work of these men large numbers were gathered into these Churches, and but a few into the Episcopal Churches, who therefore felt themselves to be in a minority; and the others have also tried to teach them that they had liberty and we had not, that they were the more powerful and we were insignificant; and our Christian friends, members of the Episcopal Church, felt there was something like a slur upon them because they had not gone forward in such numbers as the others had. And again in our early work there, in contrast with all those other societies, nothing was done in educational work; we had no schools such as the C.M.S. has in India, and now I believe we are feeling the loss, for we have great difficulty in gathering true earnest young men as catechists and to be brought on to be ordained as pastors of the churches. It is one of our greatest difficulties to get catechists and fellow-workers.

But at the same time we have many things to encourage us. Sir John Kennaway mentioned 85,000 as the number of Protestant Christians; I do not think I exaggerate when I say there are 60,000, and further, that whilst we are surrounded on every side by efforts to weaken our Evangelical Christianity, whilst the Congregationalists, in drawing up what they pleased to call a "Basis of Faith and not a creed," have carefully eliminated any distinct statement of the Divinity of our Lord, our own Church has stood steadfast and conservative, and I may say perhaps that in the latter years, when the increase of converts has not been so great as it was formerly, that in the Missions of our own Society the proportion of the decrease has been considerably smaller than that of other

Missions. We are going on, I trust, though slowly, yet steadily and thankfully, and I may say too, that not only are we gradually and steadily increasing in numbers, not only are most of our Christians and our workers and catechists faithful to the old standard in the main, but I am sure that in some parts of our work great spiritual growth has been manifested in those young men who are working for Christ.

I have then to ask you in conclusion for sympathy and help. It is not that there is any doubt in my mind or in the minds of any of us that you are wanting in sympathy; we know quite well how true you are, we know quite well that you are continually here and everywhere throughout our dear old country holding up our hands in prayer and supplication at the Throne of Grace; but we want you to understand these difficulties in which we are placed, to feel with our Japanese brethren, to understand their nationality, and to pray earnestly that the time may soon come when these things which they feel to be bands, which they feel to be a deprivation of their rights, may be taken away, and we may be able without any fear to live on an equality with them.

And we want you to pray too for a greater increase in the number of workers; we want some foreign workers, we want many Native workers. In the island of Kiu-Shiu we have lost some of those who were with us, and now that the missionary work has extended into the islands of Loo-Choo, they have to be overlooked from points 600 miles apart. We do feel strongly the necessity of someone going forward who will take up that old and important city of Kagoshima. We Britishers owe something to that city. In the time of the rebellion, when some difficulty had arisen with the British Government, we sent a gunboat and stormed the town. I was most interested on the Emperor's birthday, last November, to hear a Japanese give an account of what happened on that occasion. He was trying to show that the foreigners were not what men had thought they were. These people of Kagoshima looked upon them as dogs, and thought they had no heart and no brains. But he said, "When the British gunboat came and fired on the city, time after time, the balls struck exactly that part of the city where the forts

were." He came to the conclusion that these men must have brains. And still further, he noticed that, "instead of firing into the inhabited part where the people were living thickly crowded together, they fired away at the summits of the temples, and the forts on the hill," and he said, "These men too must have hearts, for they do not try to kill, they only try to storm." Well, we have done that in the past. Now we want the men to go there, and, as our President has said, to storm the citadel of Satan, not with carnal weapons, but with spiritual. We want to be within more easy reach of the Loo-Choo islands, where there are some seventeen Christians, if not more, gathered together, and where they have begged us time after time to go and help them. Will you then follow us again with your prayers? And if we could have two more clerical missionaries, not only to follow us with the prayers, but to offer to go out with those of us who are soon going back, or so as to follow us in the autumn, we shall be still more pleased. That is our need at present. And we pray you to help us that we may see further growth, above all things in the knowledge of our Lord and Saviour Jesus Christ, a deeper spiritual life, a greater desire to work, not for love of self, but for Christ and for His body the Church, amongst the converts that are there.

I would, just in conclusion, mention one thing which was said to me by a missionary a little while ago. Speaking of the many Christians that there have been, and who are now in places separated from the brethren, failing to show their light, he said, "I fear the reason may be that many of them have accepted Christianity because they felt intellectually that it was the religion that ought to be followed, but their hearts have not been thoroughly touched." What we do long for is greater growth in heartfelt religion, whole-hearted consecration to our Lord and Master. And whilst we ask your prayers on behalf of our fellow-workers, I do most earnestly plead for my own self and for those of your missionaries who have gone forth, that we may be truer examples of the Gospel of Christ to those amongst whom we live, that we may be able to show by our life and not merely by our words that it is "None of self and all of Him."

Speech of Bishop Tugwell.

It must be very apparent to all, both at home and abroad, that God has recently spoken to the Church on the West Coast of Africa, and that with no uncertain sound. We are all firmly convinced that God has in store for the

Church in that country a very great and marvellous purpose. God would not have called away so quickly to himself our dear brother Bishop Hill, dear Mrs. Hill, my dear friend Vernal, dear Mathias, and dear Sealey and Miss Mans-

bridge, unless He had in that wonderful dispensation of His Providence some very great plan, some very great purpose; and I feel as I stand before you to-day as one who, in God's Providence, is still permitted to labour for a while to carry on that work in which they hoped to engage, that I must and I do here remind you that, since God has spoken, it behoves us to hear. And I would desire to ask to-day this question, God has His purpose; Has He in us those in whom and through whom He can work out that purpose and fulfil His own will? That is the question that I desire to ask myself, and concerning which I earnestly desire your prayers, that, as our kind chairman has expressed it, "a double portion of the spirit of Elijah may rest upon Elisha." God had undoubtedly in dear Bishop Hill a man in whom He could and through whom He did work; possessing the confidence of his grace the Archbishop of Canterbury and the Parent Committee of the Church Missionary Society, and that at a very critical time, he was sent forth commissioned by him and by them to go, and as far as in him lay to deal with the problems and the difficulties which were besetting the work of Christ's Church on the West Coast of Africa. And during the short time that he was there, with wonderful energy and ability he quickly gathered together facts and figures which enabled him to send home to the Archbishop a report which I believe—and I do not think it is a breach of confidence on my part to say it to-day—the Archbishop was kind enough to pronounce as masterly in its character. As a result of that report, as you are aware, last year there were set apart for the high and sacred office of Bishops of the Church of Christ Bishops Oluwale and Phillips, now, thank God, at work amongst their own people, the one amongst the Egba tribes, the other amongst the people of Ode Ondo.

And as a further result of that report we know that the Committee were led to unite for the time being the two Missions which before were separated, the Yoruba and Niger Missions. But not only abroad and amongst others did Bishop Hill work; but here, too, in England, by his devotion and untiring energy, by his sympathy and love, he quickened and stirred the hearts of hundreds and thousands of God's people. Six months ago, only six months ago, a writer complained that but little was known of the Yoruba Mission. To-day the needs of that Mission are on the lips of thousands, owing to the love and energy and devotion of dear Bishop Hill. I might go further, but I hardly think it is necessary.

He and his dear wife and those who were so quickly called away with him "rest from their labours, and their works do follow them." For myself, as I go forth, I am conscious that God indeed by means of His servant has wonderfully and graciously prepared the way. I find many problems solved, many difficulties overcome, an outline drawn, an organisation established, and it seems as if I had merely to enter unfettered upon the work. Other men have laboured, and in God's providence I am called upon to enter into and take up, and, God enabling me, to carry on those labours.

Speaking as I do on such an occasion, or rather coming here to England as I do under such circumstances, I would gladly have returned to my work without thus appearing before you. There are times when we do well to be silent before God, but since I must speak, and you have perhaps a right to desire that I should speak, may God so enable me to speak to-day that I may not in any way interfere with or put an obstacle in the way of God's work amongst His people. Let me say a few words concerning my hopes and fears, my plans and desires.

Thank God, I have no fears, not because I am not aware that there are difficulties to overcome, obstacles to be removed; but I know I have in Christ one who can supply all my need, and I do thank God that I know that when the Apostle said he would have us without carefulness, evidently he implied that he would have us without fearfulness. It is a great privilege, as one looks forward and realises, as one sometimes does, the immense responsibility, from man's point of view, which rests upon me, that yet I can cast all that responsibility upon God and go forth knowing that He will carry the burden, that He will guide the way, that He will lead, that He will uphold, that He will bless, if only, as a little child, I put my hand in His and suffer Him to lead me, to plan for me, to advise me.

And so, too, with my plans, I would also say, I have no plans. When the blessed Lord taught us to pray for daily bread, for daily forgiveness, for daily deliverance, He implied that we may look for daily guidance and daily leading, and thus we can leave our plans with God and we may walk day by day with Him, watching for His openings that we may enter in and carry out, not our own will, not our own purpose, not our own plan, but His Divine Plan, His Divine Purpose, His Divine Will.

As to my hopes and as to my desires, they are boundless; for have we not in God, have we not in Christ, the God of

all hope; and have we not His own words, which He will fulfil, "Go ye into all the world"—the commission is boundless—"and preach the Gospel to every creature; and lo, I am with you always, even unto the end of the world?"

One topic perhaps I should mention, I should allude to, and may God again guide me and direct me as to what I should say—it is concerning those troubles which are known as the troubles of the Niger. Very frequently I am asked the question, Is there any possibility, is there any hope of our arriving, not at some compromise—for I think that would be dishonourable—but of arriving at some mutual understanding? Is there any possibility of a mutual understanding? Is there any possibility of a lasting peace and restored order? I desire to say that I am not prepared to declare that there is no such possibility, nor at the same time should I be justified in saying that I have every reason to believe there is; but rather to-day I desire to say, that it behoves us, those of us who are here in England, those of us working on the West Coast—and of course, it behoves me in particular—to ask this question, Have we exercised, and am I prepared to exercise, love, sympathy, interest, in all those with whom I shall be brought into contact? Am I prepared to look at all questions, not only from my own standpoint, but from the standpoint of others? And am I prepared, whilst called on to defend principles which I hold to be true and dear to myself, to show in all things the

mind and the spirit of Christ, which shall give no occasion to the gainsayer nor to the adversary? If we labour in this spirit, if we are supported at home by you whilst you are imbued by the same spirit, then I think that without danger, without presumption, I may predict, I may say that there is a possibility, there is a hope to see the restoration on a permanent basis of peace and order.

I have already exceeded my time, but before I sit down I should just like to remind this meeting, as I desire to remind the meeting again this evening, that there are now on the West Coast of Africa several terrible gaps. Of sixteen men sent forth to the Niger Mission during the last four years only four remain: Mr. Dobinson, Mr. Watney, Mr. Melville Jones, and Mr. Wilson. Only four out of sixteen! In Lagos the position of Principal of the Training Institution to-day is vacant. We have lost in dear Mr. Vernal one who, as Bishop Oluwole has said, "did the work of three men." Will you pray earnestly that God at this time will raise up a man to take up his work, to carry on that splendid work in which he gladly laboured and joyfully laid down his life? Once more then I would ask your prayers concerning the welfare of the future conduct and guidance of the Church on the West Coast of Africa, and that we may speedily see God fulfilling His own Will and purpose in the extension of His Son's Kingdom throughout the length and breadth of that country.

Speech of the Rev. R. P. Ashe.

I feel myself in rather a difficult position because I have come to speak, to stand in the place of Bishop Tucker. Now Bishop Tucker is deservedly a great favourite. Wherever he goes his kindly, genial manner wins hearts, and I am glad to be able to bear testimony that perhaps nobody else in this room can bear, that Bishop Tucker is a great favourite in Uganda.

Now I want to try to lay before you a picture, and I shall call my picture Uganda past and Uganda present. Sir John Kennaway, speaking of the present state of Uganda, seemed to express some doubt as to what England would do in the case of Uganda. I have no doubt; I have been from north to south of England, and I have heard something of the opinion of the people in England, and I know this, that the conscience of England is awakened; England recognises the fact that her honour is at stake to hold Uganda, and England cannot go back. I reached Uganda in 1883; there were two solitary missionaries there holding the fort right valiantly for the

Lord Jesus Christ—Philip O'Flaherty, an Irishman, and Alexander Mackay, a Scotchman. What had they to contend with? The gross, utter, terrible, unspeakable darkness of Heathenism; a tyrant reigning, cruelty, lust, shame, nobody's life was safe; there was the shadow and horror of death upon Uganda; nobody knew when he got up in the morning whether he would live to see the sunset in the evening. There were two frightful blots standing out dark and terrible—polygamy and slavery. It was a terrible thing. Just about our mission-house is a market where you might buy every commodity, and where you might buy the souls of men; even children were owners of slaves; and these slaves might be put to death, but that meant a loss of money, and so it was more usual to resort to some frightful and cruel mutilation. I saw very often people with only one eye, with their ears cut off, their lips cut off, their noses cut off, and very often even with their hands cut off, and these punishments inflicted by the most irresponsible

people. Very often people were taken away to die for almost nothing, some tiny breach of court etiquette, and the unhappy victim was taken away to death. The most cruel punishments were inflicted upon adulterers, and yet even death by fire was powerless to put a stop to such things. Though fire cannot put down the sins that come from human hearts, yet the grace of God in Christ Jesus has that power. I need not harrow your feelings or take up your time in going over again the sad and terrible story of the Uganda martyrs; I suppose to very few God has given it to live in close communion and in kindly fellowship and friendship with those whom God has so honoured as to allow them to seal their testimony for Jesus with their blood; and yet I can recall (and how vividly!) the kindly dark faces of so many who were faithful even unto death.

And I want just to tell you something of what I saw when I went back this last time. The first object that met my view on entering Uganda was the hill of Namirembe, the highest in Mwanga's capital, and one of my eager guides pointed to the hill, on which I saw something like a conical peak, and he said, "That is the church." The first object then that I saw was the grand new church, that great straw-built dome, supported on some two or three hundred pillars, some of which took 100 men to drag into position. Formerly we dared not employ our Christian people to build the smallest church, lest they should be put to death for doing so; now the grandest church in the country was built by these very people. And lately on Namirembe hill, where once King Mwanga, the murderer of Christians and of Bishop Hannington, exercised his unrestrained ferocity, the Union Jack is to be seen flying. I have never looked on that without thinking of what God has wrought. There is the symbol of England's glory and her freedom flying over that place where was perhaps the greatest sink of iniquity on God's earth. What a change was there! What things God has wrought!

Bishop Tucker has lately described that funeral ceremony when they gathered together to lay Bishop Hannington's remains in the last resting-place on Namirembe hill; it was indeed a most solemn and magnificent sight to see gathered there so many who had once been persecutors. King Mwanga himself, now humbled and saddened, sat in the church listening to Bishop Tucker's funeral sermon, which was translated by Mr. Pilkington, a master of the language; and then to see Her Majesty's repre-

sentatives and the chiefs gathering round the grave, was a testimony to the power of the Gospel to overcome the wrath of man. You know the character of Mwanga. Captain Macdonald, in speaking to me lately when I was trying to put in a good word for the king, said, "Well, there is no one who has given him so black a character as you yourself have."

And what is the last news from Uganda? Mr. Roscoe, a valiant champion of the Cross, has for some time past been teaching him to read, and he says that "the king learnt to read so rapidly that he made quicker progress perhaps than any of his subjects, and I have given him a New Testament, and he reads it very fairly fluently," and the last news is that he has given up his habit of smoking Indian hemp or bang—perhaps an even more pernicious habit than the use of opium. Now his hand is steady enough to write; before it shook so that he could hardly hold his pen. Bishop Tucker has told how the great chiefs of Uganda drew up a paper, which they brought to Sir Gerald Portal, and on it was written: "We, the great chiefs wish to do away with the status of slavery in our country, so that all men may be free."

When I first visited Uganda it was a shame to a man not to have a great following and a great number of women who were the cultivators of the soil, and therefore a sign of wealth; now in Uganda it is a shame for a man to have more than one wife. What great things God has wrought for Uganda!

Now I wish to say before closing something of the present needs of Uganda. Bishop Tucker has had the great privilege of laying his hands on a certain number of young men—some of them not young, indeed, but Christian men—and admitting them to the office of deacons in the Church of Christ. There was one young man among those Africans, and all the missionaries and all the Christians in Uganda wished that young man to come forward for ordination, and that young man refused on a strange plea. He said, "I do not feel myself yet worthy of so great an honour." In all my experience I have only known one young man (I do not know whether he is alive now), but he was a Liverpool curate, and when we were all going up to be ordained by the Bishop, he said, "I am not going yet; I do not feel yet that I have sufficient self-control, sufficient self-knowledge for such an office." I dare say there are many holy and humble men like that—but I never heard of another young man objecting in that way. But this young African, whom I know to be a real and true Christian, he would rather wait till

he felt himself more worthy. Some of you may, perhaps, know who he is; he is the young chief who came to Stanley along with Zachariah; these were the two men who brought Stanley his last cartridge, at a time, the traveller says, when cartridges were of so great value. Samuel was the boy who, in the face of the deadliest danger, when his name had been given to be put to death in 1886, yet brought the king's tribute back to the capital and in fear of his life put it in the hands of the king's officer who was appointed to receive it.

Now the great need I think of this Native Church is to have wise and prudent teachers to train them in Theology, so that they may be saved from the danger of falling into any kind of heresy, men well-read and well-grounded—men of ripe scholarship; we want such men as these to go to Uganda and to teach these men the great doctrines of the Christian Church, because these are the men who are to go forth in the name of Christ to teach their fellows.

And now in conclusion I will say just one word. It is a very sorrowful thing for a missionary party making its way into Uganda to pass so many thousands

of people on the way, bright, intelligent people, who are perfectly capable of understanding the principles of the Gospel, and yet to have to leave them in the dark; I am thinking particularly of one village, where by a strange providence three separate times I have made a little visit, and each time the same familiar faces were about me, the same kindly voices ringing in my ears. On one of these visits I happened to hear a very curious sound, a sound of weeping and wailing, and then the wailing gradually became a song, a most musical melody it was, but, alas! it was a melody of despair; one of the villagers was being laid in his last resting-place, being laid there without the knowledge of Him who is the Resurrection and the Life, and so I say it was a melody of despair. How that great continent seems to call for our prayers, call for our efforts, call us to prepare ourselves, if it be God's will to send us there or to send us elsewhere; and the best and the grandest preparation we can have is surely to help those who are about us, those who are near us; and in doing so, perhaps, we are preparing ourselves for the great work of going forth to preach the Gospel in foreign lands.

The Rev. F. E. Wigram in a few earnest words thanked the speakers, and also made a sympathetic allusion to the Rev. Theodore Barlow, whose acceptance of the Bishopric (in the Island of Yezo or Hok-kaido) offered to him has had to be delayed on account of his health. The hymn, "Brethren, go! the Lord be with you," having been sung, Mr. Wigram offered prayer on behalf of the outgoing missionaries and for Mr. Barlow, and the meeting was closed with the Benediction, pronounced by Bishop Evington.

THE EVENING MEETING.

At this meeting the body of the Hall was reserved for men, ladies being admitted only to the galleries and platform. The men did not quite fill their space, but the other parts of the Hall were overcrowded. The hymns sung before and during the meeting by the choir were heartily taken up by the audience. The Rev. B. Baring-Gould having read a passage of Scripture from Isa. lxi., prayer was offered by the Rev. F. Baylis, and after a brief statement by the Rev. F. E. Wigram, the Bishop of Carlisle, who presided, delivered the opening address, followed by Bishops Tugwell, Evington, and Tucker. Exigencies of space compel us to shorten some of the speeches:—

The Bishop of Carlisle's Address.

We are often told that history repeats itself, and certainly in the history of the Church of Christ we are continually renewing the experience of the early days. In the very beautiful but brief Epistle of St. John, the third chapter, you will remember that St. John writes to thank Gaius for a certain work which he had performed. He says, "The brethren . . . have borne witness of thy charity before the church;

whom, if thou bring forward on their journey after a godly sort, thou shalt do well; because that for His name's sake they went forth, taking nothing of the Gentiles." And it is a great privilege for us to-night that we can bring them on their journey after a godly sort. St. Paul, the great missionary, knew what was meant by being brought on his way. There are no pictures, I suppose, in the Acts of the Apostles more touching than

when we are told how at Miletus Paul sent for the elders of the Church at Ephesus, and how they came, and how he knelt down and prayed for them all, and how they fell on his neck and kissed him, sorrowing most of all for the words which he spake; and then, how they accompanied him to the ship. It is the same picture which is brought before us when St. Paul landed at Tyre; for there we are told that when he had accomplished the days, "they all brought us on our way, with wives and children, till we were out of the city, and we knelt down on the shore and prayed. And when we had taken our leave one of another, we took ship; and they returned home again." So much was St. Paul strengthened by these instances of brotherly affections in being brought or set forth on his missionary journey, that when he thought of going into Spain he writes to the Christians at Rome and tells them that he will call there in order that he may be brought on his way thitherward. And, you remember, he writes also to the Corinthians and tells them that he will winter there and abide with them in order that "I may be brought on my way whithersoever I will go." This technical term was familiar to St. Paul, and was so much valued by him in his missionary journeys that it is renewed again in this hall to-night. And it is once more after a godly sort that we are prepared to bring our missionary brethren on their way, knowing that they are going forth for the sake of that great and beautiful name which is above every name, the name of our Lord Jesus Christ.

Now, the brethren to-night to be sent forth are our three missionary bishops. But I know they will agree with me, and that I shall express their minds when I say that they are missionaries first and bishops afterwards. Not much more than twenty years ago a great preacher in London, reflecting harsh public opinion about certain colonial bishops who had returned home, said, "The great want of our Colonial Church is a few bishops' graves." That reproach can never, I think, be launched against our missionary bishops, for when we remember the names of Bishop Patteson, Bishop Horden, Bishop French, Bishop Hannington, Bishop Parker, and when we are still mourning the loss of Bishop Hill, I say the reproach of no missionary bishop's graves is one that cannot be justly brought against us. And to-night if we bid farewell for a time to our missionary bishops, you and I know well that they are men who have hazarded, and who are prepared again to hazard, their lives for the name of the Lord Jesus Christ.

Mr. Wigram has touched with much feeling upon the absence of one whom we hoped to-night to welcome as the fourth missionary bishop. I will not refer to him except to say that I know him as a brother, and that I am assured that if he had been here to-night you would have followed him with your prayers no less heartily than the three who to-night are to speak to us. There are circumstances respecting them so touching to myself, that I am almost afraid to speak about them.

You know how to-night we have Bishop Evington going forth to South Japan. Four and twenty years ago Bishop Evington, after he left Oxford, having been brought up in the dear parish in Manchester, St. Ann's, of which my father was rector, was sent forth on his journey amid the prayers of his friends, whilst my dear father laid his hands on him and committed him in prayer to God. And now, after twenty years' incessant missionary toil, after a record for which all who know him can truly appreciate him, it is indeed to me an unspeakable privilege to-night, as the son of my father, to take part with you in bringing him on his journey as the missionary bishop of South Japan. I am quite sure that he needs your prayers just as much as the other missionary bishops. He may not have to encounter the same risks or run the same peril; but there are dangers in Japan. We have a proverb in the north of England that "Soon ripe, soon rotten," and there is a fear lest there may in Japan be an over-quick growth of Christian organisation. You know very well that if the building is to endure, the foundations must be truly laid. And Bishop Evington to-night asks your prayers that there may be given to him such wisdom and such grace that the work which he is permitted to do may not be built upon wood, and hay, and stubble, but on the enduring Rock, Christ Jesus.

We have with us to-night, and you know it is a great privilege, Bishop Tucker. The last time I sat in this chair was one never to be forgotten by myself. It was the Anniversary Meeting of the Church Missionary Society. And as we sat here a whisper ran round the front row, and then it was made known to the great meeting that Bishop Parker had passed away. Oh! if men want to have a story of romance, never surely was there a greater story of romance than that Uganda Mission. Here we have Bishop Tucker, who has been out once, and again, and is prepared to go again. He is the man who was permitted to recover the bones of Bishop Hannington, and who, as it were, laid them in that fit resting-place, Uganda, rather than

Westminster Abbey; who gave to those souls that were athirst copies of God's Word, which were not sufficient to supply their need. When we think of his great work we cannot but recognise that large prayer has been offered for him in the past; and to-night we continue to pray that he may prosper still more abundantly in the work of the Lord. His task is one that requires special discretion, special tact. He is the successor of great names. Bishop Hannington, Bishop Parker, Bishop Tucker—if you want the true Apostolical succession, you have it there.

I must not forbear, in conclusion, to say just one word about our third missionary brother who does indeed stand in need of our sympathy and our most earnest prayers. It was at the last Anniversary that we had Bishop Hill and two native bishops with us. The work then, after a time of suspense and trial, seemed full of hope. It seemed as though Bishop Hill was the very man for whom we had been seeking. And yet we are reading in the *Intelligencer* of this month the touching details of his last hours: how that devoted husband and wife, working together, also suffered together, fell asleep together, and now are at last together in Christ. And I say that the task which devolves upon our dear brother, Bishop Tugwell, is one of great delicacy and difficulty, and we recognise also that it is one of great danger. I beseech you, therefore, that you will specially remember him in your prayers. We feel assured that he will not be found wanting. He has been trained as few men have been trained. He stood by the death-beds of those of whom I have spoken. His hands ministered to their dying needs and soothed their pillows, his ears listened to their last blessed words, and as he sat there at night to send the message home by the light of the lamp, he saw the pale white face of the dead bishop. There was that dead bishop vested in his rochet by the dark,

loving hands of Bishop Charles Phillips, the Native bishop. I cannot but think that in that experience Bishop Tugwell must feel he has been trained, and there are elements of hope. We are told of the tomb of Elisha that when the man was let down into it to be buried, as soon as his bones touched the prophet's bones he revived and stood up. Our brother, Bishop Tugwell, has touched the bones of Elisha, and I am quite sure that after that experience, though he is a saddened man, he is a strengthened man, and that he will be found, by God's grace, in answer to your prayers equal to that honourable but most difficult post to which he is going.

Some of you may say, "Wherefore this waste? Might not the men whom you have named work here at home in our large poor parishes?" Brethren, let us not take up these words from the mouth of Judas. God had need of them, and there are those who still have to drink of the cup that Christ drank of, and to be baptized with the baptism that He was baptized with. O brethren, do not bait one jot of hope. "The earth is the Lord's," and it is for you and me to recognise that nothing less than its conversion to God has to be our aim. In the political world there is hot controversy as to the expansion of territory and the extension of frontier. But in Christ's Church there are no limitations of frontier. We take nothing less than the world. And therefore to-night, amid our tears, let us look forward with courage and hope; and whilst we speed our brethren on their way, and sustain them by our prayers, let us remember that a responsibility rests upon us, that we too must watch, we too must work, we too must deny ourselves in order that "the kingdoms of this world may become," what we have been told they finally shall become, "the kingdoms of our Lord and of his Christ."

Speech of Bishop Tugwell.

I am aware that we are called upon to-night to speak to men. And we are very anxious and hopeful that the words which God may permit us to speak may be carried home to the hearts and consciences of men. We have been told that our chairman received a message summoning him to this meeting which came to him as a thunderclap. But you will notice that that message had the effect of bringing him to this meeting. May God grant that some message to-night may come home to some men here like a thunderclap, and that it may have the wonderful result, in God's providence, that some who came here little thinking that they were about to offer themselves

for the service of Christ in the foreign mission-field, may find themselves impelled to do so by the mighty Spirit of God working within their hearts.

You know our needs on the West Coast of Africa full well. As I stand here to-night I am conscious that I stand here for the third time on a very memorable occasion. On the first occasion, four years ago, I stood upon this platform as one of a large party going forth to East and West Africa: going to the Niger there were dear Wilmot Brooke, Arthur Robinson, Eden, Dobinson, Harford-Battersby, and Lewis. Of that number only dear Dobinson remains to carry on the work on the Niger. Only

last year, not much more than three months ago, I stood here again, and there were present dear Bishop Hill and Mrs. Hill and others, and, as you know, it has pleased God to take some of these to Himself, and now for the Niger, out of a party of seven, only dear Watney remains. Surely as I stand here to-night once more by the mercy and the love of God, my very presence is an appeal for further help. Are there not men, without any further bidding on my part, who must feel to-night that they must give themselves for the service of Christ on the West Coast of Africa?

The Chairman has suggested that it is his hope that I shall return to my work

still with faith and hope and joy. I can very gladly say that I shall do so. For a while we cannot but sorrow and go softly. Yet our faith in Christ is unshaken and our love for the Heathen undaunted, and we will gladly go forth, and nothing on earth will keep us from going forth. We are perfectly well assured that God has, concerning the West Coast of Africa, some very great purpose of love, and if we are kept in a living, loving communion with Him, we shall yet see in His goodness and providence wonders wrought among the Heathen of those vast regions of the Niger country.

Speech of Bishop Evington.

May I be permitted to say how much I thank the Bishop of Carlisle for being here to-night? It was indeed a sorrow to me that he was not one of those to lay his hands upon me in Lambeth Palace Chapel on Sunday last, and so, as it were, keep the connexion with what he has mentioned to you of my first starting out into the mission-field. I feel that I owe all that I know of Christ and its beginning to two persons—the one, your dear old Canon Bardsley, of St. Ann's, Manchester, and the other, my own dear mother, who is amongst ourselves to-night.

I am carried back, as I stand here, to my first visit to Exeter Hall. It was on my return from Japan the first time, in 1881, that I met dear Canon Bardsley just behind this platform for the first time after my absence; and he stepped down and gave me a fatherly kiss, which I shall never forget.

But to proceed, I say that in our work in Japan we have difficulties to meet with. It is nineteen years last Christmas since I arrived there, and I think I may say that I have seen the growth of the work of our Church Missionary Society almost from the beginning. I have seen the country change as perhaps no country on earth has changed in so short a time. What do we now see there? We find that Japan is in some things almost ahead of England. Last year I was living in a little town of only 40,000 people, and in that little town with its garrison of five thousand soldiers, its schools of different grades, and other educational establishments, there were both the electric light and the telephone, which you would not find in many small towns in England. At the present time, perhaps one of the most serious difficulties is one not immediately connected with our missionary work—I mean the political state of the Empire. As you know, but a short time ago, after a long promise

the Emperor granted them a Constitution, a Parliament, and then they began their elections. There were practically, what we may call, a House of Commons, a House of Peers, and the Emperor, the three States of the Realm, as we have them in England; for in Japan they are very anxious about reproducing in their political circles what we have at home, that is, party politics. So that we have Liberal newspapers and Conservative newspapers, and we have at elections all the scenes that you have in England, and some even more rough still. And in these political movements, the desire on the part of some to keep back to the old state of things, and the desire on the part of others to go forward, make our Missionary Society continually or very often unable to give real attention to Christian matters and matters of faith. Only last year, in one place that I went to, one of the great difficulties in teaching Christ to the people was this, that the Conservative portion of the inhabitants were calling the Liberals "Christians" merely for the purpose of gaining the political ascendancy.

But, Christian friends, Japan has developed in all ways that we can almost imagine. Not only have the people got their Parliament, their telegraphs, their telephones, their electric light, and all most modern appliances; their hospitals; their doctors, trained in almost all the small towns as they are trained here; and schools similar to what we have in England; but Japan has grown intellectually and educationally in a very wonderful manner. To go over the University in Tokio and see its class-rooms, museums, chemical appliances, laboratories, and everything that modern science can provide for the teaching of its people, is quite a wonderful sight to any one who has not had the pleasure of being there. Not only in the capital have we this, but in every division of the Empire they have

their Upper Middle school, a school of which, when worked out to its full extent, one English master at Tokio has said that "the man who has passed through that Upper Middle school is almost equal to the man who has taken a London degree."

But whilst they have thus developed politically, intellectually in matters of science, yet if you ask the older Japanese how the morality of the country stands, they tell you, "We have gone back." And I often appeal to that fact when I am speaking to young men. Whenever a great number of them come to me, I often say to them, "You have tried education, but education has not proved enough to make you moral." To Matsuye, where Mr. Buxton is now working, some years ago I used to go. The boys from the Normal school and the Middle schools would come in, five or ten, or more of them to my room, and I would say to them, "You know, if you fellows go up to Tokio University, not half of you will come through, and you know the reason. You know how many go up there and spend their money, and never enter the University at all, and come back worse men than when they went up. The reason is this, you have got no real moral principle behind." In Kiu-Shiu, where there is a large Middle school—it is indeed the educational centre of the whole of Kiu-Shiu—there are thousands of pupils, and if you go at the beginning of the term you will see these men coming in by the train with their luggage and bags and books. The sight reminds one very much of the beginning of the term at Oxford. Last year I had no less than eighty of these young men come to me to talk, some about Christianity, and some about other things; and it is an encouraging fact that from among them men are being gathered out for Christ, slowly indeed—for they would like to go by a royal road to learning; many of them, after learning certain books or sets of books off by heart, asking to be baptized and called Christians. . . .

But there are other difficulties besides the political difficulties. Some American Unitarians have come over with a determination to set up a Unitarian Mission. And Japan, following the West, is like some of our own countries. It is a land of newspapers and periodicals. Every church has its periodical now. Very often a school has its periodical. And there is one periodical called the *Uni-*

tarian. It got a footing in one of the best schools in Tokio, where Mr. Lloyd of the S.P.G. had been working for some time, and gathered out several young men for Christ. The Unitarians had done their utmost to teach the principles of their faith there. Then again, from the political world there got into the Church the desire for what many call liberty, and what others call licence. We have a number of growing, intellectual young men, and we thank God for it, but with all those blessings and all those growths, there is always the danger that they are impatient of restraint, and our difficulties lie there. We are foreigners, and they do not like to be ruled by foreigners. And Englishmen know what that is. I sympathise with them in their belief that we Western nations do not treat them as they feel they ought to be treated by our upholding their rights. I long for the time, and I do not think it need be far distant, when we might put ourselves entirely into their hands to be judged in their courts of law, and I think we ought to leave them to settle their own tariff. . . .

And in these our difficulties we come to you, as our Chairman has said to-night, for your prayers. It is what he quoted to me in a letter a few days ago, "It is sanctified common sense that we need," and it is for you to pray that we may love these people, as I do love the Japanese more and more, and that we may make them feel that we love them. At the same time we must not forget that we are there as witnesses for Christ, not only for "a good man," but for "very God of very God," and "very Man of very man;" that we are witnesses not for morality, but for a Being who has come down and taken our nature, and has Himself died to save us from our sins, and that in the Name of Jesus only is there any salvation. Thus we may, whilst we are loving, and kind, and gentle, have power from on High given us to lead on the Japanese in the faith until they are made full partakers of the Kingdom of Heaven. I do thank God that whilst there is so much of this, as they call it, liberal theology around us, and whilst in some Christian bodies in that land, there may be men of deeper intellectual power and of more political influence than we, yet, as a body, the Episcopal Church in Japan does hold firm to the old standards of the faith, and will not let go those Evangelical principles which we believe.

Speech of Bishop Tucker.

My Lord Bishop and dear Friends,—Many gatherings has it been my lot to take part in since that day, now four years

ago, that I became definitely associated with the missionary work of our Church in Eastern Equatorial Africa. But never

have I stood face to face with a meeting with such deep solemnity, or addressed an audience with such a sense of responsibility as I do to-night. Solemn indeed is this evening hour. Many thoughts fill and flood our souls. Vast issues are before us. The regeneration of the dark continent of Africa and the great Empire of Japan is, I doubt not, the aspiration and the prayer of every one here to-night. But I suppose West Africa is very specially in the hearts of all. Face to face, with a mysterious dispensation of God's providence, we bow ourselves humbly at His footstool as we cry with deep submission, but yet with aching heart and with the teardrop in the eye, "Thy Will be done." Enshrined in the imperishable annals of our Church will be the memories of those servants of the Lord whose loss we are so deeply mourning, and who have been taken from us so suddenly and so mysteriously. Poorer by their absence, we are yet richer, unspeakably richer, by their noble example. As we thank and praise God, "for all His servants departed this life in His faith and fear," we especially thank Him for those dear ones who lie yonder awaiting the dawn of the resurrection morn on the shores of the Dark Continent, which they sought to win for Christ, and for which they have laid down their lives. It is under circumstances of deep solemnity that we meet to-night, seeing that a servant of the Lord, in this crisis in the Church's history in West Africa, has been called to take up a work that has fallen from the hands of him whose loss we so deeply mourn, Bishop Hill. As we greet him in the name of the Lord and bid him God-speed, as we grasp him by the hand, we would assure him—or I altogether misinterpret the feeling of this great meeting—of our deepest sympathy, our truest interest, our unfailing support, and our warmest and most fervent prayers.

But we are thinking to-night, not merely of West Africa, but of those most marvellous islands of the sea on the eastern shore of the great continent of Asia. We are thinking of the Empire of Japan and of the vast possibilities lying before the Church of Christ there; the victories of His love, the triumphs of His grace. We remember with thankful gratitude the wonderful openings God has given to us there. We remember how doors bolted and barred for long ages have suddenly been thrown wide open and an abundant entrance given to the Gospel of our Lord and Saviour Jesus Christ. And we are looking forward to the day when, through the faithful preaching of Christ and Him crucified,

men shall "crowd to Him as doves to their windows," and the islands of the sea leap up to embrace His love. Brother beloved in the Lord, we greet you as one who has been so recently consecrated to the office of Bishop in this far-off island of Japan, and as we greet you, as we bid you God-speed, as we grasp you by the hand, we would assure you, as we have already assured our brother from West Africa, of our deepest sympathy, our warmest and most sympathetic prayers. May God be with you! You are going forth to your work. You may be all in ignorance of a veiled and shadowed future. But if you are in the presence of the changeless One all will be well. And our one prayer for you to-night is that everywhere and always you may realise His presence, His power, and His unchanging love; that He may strengthen, guide, uphold, sustain, that you may dwell in the secret place of the Most High, that Christ may dwell in your heart by faith, that you may remember the word of the Lord in days of old, "Surely I will be with you," and again, "I am the Lord, I change not."

"Changeless the way of peace,
Changeless, Emmanuel's Name;
Changeless the covenant of peace,
Eternally the same.
'I change not,' is a Father's word,
'And I am with thee,' saith the Lord."

And then we are thinking to-night not merely of West Africa, the Empire of Japan, but of Eastern Equatorial Africa and its vast needs and possibilities. My Lord Bishop, it is altogether impossible for me to stand here to-night without my thoughts going back insensibly to that last occasion when I stood upon this platform, that never-to-be-forgotten night when, some two and a half years ago, Uganda was practically saved. The wonderful expression given on that occasion to the conviction that Uganda is never again to be given up to slavery and anarchy, was the first stirring of the conscience of this Christian nation that led to that outburst of popular feeling which is, I venture to think, altogether unparalleled in the history of our Church and country. The question of Uganda has knit together in a very wonderful way men of all parties in the State, and of all schools of thought in the Church. Thank God, the sanctity of treaties, freedom for the slaves, eternal principles of true righteousness, have never been, and I hope they never may be, questions of party politics. On these grand principles, at least, Great Britain stands united. Although Her Majesty's Government, up to the present time, have made no public announcement as to their intentions with respect to

Uganda, still there can be, I venture to think, no doubt as to the course of action which they will adopt. It is not now a question whether the British flag shall be hoisted in Uganda. It is rather a question whether it shall be hauled down. The British flag has been flying in Uganda for something like twelve months—(applause)—and I doubt not that it will still continue to fly there, bearing witness to the uprightness, the good faith, and the honour of Englishmen. Yes, I believe that Her Majesty's Government, whatever Government may be in power, will do its duty with respect to the administration of Uganda. I wish, indeed, I could feel as confident that the Church of England would do her duty with respect to its evangelization. Great things have been done, thank God, but greater things yet remain to be done. The question is, Will the Church rise to a sense of her responsibility? In order that we may see what these responsibilities are, just let us for a few moments consider the needs and the possibilities of the work.

First of all the *needs*. Of the primary need I think there can be no manner of doubt. It is that of the teacher. We want men to train our Native agents. Thank God, the foundations of the Christian ministry have now been laid in Uganda. We have now six Native deacons. Four of these will, I trust, in God's own time, receive priests' orders. In the meanwhile, they have been placed under the care and instruction of that devoted missionary worker, Archdeacon Walker. But besides these Native deacons we have some twelve lay evangelists. What about their training? I hear by a recent mail from Uganda that several men are laying down their chieftainships in order that they may devote themselves entirely to the work of teaching. Who is to train them? And then, as to that large body of workers who, less formally, are engaged in bringing forward our candidates for baptism. We now number of Protestant readers in Uganda something like 20,000, and it is utterly impossible for the little handful of European missionaries to deal with this vast mass of seeking souls. My hope for Uganda lies in a Native ministry and its agency. To this end we must direct all our energies and efforts. I believe that this is one of the lessons God would have us learn through our losses in West and East Equatorial Africa. If I were never permitted again to raise my voice within these walls, I should say that this, my last utterance, if remembered at all, should be specially remembered in connexion with this one statement:—"The future of the Native ministry in Africa

will be the future of Christianity in Africa." May God enable us all to realise it!

And then as to the *possibilities of the work*. They are simply incalculable. When we remember that the foundations of the Native ministry have now been laid, and that the missionary career of the Church has commenced, and that these missionaries and ministers are being maintained entirely by the Native Church—not one single halfpenny subscribed in England towards their support—when we remember the hunger there is in Uganda for the Word of God, and the means that are being taken to satisfy that hunger, and that during the last twelve months some fifty thousand books, Gospels, Prayer-books, hymn-books, catechisms, reading-sheets, and other publications have been distributed to the people, and that last June, through the energy of the British and Foreign Bible Society, some 26,000 Gospels, 5000 Gospels and Acts bound together, and 1500 New Testaments, all in the language of the country, left our shores for Uganda; when we remember that the success of this policy has been borne witness to by no other a personage than the Roman Catholic Bishop himself in these remarkable words written last year: "After much hesitation I have concluded that it is necessary for us also to distribute the New Testament which the Protestants are spreading everywhere." "The chief reason," he says, "is that we cannot prevent our people from reading it." No, thank God, they cannot. I say that when we remember all these remarkable and striking facts, we must feel that with the blessing of God upon our work, with the Holy Spirit poured out upon us from on High, we are within measurable distance of seeing Uganda a Christian country. And Uganda a Christian country means—what? It means not merely the civilisation of a people. It means much more than that. It means the salvation of a multitude of immortal souls. It means that we shall have in the heart of Central Africa a power and a force that will tell in the evangelization of the great continent of Africa itself. I firmly believe that the key to the Eastern Soudan, with her eighty millions of souls, is Uganda. My brother from West Africa, you must make haste, or we shall meet, not in the Central Soudan, but in the Western Soudan. If ever the Soudan is to be reopened—and you remember that it has been closed; the Eastern Soudan has been closed since that fatal day when Khartoum fell, and that noble Christian hero, Gordon, fell with it—if ever the Soudan is to be reopened to Christian

enterprise and to be a force and power of civilisation, it will be, I venture to think, not from Egypt on the north, but from Uganda on the south. And already the glorious vision assumes a shape and form. Our most advanced station in Uganda in the present time, is, as you know, in the province of Singo. Kabrega, the king of Unyoro, north of Uganda, is one of the greatest "roughs" in Africa, one of the greatest tyrants who has ever devastated by fire and sword, the fair uplands of Central Africa. When in Uganda I was able to open up communications with this ruffian. It so happened that he had sent some messengers to me, and I told them that we were Christian teachers, and to look around and afterwards tell the king what they had seen and heard of our work. On their return they told the king all about it, and I expressed my willingness, if he would receive me as a friend, to pay him a visit on the first opportunity. By the last mail the remarkable and altogether striking news comes to me that the son of this king, hearing that there were Christian teachers at Singo, had run away from his father, and is now under instruction at that very station. And more than this, he has brought with him his own boy and several men, and I hear that they are learning to read the Word of God with great rapidity. My greatest wish is that this son of the king may in God's good time carry the glad tidings of salvation to his own people. You, I am sure, will fervently echo that prayer.

So much then for the needs and the possibilities of the work, barely hinted at, but yet, I think, told sufficiently to appeal to the highest and noblest instincts of our spiritual being, constraining us to render such self-sacrifice and service as will tend to the extension of Christ's Kingdom and the glory of His Name.

But once more, we are thinking to-night not merely of East and West Equatorial Africa, and the Empire of Japan, but of the whole Heathen World. My brethren and I are not pleading simply for our own spheres of work—we do that, and we will do it with our hearts and souls—but we are pleading also for all the tribes of the earth "sitting in darkness and the shadow of death," a God-given description of the condition of the Heathen World, terrible in its intensity, but yet only too true. "Death has passed upon all, for all have sinned," and this earth that some of us deem so fair, and bright, and beautiful, is nothing better than a scene of ruin, misery, and death. Sounds of despair, rebellion, and lawlessness fill the air. The whole Heathen World "groaneth and travaileth in pain" and tribulation.

Men and brethren, it seems to me that

the time has come when the Church must take a step forward, or she will go backward. The great Heathen cry is ringing in her ears as never before, and not without sinning can she turn a deaf ear to it. She must go forward with new power, and faithfully bear witness to her risen and ascended Lord. Behold, and see the "heavens opened and the Son of Man standing at the right hand of God." He is waiting until He has received "the Heathen for His inheritance, and the uttermost parts of the earth for His possession." And shall He be kept waiting? Will the Church do Him this dishonour? God forbid. Let her arise, then, in all her strength and majesty, and let you young men whom I see before me to-night, rise in all your youth and manly vigour.

"Be not like dumb, driven cattle,
Be a hero in the strife."

"Trust no future, how'er pleasant,
Let the dead past bury its dead,
Act, act in the living present,
Heart within and God o'erhead."

Is Christ's Name still to be a name matchless for splendour? Is it to be a name that shall arouse the world and inspire men's hearts to deeds of valour and glory? Is Christ's will to be acknowledged and His Kingdom to come? Then there must be men in our ranks to-day ready to spring into the breach, and with strength of arm and heart to march forward to the battle. Shall not this ninth day of March, 1894, mark an epoch in the history of your life and of the missionary work of our Church? Were the Spirit of the living God to take possession of this mighty throng that I see before me to-night, there would be a power here that would move the world. Why should it not be so? God is willing. He has promised to give the Holy Spirit to them that ask. Let us be practical then. Here we are, a body of young men gathered together in Christ's Name. He is in our midst according to His promise, and He would speak to each one of us. In all the silence of this evening hour there has been one word ringing in my ear, the word of David to Israel in days of old, "Who then is willing to consecrate himself this day unto the Lord?" Not to-morrow, or next day, but *to-day, to-night, at this moment*. Who then is willing? Oh, let us keep silent before the Lord for one brief moment, and let our heart speak. Who then is willing? Lord, we are willing. "Thine are we, David, and on thy side, thou son of Jesse." "Then the people rejoiced, for with a perfect heart they offered willingly unto the Lord." But more. "David the King also rejoiced with great joy."

Just another word and I must close. Think for a moment of the greatness

and glory of this work to which God has called you. It is nothing less than to give expression to the yearning of Divine love, to be the organs and instruments of the redemptive purposes of God, to be associated with Christ Himself in the salvation of immortal souls, to pluck men "as brands from the burning," to hold them aloft as torches for the progress of the King, and to hasten the glad day of His Second Coming. This were enough, surely, to stimulate even the most sluggish, and to inspire and inflame even hearts of stone! Is there one here to-night who hesitates? With that one I would plead most lovingly, and yet most earnestly. You have heard the cry of the Heathen. It is even now ringing in your ears. Let it not be said of you, "I heard that cry, I knew the need of the great Heathen World, its sin, its sorrows, its wrongs and miseries, but yet I stood aloof." Rather bending low on your knees before God, ask Him to show you how you may help, and then, having received—as you will receive if you work honestly—the command from Him, go forth and obey it bravely, nobly, and unselfishly. Do not ask, "Will this be pleasing or praiseworthy in the eyes of men?" God forbid! But go right forward, never finching. "Turn neither to the right hand nor to the left," but, con-

fiding in the power that is working in you, even the power of the Eternal God Himself, believing that He who has called you will stand by you, will strengthen you in weakness, will guide you in doubt, will comfort you in sorrow, will sustain you in battle, go right forward and do the Master's will.

"O Master, when Thou callest,
No voice may say Thee nay,
For blest are they that follow
Where Thou dost lead the way."

And so, as I stand here in the awe-inspiring silence of this evening hour, a vision—an inexpressibly glorious vision—rises up before me. I see the Church of Christ, the army of the living God, with strength renewed, with numbers augmented and ranks closed shoulder to shoulder, marching forward to do battle with the idolatry and immorality of Heathenism; onward ever marching, men the noblest and the best joining its ranks; onward ever moving, one glorious family; and the foremost ranks have already reached the Palace of the King, and we to-night swell the throng.

"Like a mighty army, moves the Church of God,
Brothers, we are treading where the saints have trod.
Onward, Christian soldiers, marching as to war,
Looking unto Jesus, who has gone before."

The Rev. Prebendary Webb-Peploe closed with a most impressive address, the greater part of which we are compelled regretfully to omit, as we have only this half-page left in which to insert it. A touching story which he told about Bishop and Mrs. Hill is given in this month's *C.M. Gleaner*. He then proceeded:—

It may be that some of you are feeling to-night, "I cannot face it; I would give myself to the Lord, but oh! the demands, the requirements are indeed too great." But remember that when God makes us into the seed of Abraham, of which Paul speaks so much in the third chapter of Galatians, God will call us undoubtedly to the Mountain of Moriah with our father Abraham, as it were, by our side. He will call us, perhaps, to carry the wood, perhaps to carry the fire, possibly even to carry the very knife. He may call us to go to what may appear to be death itself, and the voluntary self-sacrifice must be made if God is to be glorified and His seed is to become a blessing to all nations. "In thy seed shall all the nations of the earth be blessed." How? Only when Isaac, the child of laughter and of promise, is made willing in the day of God's power to go with his father up to the mountain of sacrifice. But mark you this, you young men who are shrinking to-night from taking part in this honoured work for God, God

never really smites. Isaac, who offers himself through his father to God, is released when once his will is consecrated, and the person is bound to the four horns of the altar in willing surrender to God. It is a resurrection life that he lives from that moment, and the power of the will is then released and God provides a substitute. You need never doubt the Lord Himself, who is Love. . . .

It is an honour indeed that any single person calling himself a man should be allowed to go and proclaim the unsearchable riches of Christ to the Heathen and to the lost. Remember you have one life only in which to do that work, and that life must at the most be limited to decades. Will you use it for His glory, and say, like Ezekiel and Isaiah and St. Paul, and like each one of these our three brethren here, "Lord, take me, make me, keep me as Thine own, and send me from this hour whithersoever Thou wilt"?

Mr. Webb-Peploe then offered prayer, and the Bishop of Carlisle gave the Benediction.

THE MISSION-FIELD.

WEST AFRICA.



HE thirtieth Annual Report of the Sierra Leone Native Pastorate Auxiliary Association, which was presented at the anniversary meeting on May 3rd, 1893, has only lately come to our hands. It begins with a reference to several law cases which were pending—and which, we believe, are now proceeding—consequent upon two or three of the pastors, who refuse to recognise the new Articles of Arrangement remodelling the constitution of the Church, resisting the writs of ejectment which the Society was obliged to take out against them. Notwithstanding the financial loss which the temporary secession of these few parishes involves, the funds of the Association show a satisfactory balance-sheet. The year began with a credit balance of 359*l.* 3*s.* 6*d.*, and ended with a balance of 977*l.* 9*s.* This latter figure would have been still higher but for the fact that the treasurer of the Sherbro Pastorate forwarded a balance of about 120*l.* too late to be included in the year's accounts. The receipts of the year amounted to 2066*l.* This sum includes 500*l.*, part of the proceeds of the sale of a house—which realised 750*l.*—bequeathed to the endowment fund of the Association. Annual subscriptions amounted to 605*l.*; two-thirds of the “class pence” contributed to the several pastorates is paid in to the fund, amounting to 699*l.* 4*s.* 7*d.*; and one-half the pew-rents, 68*l.* 5*s.* 6*d.* Of the expenditure, 1110*l.* is paid in stipends of pastors and catechists, and nearly 100*l.* was granted for new buildings and repairs. This last figure by no means represents the amount spent on the fabrics connected with the Association, however. For example, we notice in the reports of the pastorates that about 460*l.* appears to have been contributed by the parishioners of Holy Trinity towards the erection of a second church in the parish, and that 43*l.* was spent in Regent District on repairs to the east window of Bathurst Church and on a new set of Communion vessels. The subscription list with which the Report closes occupies fifteen closely printed pages in double columns. All contributors of sums in excess of two shillings are named, to the number of about 1800. There are 144 donors of over 10*s.* and less than one pound; 102 of over one and less than two pounds; 69 of over two and less than five pounds; four of 5*l.*; two of 10*l.*; and one of 100*l.* An excellent sermon from St. Matt. v. 6 was preached by the Rev. N. S. Davis, Pastor of St. Mary's, Bathurst, Gambia.

The Proceedings of the Sierra Leone Church Missionary Society during its eighteenth year, 1892-3, is another interesting document. It lacks a statistical table, and we are left to calculate from the detailed report of the districts—in Bullom and South British Quiah—that one ordained and six lay agents are employed. The receipts of the year amounted to 454*l.* Canon Taylor Smith preached the anniversary sermon from St. Mark vi. 42.

Miss H. Bisset, who sailed on January 17th, arrived at Freetown on the 30th; and Miss Higgins, who had accompanied Miss Maxwell from Lagos as far as Sierra Leone, returned to Lagos by the vessel in which Miss Bisset had travelled. Miss J. Palmer, one of the last party of recruits to the Yoruba Mission, was ordered by the doctor to go to Grand Canary at the end of January.

The Rev. T. Harding reported “all well” at Abeokuta on January 18th. Bishop Oluwole's help during the week of prayer at the beginning of the year was much appreciated; he gave an address at the prayer-meetings each day, and conducted a mission service at Ake each evening.

Bishop Ingham wrote on receiving the tidings at Sierra Leone of the succes-

sive deaths among the party he had left alive and well at Lagos a few weeks before:—

I think I have never sustained a greater shock than when we anchored in Freetown Harbour on January 17th, and the news came quickly from the shore that Bishop and Mrs. Hill, who had seen me off outside the bar at Lagos in apparent good health, were no longer with us!

For night after night one lay wakeful, going over in mind all the scenes we had passed through together at Lagos, and it was so hard to realise that that brief telegram which had reached Sierra Leone ten days before me *could* be true. But *much more* rapidly followed! Mathias, Vernall, and Sealey also called away! How utterly strange! I am still without any clear account of it all, and know nothing beyond the telegrams about the last three. I will only speak specially of Vernall. I can truly say I have never met a more

splendid missionary, and I have never been more impressed with him than during this last visit. We practically lived together till the large party came, and I know that we have lost a thorough missionary. He had a beautiful spirit, a most practical mind, was most painstaking and thorough in everything he did, and seemed quite unwearyed.

It is to my mind a great loss to have to go on without him. How he worked with his excellent and hard-working wife for the reception of this party! I am specially able to speak on this. He himself painted up the big baths that some of them were to use, and it was beautifully done too; and day after day I saw them both passing from one house to another, having a thorough clean up and re-arrangement, and I thought they had been most ingenious.

The Rev. C. E. Watney, in a private letter dated Jan. 15th, on the s.s. *Bathurst*, on the day after leaving Lagos for the Niger, and before the death of his two companions, the Revs. R. W. Mathias and A. E. Sealey, wrote: "Looking forward we cannot see much to encourage on the Niger; the labourers are few (few indeed now), and the work is so very, very great. Lagos is dark, very dark; what must the interior be? Do pray, and do get others to pray, and pray with tears that God would send more labourers here, especially men. I think I have wept more tears since landing in Africa than I had in all my life before. It is so pitiable to see so many Heathen and not be able to tell them of Jesus, and then to be so few to do it." Two days later, on Wednesday the 17th, he wrote from Forcados River to the Rev. H. Tugwell, giving particulars of Mr. Mathias' death that evening at 7 p.m. Fever commenced on Sunday evening, the day they left Lagos, and his temperature never fell again below 100°. Before he became delirious he said to the doctor, "I am going home." An unfinished private letter which he wrote was found by Mr. Watney. The last sentence was: "I want to be just willing to be anything as long as His Name may be glorified in my body, whether by life or by death."

Thirty-two adults were baptized at Onitsha on December 31st. The Rev. H. H. Dobinson writes that the Christmas and New Year services were exceedingly well attended. A party of five evangelists—all local Natives—started on January 1st to spend a week of their holiday in visiting and preaching at four neighbouring towns. The missionaries were all "fairly well" when Mr. Dobinson wrote, but a telegram received on February 15th informed us that Miss Warner and Miss Friaby had sailed for England. (They have since arrived.)

EASTERN EQUATORIAL AFRICA.

Archdeacon Walker, and the Revs. E. C. Gordon, H. R. Sugden, and F. Rowling, and Mr. T. B. Fletcher reached Nassa on November 9th, after a journey of three months from the coast, and were hopeful when they wrote, November 25th, to get to Uganda by Christmas. None of the party had suffered from illness. On their arrival at Nassa they found both the Rev. E. H. Hubbard and Mr. J. P. Nickisson suffering from weakness and fever. It was decided that

Mr. Rowling should remain at Nassa for awhile. Mr. Gordon was much pleased with the conduct of David, one of the two first converts at the station, baptized in June, 1893. He writes :—

It has made my heart very glad to hear Daudi Mbasa lead the evening devotions and offer spontaneous prayer in the church here. I take a deep interest in the Wasukuma or Wanyamwezi, as I have lived amongst them, and can talk to them in their own tongue. This man Daudi Mbasa has been helping Natanieli to translate the Gospel of St. Matthew into Kisukuma. With another Native of Msalala whom I taught to read long ago, I made a tentative translation of the Gospel of Mark. This I had type-written in England, and used it on the road up-country reading to the porters, and here also when I read it almost every word is understood by Daudi Mbasa. I hope to complete it with the help of my friend from Msalala and Natanieli. The two Baganda teachers, Natanieli and Henry Mukussa, have done excellent and invaluable work here. During our stay here there has been regular teaching of the lads, taken by Henry, Daudi, and two elder Baganda lads, Simeoni and Danieli. The people

do not come now daily, for they are busy digging their fields. Natanieli had been chiefly taken up with nursing Hubbard on week-days, but he takes the greater part of the service on Sunday. I have been here three Sundays, and Natanieli has spoken twice and Henry once. Each time after they have spoken and told the Gospel story plainly, I have spoken and been struck with the attention given. Natanieli has also written out the morning service and some prayers. Both Natanieli and Henry speak hopefully of the work, and want to return to continue it after a visit to Buganda. Natanieli is going to Buganda to get married, and Henry, who has been here about a year, wants a rest. Natanieli has been here the longest and knows the language best. He has written out his translation of the Gospel of Matthew with his own hand and the help of Daudi, and it is very well done, needing little correction except in spelling. This Gospel with Hubbard's corrections has gone, or is going, to Buganda to be printed.

The Rev. J. Roscoe writes that four chiefs of Uganda (besides four of the d acons whom Bishop Tucker ordained in 1893) have given up their chieftainships in order to devote their lives to work for Christ. Two others desired to do so but were persuaded by the Katikiro and others to defer doing so for the present.

PALESTINE.

The Rev. H. Sykes has forwarded the sum of 6*l.* 13*s.* 4*d.* contributed for missionary work among the Heathen by the Salt congregation during a Harvest Thanksgiving Service held in the church there in October. Mr. Sykes says :—

One of our difficulties in Palestine is to get our people really to look beyond themselves to the wants of others in the wide world beyond, and really without any of those spiritual advantages which our Protestant Christians here certainly enjoy; and from the small sums collected from native sources in this Mission you will know how little is being done in the matter of self-support, much less in helping to make known the good tidings of salvation to those that know them not. At one of our conferences this matter of Native giving came up, and we decided that all we could do was to try and keep putting before our people that giving to God for His work was at once plain Christian duty as well as

great privilege. Upon this advice I have been trying to act, and have from time to time in our Sunday services and week-day meetings by conversation tried to stir up their interest in work that is being done elsewhere, and the share they should take in it.

At the end of July I proposed that we should have a joint harvest thanksgiving and missionary collection the first Sunday in August. I was a little disappointed when the people put me off to the first Sunday in October, saying the grape vintage would then be over, and standing debts (a sad feature in Native life here) have been cleared off, or gathered in, and the time would be altogether more suitable. However, I thought it better to wait patiently

and let them fix the time most suitable to themselves, and meantime I must keep the matter in their mind. September came and with it the *Gleaner*, with its delightful little account of "Handful of Rice Sunday" in the Santhal Mission: by God's grace the spark fired their zeal and interest, and in a preliminary meeting I had with some of the elders of the congregation we decided to have a thanksgiving Sunday and missionary collection on Sunday, October 1st.

Before the Sunday came, I spoke with the school-children, boys and girls, of what we hoped to do and invited them, with their parents' consent, to offer anything they could. I had thought that a good many would like to offer in kind, wheat or raisins

Bishop Blyth admitted Mr. Nicola Abu Hattum to Deacon's Orders at Jerusalem on February 18th. The Rev. C. H. V. Gollmer has been ordered home by the doctors. His health has been indifferent for some time.

NORTH-WEST PROVINCES.

The Rev. J. P. Ellwood sends us the following remarks on the life and character of the Rev. David Mohun, whose death we mentioned last month:—

I saw our dear brother a short time before he went to his rest, and found him simply waiting for the call, surrounded by his loving wife and children. He could only articulate clearly one word, "Come," and this seemed to indicate his waiting condition, "Come, Lord Jesus, come." And now the prayer has been granted, and the late honoured and loving pastor of Muirabad has passed into the presence of the King.

During my connexion with the Church Council I was often brought into contact with our dear brother, and found his advice both as a member of an Examination Committee and Investigation Committee most useful and good. I shall never forget how on one occasion, when I was almost helpless in a certain investigation, his masterly and wise hand guided us aright, and gave us the clue we sought. He deeply sympathised with his Indian brethren, but he was faithful to his Lord and Master, and did not shrink from declaring unto them the whole counsel of God. Personally I learnt much of Indian character from contact and conversations with the Rev. D. Mohun. From him I obtained many valuable hints how to deal with Native Christians; and I think of all the men I have known in the C.M.S.

—our wealth here—but as a matter of fact most brought money. Each wrapped up his gift in a piece of paper with his name attached, while those that did bring kind had a receipt for it, which he brought with him on the Sunday. As the occasion was something exceptional, I departed from the usual custom of sending round the plate at the usual time after the sermon, but held the plate at the communion rails before the service and let each one come up in turn, children first, and offer his gift (what the women gave was collected from them in their places). Having the collection thus I was able better to say something about it in the sermon. This then is the history of the cheque for 6*l.* 13*s.* 4*d.* I am asking Mr. Hall to send to you.

North Indian congregations his simple and practical Christian life struck me the most. There was nothing of the ascetic about him, yet he was most simple in his daily life, commending the religion he professed as a practical power in home life.

If asked to sum up the characteristics of the Rev. D. Mohun's life, I should certainly put in the forefront the following traits manifest to all who knew him:—

(1) His simple, practical, Christian life, which manifested an extra share of common sense with a wise discretion in all things pertaining to his ministry and family life.

(2) His great personality as a factor in the North Indian Church. Many of our Indian brethren can scarcely realise how much he has had to do in moulding their characters and forming a public opinion amongst Native Christians. He was never ashamed of his opinion, and when it was examined by the most sceptical European it was always found to be deserving of respect.

(3) The fatherly way in which he brought up his children and gave them the best education possible for a poor pastor, showed how he realised Christian family life. No children could have greater respect for the

memory of a father than the Rev. D. Mohun's, and I believe he realised as few Christian parents do, his responsibility to them.

(4) I have heard many preachers address our Indian congregations who may have been more talented and learned in the theology of the schools, but none who could touch our Native

Christians so truly and make their hearts respond to his words as David Mohun. This was especially manifest before his declining years set in. He was so perfectly natural and real that men felt he was not drawing pleasant pictures, but giving facts out of his own experience, and yearning to bring sinners to Christ.

The following short summary of the leading events of Mr. Mohun's life has also been sent to us, drawn up by his son, Mr. Benjamin Mohun :—

Born in Chunar in 1819 A.D. Converted to Christianity along with his mother in 1831 at Chunar, by the Rev. W. M. Bowley. Continued to study in Chunar up to May, 1838, when he was sent to the Calcutta Bishop's College for a theological training; while there he also studied in the then St. Paul's High School. Returned to Chunar about the end of 1839; was married in Gorukhpur on March 13th, 1842. Worked in Chunar as an evangelist till the death of the Rev. Mr. Bowley in 1843, when he was transferred to Benares. In Benares he worked as a school-master and preacher under the Rev. C. Leupolt till 1858, when he was sent to Lucknow to open a C.M.S. Mission there. In Lucknow first commenced the correspondence with Sir W. Muir, which ended in his transfer to Allahabad in 1859, to look after the Christians

who had escaped from Secundra during the horrors of the Mutiny, and were in the Government Press at Allahabad. Mr. Mohun was recommended by the C.M.S. for ordination, and appointed by the C.M.S. to the spiritual charge of the Christian colony. The village of Muirabad was built for the better accommodation of these Christians, and Mr. Mohun was pastor of this most important and influential colony for thirty-two years, when, on account of growing infirmity of age, he retired from active service in the C.M.S. in October, 1890. His whole service in the C.M.S. extends to fifty-five years. He rendered valuable help in the Hindi translations of the Scriptures, and the revision of the Prayer-book. He entered into God's rest, in the seventy-fifth year of his age, on the morning of December 26th, 1893.

PUNJAB AND SINDH.

The Bishop of Lahore visited the Middle-class Girls' School at Amritsar on December 20th, and wrote the following remarks in the School record-book :—

It is difficult to give expression to the impression produced by hearing the knowledge of the various classes tested in Holy Scripture, without appearing to write extravagantly. I can only say that this school holds the first place in sacred as (according to Miss France's report) it does in secular subjects. From the lowest class to the highest the accuracy and intelligence of the girls alike please and surprise. Mrs. Grime herself was kind enough to question the children, and thus I heard a great

deal more than could possibly have been elicited if I had conducted the examination myself. I did, however, several times make inquiries of my own, and never found the children at fault. To hear Mrs. Grime question the children is to get an explanation of her success. Her energy and enthusiasm and love of her subject are unmistakable, and the whole school reflects them. I also found that the Church Catechism was well known.

The Rev. Robert Clark delivered a very forcible address to the Conference of Missionaries on December 29th, which was observed as a "Quiet Day." Taking as his text St. Mark i. 17, "Come ye after Me, and I will make you to become fishers of men," he reviewed briefly the work in the Punjab during 1893, dwelling upon its encouragements, its trials, and its needs. The address was subsequently printed by request.

Mrs. Guilford, the wife of the Rev. E. Guilford of Tarn Taran, has been ordered home in consequence of failure of health.

Miss Clara Warren has resigned her connexion with the Society. She was

married in January to Mr. E. Nicholl, the Secretary to the Amritsar Municipality.

The Rev. W. Thwaites thus writes of the advantage he finds the Hujra, or Guest House, at Peshawar to be when the staff admits of a Pushtu-speaking missionary itinerating in the district, and another remaining in the city with time to give to the guests. He says:—

These conditions were fulfilled all last cold weather, and I consider that during that time the Hujra was a success, and the number of guests who came and sat with me, sometimes in the Mission library, sometimes in our own drawing-room, was large, and the conversations I had with them were interesting and encouraging. Questions which are debated with considerable heat and excitement in the bazaar (as you will see from my Annual Letter), can be discussed with much more calmness and advantage when the men are guests sitting round your fire, and some of them drinking tea with you. I think that in this way I have talked over with Mohammedan guests in a quiet and friendly manner nearly every knotty question that has been brought forward in our bazaar-preaching; and these guests come in from every part of the Peshawar district and from across the border—Mullas from Swat and Bonar, Maleks from the Khaibar Pass and from the hills in the Kohat direction, heads of villages from the Eusufzai district, old pupils of the

school. There are also oftentimes guests lower in social grade, generally in attendance on the Khans or Malikis. There was one period last cold weather when for some weeks there was hardly a day or night passed without some one coming in to see and talk with me, and who remained for a night as the guest of the Mission, receiving one evening and one morning meal. I find on reference to the Hujra's register that we had visitors from Kotha, Janda, Hazur, Kalábat, Ismaila, and many other places in the Eusufzai district, from the Khaibar Pass, and from the Kohat Pass, and from places across the frontier. Many of the places in Eusufzai had been visited by Day during his migrations, and some of the men had seen and heard him and his companions. One of my most interesting conversations was with some visitors from Swat, across the border; but while we are glad to see such in the Guest House, it has been my aim more and more to make it a handmaid to the itinerating work of the Mission.

The Rev. Thomas Edwards, the Native pastor of Simla, died suddenly of pneumonia on Sunday, January 28th. He had been to Amritsar for a change, under medical orders, and he preached to the Native congregation there on Sunday evening, December 24th. He was ordained deacon in 1883 and priest in 1888. The Rev. R. Clark writes, "He was an earnest and a true and faithful labourer, and his loss is felt."

The Rev. J. H. and Mrs. Knowles reached Srinagar on December 15th. The long and trying journey over the Himalayas in the winter was accomplished without mishaps until within a few marches of their destination, when the "tonga" (cart) upset and threw them out. Two of the party had a narrow escape of their lives, but through God's mercy they suffered only slightly. Dr. Ernest Neve

left the station on furlough a fortnight before they arrived, and they became the guests of Dr. A. Neve, as their own house had been rendered uninhabitable by recent floods, which, however, had not proved so destructive to their property as they had been led to suppose—some 40*l.* instead of 200*l.* worth having been actually lost. "Poor Kashmir," Mr. Knowles writes, "what with famines, and choleras, and earthquakes, and fires, and floods, she has a hard portion. I cannot understand how any but missionaries can stay here. And yet I would not change places with anybody in the wide, wide world."

A small church to seat seventy people was opened at Sukkur on January 6th. The sermon on the occasion was preached by the Rev. J. Redman. A Mohammedan at the same place, a policeman, who has been admitted as a catechumen, has been subjected to much persecution, and a family which was baptized on

Christmas Day, 1892, had to endure much suffering and loss last year, their furniture was broken, and the wife and daughter beaten, the Rev. R. Heaton writes.

SOUTH INDIA.

The list of candidates who passed the Peter Cator Examination in November was fifty-one (seven in the 1st and forty-four in the 2nd class) out of the eighty-one who entered. The Christian College, Madras, obtained four out of the seven in the 1st class. The two first on the list of the 2nd class in the order of merit are R. Matthan and M. V. Itty Cheriah, of the C.M.S. Cottayam College.

The Palamcottah Boys' School was commenced on a small scale in 1844, by Mr. William Croikshanks, a Eurasian, who had been blind from his youth. A suitable building was erected the following year by the Rev. G. Pettitt. The late Rev. W. T. Saththianadhan, at that time a Heathen, but who afterwards laboured so long in the cause of Christianity in Tinnevely and Madras, was one of the first scholars, and the Scripture teaching of his blind schoolmaster was the means God used to bring him to Himself; and in the same way many others have reason to thank God for the Palamcottah Boys' School. The present year being the fiftieth of the work it is proposed to raise a Palamcottah High School Jubilee Fund. The managers appeal for funds to all those who are interested in the evangelization of the youth of India. Subscriptions in England will be received by Mr. H. W. Breed, Ravenscroft Road, Beckenham, Kent.

TRAVANCORE.

The Travancore and Cochin *Diocesan Record* has the following touching and painful story of a heathen father's love and sorrow for his son—a sorrow without hope:—

At Elantur there was a Native physician, an Ealavathi (priest of Chogans). He was skilful in his profession, easy in circumstances, and respected by Christians as well as Hindus. A year ago he was attacked with small-pox of a virulent type, and died on the eighth day of the attack. This indeed was a great blow to the physician's father. That his only son, the staff and support of his old age, should thus be cut off in the prime of youth, was more than the aged father could bear. As soon as he came to know that his son was dead, he came to the room where the hideous and swollen remains lay, touched the eruption on the body, touching his own forehead with the same finger, and prayed to the departed soul to carry off him also. Poor man! there was nothing left on earth to console him.

Patient submission to the will of God he had never habituated his mind to. His son was everything to him, and with him his life was, as it were, indissolubly connected. After his son's death, he would neither eat nor drink, but would try to drown the memory in the torpor of intoxicating liquor. He would in the intensity of his grief go every day to the spot where his son was buried, and walk round the grave, sometimes kissing the ground, sometimes eating a handful of earth of it, all the while muttering prayers to his departed son to carry off him also. According to his desire was it done unto him. Scarcely a week had passed when he was attacked with the disease, and died in a few days. What a horrible picture of hopeless, God-less, Christ-less heathenism, and of those who make their children their idols!

CEYLON.

The Bishop of Colombo admitted Messrs. C. T. Williams, G. Daniel, A. Matthias, and S. Morse, all Natives, to Deacons' Orders at Jaffna on December 30th, and subsequently confirmed twenty-three candidates. The day following five candidates were confirmed at Pallai. The Rev. J. I. Pickford says:—

The whole of the service was in Tamil; probably the first time that an Ordination Service has been held in

Tamil in Ceylon. The sermon was preached by myself, from Col. iv. 17. The Bishop had hoped to read the

Litany himself, but as he was suffering somewhat from his eyes, he asked me to read that also. He, however, took nearly the whole of the Com-

munion Service. C. T. Williams, a young man who has been trained in the Kandy Divinity School, read the Gospel.

Miss A. E. Paul arrived at Jaffna on January 26th.

Soon after his return last November, the Rev. L. G. P. Liesching visited the principal stations in the extensive Singhalese Itinerancy under his charge, namely, Talampitiya, Kurunegala, and Kégalle. Of his visit to the first-named place he writes:—

I visited Talampitiya, the chief of our village stations, only a week ago, spending there the last Sunday of last year. The people seemed to have an impression that my wife was about to accompany me thither, and doubtless a very large share of their preparations was intended for her. About a hundred people walked nearly four miles to meet us, and we were escorted through the paddy-fields in procession, the school-children walking in front with palm-leaf decorations and flags, while the adults manifested their goodwill by native music, dancers, and firing-off of guns.

The last part of the journey was through the darkness, but women and children came out from the various hamlets with lights to view the noisy procession, and on our arrival at the bungalow I found the place beautifully decorated. The most touching part of all was a text—the words, “Blessed are

those who come in the name of the Lord,” which was held over my head by two young men as I entered the bungalow, and which I found next day fastened to a pretty and imposing arch which had been erected in native style in front of the church. After the Native dancers had displayed their skill, we adjourned to the schoolroom and read together Ps. ciii.

On Sunday, too, we had a gala day, for the Christians had joyfully provided refreshments and tea for the representatives of the other village congregations who joined us in worship. The numbers counted as attending the service were as follows: Adults, 284; children, 87; total, 371.

The number of communicants was sixty-eight. There is, I am told, a large number of adults awaiting baptism in the district, and the dancers of the previous night were present at the service as inquirers.

SOUTH CHINA.

We learn with much sorrow of the death of Mrs. Martin, the wife of the Rev. J. Martin, of Lo Ngwong, which occurred on Sunday evening, January 21st, at Fuh Chow, whither she had gone in view of her approaching confinement. Archdeacon Wolfe writes how devotedly she worked among the Chinese during the twelve years since she went out first as a missionary of the Female Education Society.

Miss Mary L. Ridley has come home on sick-leave.

NORTH PACIFIC.

Just before Christmas Bishop Ridley made an effort to reach Kitkatla for the purpose of baptizing Chief Sheuksh. He at first contemplated making the journey—which he compares to that from the Isle of Wight to Cherbourg, or from Holyhead to Dublin—in his Mission boat, the *Rescue*, 19 ft. by 5 ft. 8 ins., a dangerous undertaking in mid-winter in those rough seas. A trading steamer called at Metlakahtla just as he was about to start, and the captain agreed to leave the Bishop at Kitkatla after first visiting Kincolith and Queen Charlotte's Islands. After making this journey of 360 miles, occupying five days, Kitkatla was reached, but the weather was such that they were unable to land, and the Bishop returned reluctantly to Metlakahtla. The Bishop subsequently heard that the Rev. F. L. Stephenson baptized Sheuksh, whose consistent life was affording him great satisfaction.

IN MEMORIAM—JAMES GRIFFITH.



HE Rev. James Griffith, Rector of Flaxton in Yorkshire, entered into rest November 28th, 1893. He was fifty-three years in the ministry, like his Divine Master, comforting the mourner, relieving the needy and the destitute, and, specially, preaching the Gospel. "Jesus Christ and Him crucified" was the sum-total of his earnest preaching. Man a sinner, Christ Jesus the Saviour, and the Holy Spirit to convert and sanctify to newness of life, was the beginning and end of his preaching.

Mr. Griffith had not long been appointed to the little village of Ancaster, Lincolnshire, in 1840, before a Branch Association of C.M.S. was formed, which, we think, on the second anniversary brought in 30*l.* On coming to Sand Hutton, Yorkshire (1842), he found that the C.M.S. was well supported by the wife of the squire. She had her missionary basket, which earned one year 6*l.*, also annual sermon and occasional meetings. This was very gratifying to Mr. Griffith, and leads us to record now what he *individually* did for the Society. He and his wife were constant subscribers, and in the Jubilee year he determined that he would make his eldest child, Mary, a Life Member, which he did by the payment of 10*l.* 10*s.*; and in course of years he gave to all his children this same privilege. We believe that what (humanly speaking) led him to think of this was the knowledge that Mr. Bickersteth had done so for all his children. It must not be supposed that he did this all at once. No; it was "as our Heavenly Father enabled him." The children first were all made Life Members, and then himself.

Another way in which Mr. Griffith helped the Society was by missionary sales of work, &c., which for forty years were held, first in his house and then in the school. The commencement of this, though fostered and encouraged by their parents, was due to his children. Having read in the "Green Book" that some children had had a missionary-tree, nothing would satisfy them but having a tree themselves. Mary and Juliana worked hard at little collars in crochet, and hung on the tree anything they could contribute, whilst little Charley, aged three years, lisped to his mother in an audible whisper, that she was to "ast" a rich friend who called whether she would buy "funsing." The commencement was very small, but gradually increased until 1893; and now the workman is laid aside and can no longer help on the "bazaar," as it grew to be called. The pleasant sewing parties are for the present discontinued. We trust other hands will carry on the loved work, but *his* sovereign laid out for the poor, or otherwise, will be missed. *His* hospitable table, providing tea for all helpers and buyers, will no longer be spread, for he is where "they hunger no more, neither thirst any more, but the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters."

In 1879 it pleased the Almighty to remove from the midst of a loving family the eldest son, the "flower of the flock" he was called, the pride and joy of his father and mother, and delight of his brothers and sisters. *They*, his brothers and sisters, determined to erect a stained-glass window in his memory, which was done; but his parents wished for something that should be more lasting. In Heaven's archives was their "In memoriam" erected, and 100*l.* was paid into the C.M.S. Treasurer's hands.

This is not the place to speak of the grief of the parishioners at the loss of their beloved pastor. One word only shall be added. The bereaved and sorrowing widow of Mr. Griffith has placed 100*l.* in the C.M.S. Treasurer's hands in loving memory of her beloved husband.

Requiescit in pace, illa etiam in pace requiescat.

L. M. G.

NOTICES OF BOOKS.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND, 1894. *London: Society for Promoting Christian Knowledge.*



ANOTHER annual edition of this wonderful Handbook has been sent to us. Canon Burnside never rests on his oars, but spares no pains to make it more and more perfect every year. It is an indispensable handbook for every Churchman, and we strongly recommend it for missionary libraries all round the world.

The Colonial and Missionary section grows in size year by year, and this year takes no less than one hundred and fifteen pages. The short accounts of the dioceses in all parts of the world are specially valuable, and we only regret that the editor has not taken steps to bring the accounts of Western and Eastern Equatorial Africa down to a later date than 1885 and 1887. There would have been no difficulty in our own office providing the information on those two episcopal spheres, or it could have been obtained from the commissaries of the respective Bishops. Almost every other diocese is brought up to date, even where the Bishop himself does not sign the article.

A very valuable statistical summary of Church work and contributions is given at the beginning of the volume. It is stated that in the year under review 235,000*l.* was given to foreign missionary societies and 124,000*l.* to home missionary societies. Two remarks are suggested by this statement:—

(1) As the amounts are only the aggregate of returns from parishes, all contributions are necessarily omitted which are sent direct by individuals to the societies. The figure 235,000*l.* does not even represent the C.M.S. income alone, much less also the contributions given to S.P.G. and many other societies.

(2) We shall probably be told that it is now made clear that foreign missionary societies get more than home missionary societies. This is true if we lay stress on the word “societies,” but the fact is that while the bulk of foreign missionary contributions go to societies, the bulk of the home missionary contributions do not. This very table shows that over 5,000,000*l.* was contributed to various Church purposes in the year, so that the 235,000*l.* represents less than 5 per cent. of the whole. All the rest is given to home work of one kind or another.

A LAY OF THE SOUTHERN CROSS, AND OTHER POEMS. *By the VERY REV. H. JACOBS, Dean of Christchurch, N.Z. London: Skeffington and Son.*

The poem in five cantos which gives its name to this volume is well worthy of the attention of C.M.S. friends. It is the early history of Samuel Marsden and the New Zealand Mission in verse, by one of the best authorities on the subject, Dean Jacobs, whose *History of the New Zealand Church* was reviewed in our pages four years ago. The romantic story of Marsden's meeting with the Maori adventurers who had found their way to Sydney, of his appeal to the C.M.S. Committee, of his encountering Ruatara on his voyage out again, of his intrepid and successful attempt to settle his little missionary band among the cannibals, of the later work of the brothers Williams, and, still later, of Selwyn, lends itself well to Dean Jacobs's scholarly and facile verse; although it is certainly curious to find the proceedings of a Committee-meeting, chairman's speech and all, in poetry!

The shorter pieces will also be appreciated by the reader, though they do not call for notice here. The present writer has the greater pleasure in calling attention to the volume, remembering the Dean's kindness to him in permitting him to address (at the Bishop's invitation) two thousand

people in the nave of Christchurch Cathedral on the claims of the foreign mission-field.

Among the Matabele (R.T.S.) is a small book written by the Rev. D. Carnegie of the L.M.S. Mr. Carnegie has spent ten years at Hope Fountain, twelve miles from Bulawayo, the great kraal of Lobengula. It is encouraging to learn that the Gospel has been preached among the Matabele people for many years. Several converts have witnessed a noble confession. Lobengula himself had listened to most earnest pleadings; but both he and his warriors scorned a Gospel of peace. Now that his power has been broken there seems to be a grand opportunity for Christianising the Matabele. May that land soon become one of the most inviting of missionary fields!

From the Wesleyan Missionary Society comes the *Story of Mashonaland*. It is the story also of some of the Mission pioneers, and will be read with much interest. Mashonaland is the eastern portion of Matabeleland, and is stated to be the most suitable ground for colonisation in the whole of the African continent. The Natives are well worth training and educating, and it is pleaded that the best means of lifting them to a higher level would be the establishment of industrial schools with Christian teaching. Four Missions are here at work—the Church of England, under Bishop Knight-Bruce, the Wesleyan, the Salvation Army, and the Roman Catholics. If the spirit which inspired Livingstone and Hannington is not yet extinguished we may soon expect to hear that the missionary labour, of which this and the book just noticed speak, is receiving that strong practical help which its importance demands.

A Retrospect, by J. Hudson Taylor (Morgan and Scott), is a brief autobiography, in which Mr. Taylor traces, in the simplest and most unaffected manner, "all the way which the Lord his God has led him." Much of it is embodied in Miss Guinness's *Story of the China Inland Mission*, already noticed in these pages; but we are glad to see the narrative in a separate form. It is deeply interesting.

In *Exposures of Theosophy, addressed to Educated Hindus* (Madras: Christian Literature Society), the pretensions of Madame Blavatsky and Mrs. Besant are unveiled. The author is evidently Dr. Murdoch, though his name does not appear. Though an unpretending book in form, it is most valuable, and we trust may open the eyes of many English-speaking Indian men to the impostures unhappily palmed off upon them by European women.

A Sketch of the Life and Character of Sarah Acland (Seeley and Co.) is the kind of biography usually printed "for private circulation"; but it will interest old Oxford men.

NOTES ON OTHER MISSIONS.



THE SOUTH AMERICAN MISSIONARY SOCIETY celebrates its jubilee this year. Among the plans by which it wishes to commemorate the event is the foundation of a Mission among the Araucanian Indians, by sending out a party of four associated evangelists, led by a clergyman. The Society also desires by means of this fund to place its other missionary work on a more secure financial basis.

Dr. J. E. Hine, of the UNIVERSITIES' MISSION, has just started a new station amongst the Yaos. This extension not only breaks ground among people of a new race and speaking a new language, but it promises, if successful, to provide for the Universities' missionaries on Lake Nyassa an excellent sanatorium. Unangu, the name of the new station, is on high ground, 3500 feet above the sea, and fifty miles inland from Mluluka on the Lake. Dr. Hine says: "If the place turns out to be as healthy as I think it is, it will be a fine thing to have a hill-station to send our invalids up to," and adds, humorously, "It is a fine land for gardening, and perhaps before long we shall begin growing English cabbages, which seems to be one of the chief marks of a really successful Mission according to current public opinion."

Commenting on Captain Lugard's strongly expressed opinions in favour of

Industrial Missions, *Central Africa* appositely quotes the late Bishop Steere, as follows: "The main defect of travellers' talk about Missions is that they can only tell what they saw. Now there are two very distinct systems of Mission working. One is to take the Natives into tutelage, and make them live and move by order, and work when and as they are bidden. This system, well worked, produces fine plantations, good cultivation, well-kept houses, and a most respectful demeanour. The other system aims at giving the Native independence and force of character. It leaves him free to cultivate and build and live as he pleases, subject only to instruction and a moderate amount of Church discipline. The strong point of this system lies in its development of a really native, home-grown Christianity, with a principle of self-improvement which works slowly and from within. It is morally certain that nine travellers out of ten will report better of Missions on the former plan, and therefore say they are more successful than any others. I doubt the fact."

The CHURCH OF SCOTLAND MISSION station at Mlanje, in the Shiré highlands, has been burned down by the followers of the Native chief Mkanda, in revenge for the burning of his village by the Sikh troops of the Administration. The missionaries had a narrow escape.

The Rev. A. Tomory, of the FREE CHURCH OF SCOTLAND, has found an interesting sphere of labour among the three thousand students of Calcutta. Sets of from a dozen to twenty of these young men club together and rent a house between them. These groups are called "messes." About twenty of these "messes" are now open to receive the visits of missionaries on Sundays, and some even invite such visits. Arising out of this direct work, Mr. Tomory has started a reading-room, library, and lectures, all of which are well attended. About half of the students come from the country, and are, therefore, temporarily freed from the caste influences of their family. The work seems to be full of promise, even when one makes the fullest allowance for drawbacks.

A Conference of Protestant Missionaries in British New Guinea was held last May at Kwato. The L.M.S., represented by the well-known Revs. James Chalmers, G. F. Lawes, and others, the Wesleyans, and the Australian Church of England Mission met in this friendly conclave. In the Sunday services, Raratongan teachers and New Guinea Christians took part, as well as the Europeans. The gathering was not merely a pleasing illustration of unity in diversity. It discussed many practical questions, such as the method of representing various sounds in the Native languages, the rendering of Bible names, the system of observing the Sunday, and the registration of Native marriages. The guests were conveyed away in the Mission ships of their respective Societies—the *Niué*, the *Dove*, and the *Albert MacLaren*.

Here is an instance of cheerful giving, from the Baptist *Missionary Herald*. A Baptist minister had been speaking at his prayer-meeting of the famine in Eastern Bengal. "At the close," he writes, "a domestic servant, with a face brightened up by holy purpose, asked me to visit her the next evening, as she wished specially to see me. Accordingly I called last night, when she told me she had for some time had 15*l.* in the bank, but felt it ought to be used in the Lord's service instead of lying there, and she had given it to the Lord, but was not clear how it was to be used; but as she started to the prayer-meeting she thought, 'Perhaps I shall get light to-night;' and when I read about the famine it came to her with force that the money should go for that purpose. . . . She made me promise that no one should know what she had done."

In its search after something to attack, an evening paper recently sent a representative to the Moravian Missions' office. After the particular object of his visit had been shown to be a mare's nest, the reporter elicited some facts about the methods of Moravian Missions which will probably be new to some of our readers. Moravian missionaries are allowed to trade, under the direction of a society, distinct from the Missions, called the Society for the Furtherance of the Gospel. In Labrador, for instance, where the Moravians have six stations

with thirty-eight missionaries, the *Harmony* and the *Gleaner*, which take out supplies to the missionaries, convey also cargoes of articles to barter for furs and other produce. Honest trading, with no sale of intoxicants, confers a real benefit upon the Natives, in supplying them with a market for their goods. The evils of missionary trading are obvious, and have been illustrated over and over again; but they seem to have been avoided by placing the trade under the control of a central body. The pecuniary result in 1892 was that, although the Labrador Mission cost 2847l., the nett expense was only 277l.

A novel form of missionary effort has lately been started in Calcutta. Some of the spaces to let for advertisement in the Calcutta tramcars have been rented, and texts of Scripture, in English and the vernacular, have been set up in them.

The Geary Law, passed in 1892, by which all the 100,000 Chinese in the United States of America were required to register themselves, on pain of imprisonment, has led to great excitement, for 94,000 have refused to obey it. As a consequence, Mission work among them, which is largely in the hands of Methodists, has been all but paralysed, and it is feared that an adverse reaction will take place against Missions in the Canton province, from which the majority of the Chinese immigrants come.

This disturbing cause does not, of course, affect the Chinese in British Columbia. Like those who live in San Francisco and other southern cities, they chiefly come from Canton. Amongst them the Methodists have been working for about six years, in New Westminster and Vancouver, with some success, and within the last two years a Diocesan Chinese Mission has been founded in New Westminster by the Bishop, and the Rev. H. H. Gowen placed in charge of it. The Presbyterians have also begun work.

In Victoria, British Columbia, the CHURCH OF ENGLAND MISSION TO THE CHINESE is under the superintendence of the Rev. E. F. Lipscomb, who has under him a Chinese catechist and a number of voluntary lady teachers. He writes that the school is in a flourishing condition. The staff and the scholars are in great need of Cantonese Bibles and English books. The second anniversary of the foundation of the Mission, so we learn from the *Victoria Daily Colonist*, was attended by the Bishop of Columbia, and by the representatives of the Methodist and Presbyterian Missions. The Bishop writes: "The feeling of the white population is so keen against the Chinese from a political point of view, that here upon the Pacific coast, even amongst earnest Christians, there is a sad lack of evangelistic effort, so that any external assistance would be doubly welcome." A suggestion has been made that missionaries from the Canton district might pay visits to British Columbia by way of change, and temporarily assist in the work. The Bishop warmly approves of the proposal.

War is said to teach geography. It has certainly had the effect, during the last year or two, of assisting the study of missionary geography. The latest example is that of the troubles in West Africa. The Half-Cavallas, who have been mentioned in the newspapers in this connexion, are a tribe who have been for years in revolt against the Liberian Government, and have only recently submitted. Missionary labour among them was in the hands of the Protestant Episcopal Church of America, under the direction of Bishop Ferguson. The rebellion placed the missionaries in great perplexity, and they were obliged, for a time at least, to withdraw from the disaffected tribe.

The Episcopal Church has 225 stations and out-stations in Africa, China, Japan, and Haiti; 3 Missionary Bishops and one Bishop of the Haitian Church; 17 clergy, 5 physicians, and 41 other foreign workers, including wives; 58 Native clergy and 356 other Native agents; 29 boarding-schools and theological seminaries, including one medical school, and 77 day-schools; 1095 persons were baptized during the year, and there were 3901 communicants. The cost of this work to the Church was \$189,315 (say 37,863l.).

J. D. M.

EDITORIAL NOTES.



RAPIDLY, as we write, are the days and hours of the Society's financial year running out; and we are all looking to see what great things God has done for us. According to the estimates of our Accountant, there will still be a deficit of some thousands, though a far smaller one than was anticipated three months ago. But why should there be one at all? These lines will be read by many friends before April 1st; and if the Lord inclines their hearts to take their part in sending a message of joyous thankfulness all round the world, they have yet time for it. We have, as our President put it, "asked the Lord and told His people"; and now we await the issue. If the deficit does ensue, we shall be sure of this, that God wills to teach us a lesson of entire dependence upon Him which we need to learn. If after all, it should be averted, we shall be sure of this, that He would encourage us to go forward fearlessly to the rapidly-extending work we seem to be called to.

Our Finance Department, on March 12th, furnished the following statement for the *Gleaner*, and we repeat it here:—

"The General Fund receipts for the past eleven months ending February 28th have been 144,201*l.*, an increase of 3115*l.* as compared with the corresponding period of last year. But in making this comparison the following facts must be borne in mind:—(a) The Associations, although about 10,000*l.* in advance of last year, have (in response to special appeal) remitted earlier this year, and, so far as we can discover, the greater part of the increase consists of earlier remittances. (b) The Benefactions (including 2066*l.* towards the deficit of last year) are only 453*l.* more than last year, and (c) the Legacies are 7109*l.* less than last year. But the decrease under this head is really an increase of 12,917*l.*—because a sum of 20,026*l.* of the receipts of last year (being a portion of the Spurrell bequest) was used to discharge the debt on the Children's Home building, and therefore was not available for general purposes.

"From the figures for the eleven months we draw the following conclusions:—(a) That we are not encouraged to look for any great increase under the head of Associations. (b) That unless exceptional gifts reach us within the short remaining period of the financial year we shall not receive more under the head of Benefactions than last year. (c) That adding to the sum already received another considerable sum which we hope to receive before the close of the year, Legacies, available for general purposes, will be largely in advance of last year.

"The expenditure for the eleven months ending February 28th has been some 11,000*l.* in excess of the corresponding period of last year.

"We are encouraged to hope, from the survey of the figures thus far, that the heavy deficit, on March 31st, anticipated some few months ago, will probably be reduced by more than one-half. Legacies have helped us much to this more favourable estimate. The continued fall in the Eastern Exchanges has also contributed towards the result, as it reduces the outlay *in sterling*. Anyhow, God has helped us, and to Him be the praise."

This shows that the increase of 24,000*l.* in income up to January 31st, which we mentioned last month, has been nearly maintained; the apparent increase to February 28th being 3115*l.*, while from the February receipts of last year must be deducted 20,026*l.*, the portion of the Spurrell Legacy first taken into the General Fund and then used to pay off the Children's Home mortgage.

CONCERNING the General Committee-meeting of March 13th, it is necessary to say something more than is given in the official Minute under "Selections." The Rev. E. M. Townshend, Curate of Waltham Abbey, had sent in notice that he would move resolutions regarding the Service for outgoing Church of

England Missionaries which the Boards of Missions for Canterbury and York have asked the Archbishops to arrange to hold, and which has been mentioned before in our pages. The attendance of regular members was rather under than over the average, but several subscribing clergymen appeared who are rarely seen except when questions of this kind are to be raised. Mr. Townshend's resolutions, as sent in and put in type for the meeting, in effect directed the Secretaries, if an invitation to a Service of a simple character, such as had been contemplated in the Committee's Minute of February last year, was received, to communicate it to the Society's missionaries, but with an intimation that the Committee were not responsible for the Service, and had no official connexion with it. This, in substance, and subject to some modification in tone and language, would probably have been accepted, as it embodied the view taken by the Secretaries of the Minute of February, 1893; and an amendment, in which much the same instructions were given, although in other words, was proposed to be moved by Canon Gibbon, and seconded by the Rev. G. Karney. But at the last moment Mr. Townshend's resolutions were altered, and virtually directed an abstention, not only from any official connexion with the Service, but from communicating an invitation at all to the missionaries for whom it would be intended. In the course of the discussion upon them, another amendment, instructing the Secretaries in more direct terms to decline to forward any such invitation, was moved by one of the clergymen who are not regular attendants but have come occasionally; and Mr. Townshend seconded this, withdrawing his own resolutions in order to do so. The new proposal, however, was negatived by 45 to 15. Canon Gibbon's amendment was then moved as a substantive resolution. The first part of it merely re-affirmed the resolutions of February, 1893, with the addition of a clause to show that "other Societies" included Boards of Missions; and this was at once adopted *nem. con.* Upon the second part, giving directions to the Secretaries, a somewhat confused discussion ensued, which, however, showed that there was considerable reluctance to give any final instructions regarding an invitation not yet received, and the terms of which were of course quite unknown. Prebendary Webb-Peploe moved an amendment which embodied this feeling. It was seconded by Mr. P. V. Smith, and was at once accepted by Canon Gibbon in lieu of his own motion, and adopted by 44 to 5. Upon its being again put as a substantive motion, the "previous question" was moved by the Rev. H. Sharpe, but was negatived by about the same majority (the numbers were not counted). Mr. Webb-Peploe's motion was then carried *nem. con.* It will be found, as usual, under Selections. In effect it is an instruction to the Secretaries to treat the Archbishop's invitation, if and when it comes, exactly as they habitually treat other matters of like importance. In some cases they submit the case to the Committee; in others, they act by rule, or by precedent, or upon their general knowledge of the principles of the Society and the wishes of the Committee.

THE Persia Mission needs our special prayers at this time. Our readers will remember the vigorous programme of extended aggressive work, drawn up by the present leader and Secretary of the Mission, the Rev. W. St. Clair Tisdall, and signed also by his colleagues, which appeared in the *Intelligencer* of December. One step in that programme had already been taken by the occupation of a house in Mohammedan Ispahan itself. Leave for Mr. Carless to reside in it had been obtained from the British Consul—without which the move would not have been possible. But a beginning was afterwards made of using it also as a dispensary and Bible-shop; and apparently this has aroused the fanaticism of the Mos-

lem population. Telegrams both to the Society and the Foreign Office stated that the Persian authorities made it a condition of the missionaries remaining in Persia that they should not evangelize the Mohammedans. Of course they are there for that purpose and no other; at least, any other purpose is subsidiary. But the Committee, with Dr. Bruce's concurrence, felt it right to warn Mr. Tisdall by telegraph that he must act with caution, and follow the advice of the Consul, who is a personal friend of the missionaries. On March 7th, however, the following telegram startled us:—"All safe—nothing lost—disturbances furthered Gospel." No further information has been received up to March 21st, and it seems probable that Mr. Tisdall sent the message to reassure us in case of other telegrams to the newspapers or the Foreign Office causing alarm. But, so far as we are aware, none have been received.

Previous information, and private letters, suggest to us that in some way Miss Bird's simple medical work, which was giving her great influence among both rich and poor, had aroused the fears of the more bigoted Moslems. Her own private letters are full of deep interest. In one case where she was tending a boy who had been crushed by the falling of a wall, she wanted to pray for him, and actually got the Mohammedan mullah to make the excited crowd keep quiet. The mullah stilled them by a word, and then asked her to stand in the doorway that all might hear her prayer! On another occasion, she was summoned by the Prince-Governor of Ispahan himself to see a sick lady in his family, and a carriage and pair was sent to bring her, which was preceded by outriders shouting, "Make way for the *hakim*" (doctor). Miss Bird is not a medical missionary. She only professes to use simple remedies in a simple way; but her experience entirely confirms the statements of her cousin, Mrs. Isabella Bishop, as to the wonderful open doors in Persia for Christian medical work of any kind.

In the article on the Colonial Associations, in the *Intelligencer* of January, it was stated that Mr. Tisdall is a native of New Zealand. We were under that impression, as we knew he joined the C.M.S. from that Colony, and the present writer met his mother out there; but it seems we were mistaken. Mr. Tisdall writes to us that his father was a native of Ireland; that he himself was born in Wales; and that he went out to New Zealand in 1863.

THE consecration of Bishops Evington and Tugwell is briefly noticed on another page. The detailed account of the ceremony which the newspapers give is not needed in the *Intelligencer*; but we would gladly have printed Mr. Lang's sermon. He, however, assures us that it was preached from rough notes, and is not worth writing out—that is, in *his* opinion. But the claim of the two Bishops to our sympathy is best set forth in the full report we give of the addresses at the two meetings at Exeter Hall on March 9th. Rarely indeed have all the speeches at a meeting been so worthy of being read.

The C.M.S. missionaries that have been raised to the Episcopate are now thirty-two in number:—In *Africa*, Weeks, Bowen, Hannington, Parker, Tucker, Hill, Tugwell, and three Africans, viz., Crowther, Oluwole, Phillips; in *Palestine*, Gobat; in *Mauritius*, Royston; in *India*, French, Sargent, Speechly, Hodges, Clifford; in *China*, Smith, Russell, Burdon, Moule; in *Japan*, Poole, Evington; in *New Zealand*, Williams, Hadfield, Stuart; in *North-West America*, Horden, Bompas, Young, Reeve, Newnham; in *British Columbia*, Ridley. As the Bishop of Carlisle said at Exeter Hall of three of them, "Here is the true apostolical succession."

WE record with deep regret the deaths of two ladies who have done good

service in the mission-field. Mrs. Townsend, widow of Henry Townsend, of Abeokuta, spent many years in Africa, and was greatly blessed in her work. She survived her honoured husband some years, and has now, like him, received her home-call at Exeter. Mrs. Martin, wife of the Rev. J. Martin of the Fuh-Kien Mission, went to China as a missionary of the Female Education Society, and married in 1883. She was much beloved by the Chinese Christians. Her sister Miss Goldie joined them in 1887, and is still labouring. We deeply sympathise with both husband and sister in this heavy trial.

We must also mention, with true sorrow, the deaths of Miss Wallinger and Miss Ward, of the C.E.Z.M.S. The former had laboured faithfully for some years in South India. The latter went to India from Australia with the writer of these lines, who has sent an "In Memoriam" to *India's Women*, the C.E.Z.M.S. magazine.

It is some time since we referred to the James Long Lectures on the Religions of the East, and we wish now to remind our readers, and especially Association and Honorary District Secretaries, that at the present time three Lecturers hold appointments and are prepared to make engagements to deliver lectures wherever suitable arrangements can be made. For several years the Sub-Committee which administers the Fund sought in vain to secure a lecturer in Buddhism. Now *two* gentlemen, the Revs. John Ireland Jones and R. Collins, have undertaken to do this, but very few invitations have reached them. We give below the syllabuses of their lectures. Will friends bear the matter in mind, and direct the attention of heads of Training Colleges, Public Schools, and others in their several localities, who could arrange meetings of people belonging to the cultured and reading classes? The Rev. H. M. M. Hackett is the lecturer on Hinduism. His address is 31, Gayton Road, Hampstead, N.W.; that of the Rev. J. Ireland Jones is Brampton Rectory, Norwich; and that of the Rev. R. Collins, Kirkburton Vicarage, Huddersfield.

Syllabus of the Rev. J. Ireland Jones' Lecture.

- I. Gautama Buddha—His Journey towards Buddhahood and Attainment of it—What it confers and what it implies.
- II. The Buddhist Writings—Essential Doctrines—Buddhist Morality—Traces of Scripture Tradition.
- III. Buddhist Geography and Astronomy, and Explanations of Natural Phenomena.
- IV. Objects of Worship—Images—The Sacred Tooth—The Excellent Footprint—The Bô-tree—Modes of Worship—Offerings—Pilgrimages.
- V. Buddhist Hopes and Fears—Karma—Merit—Transmigration which is not Transmigration—Heavens—Hells—Eternity which is not Eternal—Nirvāna.

Syllabus of the Rev. R. Collins' Lecture.

- I. BUDDHISM AND CHRISTIANITY.—Buddhism and Western Religion—The Pauline Doctrine: The Essenes: The Gnostics: John the Baptist: Parsism—The Supposed Divine Element in Buddha's History—The Person and Character of Buddha—Parallels in Christian History—The Early Influence of Christianity in India—The Growth of Buddhist Myths—The Moral Precepts of Buddha—Mr. Herbert Spencer's "Ghost" Theory—The Law disclosed by the "Science of Religion"—Evidences of Primeval Revelation—Primeval Morality inherited by Buddha—The Blind Causality of the Buddhist "Karma"—Nirvāna—Buddha's Environments.
- II. BUDDHISM AND "THE LIGHT OF ASIA."—Poetical View of Buddha—The Reality—Sources of Knowledge—Buddha's Descent—His Original Teaching—A Reforming Ascetic—Origin of his Doctrines—External Influences—The End of his Teaching—Nirvāna—The Re-Birth—Buddhist Ontology—Professor Childers on Nirvāna—Buddhist Terms—How far Buddha was "The Light of Asia"—Relation of Buddhism to the "Science of Religion"—Seydel and German Writers—Theosophy and Occultism.
- III. POPULAR.—The Mythic Spirit—The Mythical Buddha—The Historical Buddha

—The Nirvāna—Vestiges of Primeval Revelation—Modern Buddhism—Modern Theosophy and Occultism.

ON February 20th, the Committee accepted offers of service from the Rev. Donald Marten Wilson, M.A., of New College, Oxford, late Assistant Chaplain, Bilbao, Spain, brother of the Rev. C. T. Wilson, of the Palestine Mission; from Messrs. Ernest A. J. Thomas and Ernest H. Hardman, students of Islington College, for the Niger Mission; and from Miss Alice Jane Long, who was appointed to the Annie Walsh School, Sierra Leone. The acceptance as a missionary of the Society of Miss Alice Lydia Wilson, by the New Zealand C.M. Association, was also recorded.

THE programme of the Society's Anniversary, so far as at present arranged, is as follows:—The opening Prayer-Meeting will be held as usual on Monday afternoon, April 30th, at Sion College. The Annual Sermon will be preached at St. Bride's that evening at 6.30 p.m., by the Rev. E. Lombe, who has for so many years represented the Society in Norfolk. At 7.30 p.m. the same evening, a Sermon will be preached at St. Martin's-in-the-Fields by the Rev. H. E. Fox, of Durham. On Tuesday, the Rev. E. A. Knox, Vicar of Ashton, will give the address at the Clerical Breakfast. At the Annual Meeting the list of speakers will comprise the President, who will take the Chair, the Bishop of Liverpool, and Prebendary Webb-Peploe. At the St. James's Hall meeting, at the same hour, the Treasurer, Sir T. Fowell Buxton, will preside, and among the speakers will be the Ven. Archdeacon Howell and the Rev. E. A. Stuart. In the afternoon there will be a Ladies' Meeting in Princes' Hall, Mr. Wigram presiding; and the usual Gleaners' Conference at the C.M. House. In the evening, at Exeter Hall, the chairman will probably be either the Bishop of Sydney (Dr. Saumarez Smith) or Bishop Stuart of Waiapu, both of whom are now on their way to England. The Rev. E. N. Thwaites, who will just have returned from India, and the Rev. C. G. Baskerville, are put down for this meeting. Another gathering will be simultaneously held in the Lower Hall, Colonel R. Williams presiding. The missionary speakers have not yet been finally distributed among the various meetings. We always wait to see who will be arriving from the field in the month of April.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the progress of Christianity in India; prayer that God's Word may continue to have "free course, and be glorified." (Pp. 249—257.)

Thanksgiving for the expansion and the deep and world-wide influence of the Gleaners' Union; prayer that recent plans may further its development. (Pp. 262—270, 318.)

Thanksgiving for the blessing vouchsafed to the Special Mission to India; prayer for the missionaries and their hearers. (Pp. 270—274.)

Thanksgiving for the special meetings of March 9th; prayer for the three Bishops. (Pp. 275—291, 317-8.)

Continued prayer for the labourers on the West Coast of Africa, and that men may be called out to fill up their ranks. (P. 292.)

Thanksgiving for recent accessions to the Church on the Niger. (P. 293.)

Prayer for Natives recently ordained in Palestine and Ceylon, and for those in training for the ministry in Uganda. (Pp. 294, 299.)

Thanksgiving for the work of Native pastors and missionaries called to their rest. (Pp. 295, 297, 307.)

Continued prayer for means, that the anticipated deficit may be avoided. (P. 305.)

Prayer for the Persia Mission. (P. 306.)

Prayer for the forthcoming C.M.S. Anniversary. (P. 309.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



THIRTY-TWO of our English counties have now a Church Missionary County Union. These organisations are doing a valuable work, drawing together the most earnest labourers in the missionary cause for mutual encouragement, exhortation, and edification. It is important, however, that membership should be confined to those who are whole-hearted, and are really working for the cause in some way or another.

We would venture to call the attention of the secretaries of these Unions to a proposal made at the last meeting of the C.M.S. Worcestershire County Union. It was suggested that a list should be prepared of all speakers, both men and women, within the county, who would be willing to give lectures or addresses of various kinds; and that copies of the list should be sent to the clergy of parishes supporting the Society, and to secretaries of Local Associations, Gleaners' Unions, and Sowers' Bands. Such an arrangement should be general throughout the country. We are glad to say that meetings for the imparting of missionary information are becoming more and more common, but it is obviously impossible as a rule for a speaker to be provided *officially* for more than the anniversary gathering. Hence the necessity for utilising and organising local help. In some towns a step in this direction has been taken by the Younger Clergy or Lay Workers' Union, but it is in the country that such organisation is most urgently needed.

It is impossible to over-estimate the importance of missionary-boxes; indeed, it has been stated that one-eighth of the income of the Society is collected by their means. As a rule, speakers at meetings dwell upon the usefulness of boxes, and mention that they will gladly be furnished to any who apply for them at the close of the gathering. In most cases, nothing more is done, and few, if any, boxes are asked for. A slight modification of this procedure has been found very effective. Let the Deputation dwell upon the importance of systematic giving and united effort, and urge *every one* to take a box and put in it a penny, or some other coin, each week. Then let it be announced that someone will stand by the door at the close of the meeting, prepared to receive the names of those who are willing to fall in with the suggestion. This friend should, if possible, be someone who knows the people, and as they go out should just ask each one, "Would not you like to have a box?"

Perhaps it will be thought that this plan differs in no material respect from the old procedure, but as a matter of fact it takes account of something which is frequently forgotten, viz. the natural shyness of many of our friends. People are often diffident about coming up to a platform; to do so they have to stem the current of outgoers, whereas if they can ask for a box at the door, or better still, if the initiative is taken, and they are asked whether they would like a box, their shyness is removed.

We would not be understood to advocate that the friend who receives the names should put pressure on others to help in this way: let so much only be done as may suffice to overcome the diffidence of which we have spoken. It would be easy to give instances in which such a plan has been eminently successful, but it is scarcely necessary. If our supporters would give the system a trial, we feel sure it would be generally adopted.

While speaking of this subject, we would just allude to the very preva-

lent idea that missionary-boxes are to be used chiefly, if not exclusively, for collecting from others. This undoubtedly is one purpose to which they may be applied, but it should also be borne in mind that they are very suitable for the reception of thankofferings. It is impossible now to enumerate the many ways in which this principle is carried out: suffice it to mention one case which has come under our notice. One lady, a governess, made a point of putting a halfpenny into her box for every *special* answer to prayer, and in this way gathered 3s. 8d. during the year. By so doing there was double gain: the Society profited by the money, and the lady profited by her expectation, and by her thankfulness for eighty-eight answered petitions. How often do we fail to obtain that for which we ask, because we do not look out for the answer!

Attention has been drawn to the fact that missionary-boxes sometimes disappear through carelessness, especially when there is a change of incumbent in a parish. It is to be hoped that such an occurrence is very exceptional, but it certainly would be well if in every parish someone was appointed to keep a list of box-holders, and to attend not only to the regular and, if possible, frequent opening of the boxes, but also to their return when nothing has been collected. In the case of a box-holder going to live in another part of the country, notification of the fact should be made to the local secretary of the C.M.S. in the new parish, or, if unfortunately the Society is not supported there, to the Honorary District Secretary.

On glancing through the contribution lists in the Annual Report, one cannot help noticing how large a sum of money is given through Juvenile Associations, and especially by Sunday-schools. An examination of the lists of one of our large manufacturing towns (Sheffield) reveals the fact that nearly a tenth of the total sum remitted has been collected from or by Sunday scholars. We are most thankful for the interest among the young, and the efforts to enlist them as ardent workers for Christ's cause, which such a fact indicates, and firmly believe that were all parishes to work this source of income as ably and energetically as it is worked in many parishes in the town to which we refer, the contributions to the Society would be considerably augmented.

The methods in vogue for this work differ widely. In some cases there is one box for the whole school; in others a box for each class. In some schools, missionary information is regularly given, either by means of the Monthly Missionary Letters, or by addresses from laymen; in others, little in this way is done. But we believe that in the majority of instances the boxes are not opened very frequently, and that were this omission rectified, even larger sums than at present would be obtained.

There is, however, a modification, or rather amplification, of the methods to which reference has been made, which we would most strongly advocate, for we know by experience how excellently it works. In St. Mary's, Sheffield, there is a mixed Sunday-school which in 1893 raised 30*l.* for the C.M.S. The average attendance is about 330; of these some 130 are under six years of age: the children and the great majority of the teachers are poor. How is it done?

1. In the first place, there are *no missionary-boxes*. The custom is for every teacher, Sunday by Sunday, to ask each child in the class whether he or she has brought any missionary money. The pennies and halfpennies received are then handed to the superintendent when he comes round to mark

the roll-book, and he enters in a book the amount contributed by each class, and at the close of the school announces the total collected by the boys, by the girls, and by the infants. This is equivalent to having boxes opened every week.

2. The children who are willing to take them, and who are deemed suitable, are supplied with the little-known but most useful collecting-books of the Society. In these, which are furnished by the C.M.S. in bags, which also contain a small pencil, there is a double page for each two months, space for ten names, and a column for each week; while on the last page is found a place where the secretary may enter the amount of the monthly payments and attach his signature. The idea is not that the children should collect promiscuously, but that they should ask their *friends and relations* to become weekly subscribers of a halfpenny or a penny. At the end of the month the total raised by this means, plus that collected in the school, is announced and compared with the corresponding total in the previous year. The money at intervals is paid by the superintendent into the Penny Bank, where it gains a little interest.

3. The children are kept well supplied with information by means of *Quarterly Tokens*, &c., and every half-year there is a missionary Sunday, when an address, often illustrated by diagrams, is given, and a *special* collection is made.

This method has at least one great advantage over those which are ordinarily adopted, in that it affords the knowledge week by week how the contributions are progressing. At all events, it has success to recommend it. The missionary spirit which prevails in the school in question has manifested itself in another form since, last year, two of the teachers offered themselves for service abroad.

At juvenile meetings, a difficulty sometimes arises because the children, instead of listening, are apt to fidget with the hymn-papers. The following method of surmounting the difficulty has been tried with great success. The chairman, after first explaining to the children with practical illustration what is to be done, gives the following, or similar, words of command:—

- | | |
|------------------------------------|------------------------------|
| 1. Take hymn-sheets in both hands. | 5. Put hymn-papers on seats. |
| 2. Stand. | 6. Fold your arms. |
| 3. Hold hands above heads. | 7. Right about turn. |
| 4. Right about turn. | 8. Sit down. |

We have seen this plan adopted with the happiest results. The children enjoy the little drill, and the hymn-sheets are put out of harm's way.

C. D. S.

CHURCH MISSIONARY HOUSE.

THE Consecration of the Bishops-designate for Japan and Western Equatorial Africa, which had been fixed to take place on February 24th in Westminster Abbey, was postponed, on account of the delay in arrival of the Rev. Herbert Tugwell, till Sunday, March 4th, and was held in the Lambeth Palace Chapel. The service was quiet and solemn—very suitable indeed to the circumstances of the African Diocese. The invitations were necessarily restricted, as the chapel is a small building; but the assemblage filled the chapel, and was representative, including several members of the C.M.S. Committee. At half-past ten the Archbishop's procession entered, the Bishops-designate leading, followed by the Rev. Robert Lang, the late, and the Rev. Frederick Baylis, the present, C.M.S. Secretary for Africa; the Bishop of Rochester; Bishop Royston, and the legal officials; the Archbishop of Canterbury—accompanied by his chaplains—walking in the rear. His Grace read the service, Bishop Royston the Epistle, and the Bishop of Rochester the Gospel. The Rev. Robert Lang preached the sermon,

taking for his subject verses 1, 7, and 16 of 2 Corinthians iv. After the sermon a missionary hymn took the place of the usual anthem. The Bishops-designate were then presented; the Rev. Henry Evington by the Bishop of Rochester, and the Rev. Herbert Tugwell by Bishop Royston. The usual ceremonial followed; and the service was closed by the Holy Communion, administered by the Archbishop and Bishop Evington and the Bishop of Rochester and Bishop Tugwell. The Bishops, their friends, and representatives of the C.M.S. remained to luncheon on the invitation of the Archbishop.

The special interest of the monthly meeting of the C.M.S. Younger Clergy Union for London, held on Monday, March 12th, was an address by Bishop Selwyn, late of Melanesia, which described his Mission-work with great vividness, and brought out the preciousness of the work of all three Persons of the Trinity to the benighted islanders. It was a manly and spiritual address, and much impressed the numerous audience of clergy. The last portion of it solemnly impressed the need of more faithful preaching of the Holy Spirit and His work.

The Ladies' Union monthly meeting on March 15th was addressed by the Rev F. T. Cole, the subject being "Work among the Santals."

At the meeting of the Lay Workers' Union for London on March 12th, a Criticism Address was delivered by Mr. C. F. Binns on "The Call for Men." The address itself did not leave room for much criticism, but considerable discussion took place on the subject itself, disappointment in the results of the Union, as regards evoking personal service, having been sometimes expressed. The general feeling of those present was that the possibility of not being accepted discouraged young men from offering, and that many consequently stayed at home or went to other agencies. The discussion aroused so much interest that it was resolved to ask the Committee of the Union to arrange that it should be brought before the full body of members on an early date.

The usual Prayer Meeting in the C.M.S. House on Thursday, March 8th, was made one specially of humiliation and intercession, chiefly with reference to the position of affairs in West Africa. The Rev. F. Baylis presided, and the Right Rev. Bishop Tugwell, the Revs. F. E. Wigram, B. Baring-Gould, E. T. Higgins, P. Ireland Jones, and C. H. Bradburn, Mr. Eugene Stock, Mr. E. W. Doulton (Australian missionary for East Africa), and Dr. Harford-Battersby, took part in the devotional exercises.

LOCAL ASSOCIATIONS AND UNIONS.

THE formation of Lay Workers' Unions and Missionary Bands is only one of many evidences of the growth of missionary interest amongst young men. Over nine hundred invitations were issued to the members of six district Unions and thirty-eight parochial Missionary Bands for the Conference held on Saturday, February 17th, at the Church Hall, West Ham. The attendance, in spite of very bad weather, was large and representative. Members from Woking, Erith, Croydon, Plumstead, Highgate, Tunbridge Wells, Paddington, Canonbury, Holloway, Whitechapel, Kensington, Tottenham, and other neighbourhoods were included in the total of ninety-nine. The Rev. R. A. Pelly, Vicar of West Ham, presided, and, after a hymn, prayer, and the reading of Scripture, welcomed the Conference. Mr. M. P. Betts, of the "Yorubas," Penge, read a paper on "The chief hindrances to missionary work" (opium, State-regulated vice, and drink). The selected speaker was the Rev. A. J. Showell, of the "Hanningtonians," who was followed by Dr. C. Harford-Battersby and the Rev. Henderson Burnside ("Kiu-shius").

The second subject, "The work of Missionary Bands in new districts," was opened by a paper by Mr. C. A. Tomkins, of the "Arrians," Plumstead, and an animated discussion followed, in the course of which some useful suggestions were made: (a) That secretaries should put on their programmes request for prayer; (b) That clergymen in adjoining parishes will often allow members of Missionary Bands to give addresses in their Sunday-schools as a result

of personal and persevering work; (c) That a high spiritual and truly devotional tone should be carefully maintained in all the meetings; (d) That the judicious distribution of missionary literature offers a wide and most useful field of work in unsympathetic districts; (e) That small weekly and monthly subscriptions should be secured and looked after regularly; and (f) That by conference two Bands in a rural deanery or district might combine and form a Lay Workers' Union.

After tea had been served in the lower hall, the Conference re-assembled, first to thank the "Coromandels" for receiving them, and to accept the invitation of the Croydon L.W.U. to hold the Summer Conference in their town. Mr. C. E. Caesar, Hon. Sec. of the Conference Committee, then stated the numbers present, and spoke of the general progress of the movement, which had received a powerful impetus from the Lay Workers' Union for London. Mr. E. E. Hamshere, of the "Coromandels," who had rendered most efficient help as Hon. Secretary for the Conference, read a paper on "The necessity of prayer in Missionary Bands." The Conference closed with a meeting for prayer and praise, under the chairmanship of the Rev. A. Armitage.

On the previous evening a public meeting had been held in the Church Hall, when the Rev. R. A. Pelly, Vicar, presided, and missionary addresses were delivered by Dr. C. Harford-Battersby and three members of Missionary Bands, who took as their subjects—Medical, Educational, Pastoral, and Itinerating Missions. About four hundred persons were present, and the interest was well maintained throughout. C. E. C.

The Lay Workers' Union of Sheffield have cause to be thankful for the remarkable success of a meeting promoted by them to welcome Bishop Tucker, who had promised before his consecration to pay a return visit to the city. The meeting was held on March 6th in the Albert Hall, which was filled in every part with an enthusiastic audience numbering 3000 people, hundreds having failed to gain admittance. The Archbishop of York presided, and in the course of his address, after a cordial personal reference to Bishop Tucker, said that he was present, in the first place, to testify to the deep interest he felt in all the Mission work of the Church, and, secondly, to do what honour he could to his dear brother from Uganda; adding, that the men who deserved honour in the Church of Christ were not men who happened to be set in high places, but men who spent their lives in heroic deeds. No one who knew anything of this great Mission-field could doubt that such was the character of the work to which his dear brother had been called. Bishop Tucker, on rising to speak, met with a very warm reception. He traced with great effect the story of the Uganda Mission, from the time when its foundations were wisely laid by Alexander Mackay to the recent remarkable funeral service over the remains of Bishop Hannington as these were laid to rest in God's acre at Mengo, when, in the presence of a great congregation of over 2000, King Mwanga, the murderer of the Bishop, showed publicly what he had often expressed privately, deep contrition for the crime by following the remains to the grave as a mourner. In conclusion the Bishop made a powerful appeal for personal service, and offered to address any on that subject who cared to remain after the public meeting had separated. About one hundred did remain, and the Bishop pressed home the responsibility laid on each individual to take part in the work, either by service in the field or work for the cause at home.

Reports received during the past month from Lay Workers' Unions and Missionary Bands show encouraging attendances and maintained interest. In Liverpool, the Lay Workers joined the Younger Clergy Union in receiving an address by Bishop Tucker, Bishop Royston presiding. A new Missionary Band—the "Abdul-Mussihans" (Abdul Massih was the first C.M.S. Indian clergyman)—has been started in connexion with All Saints', Camberwell. The "Kavirondos" are forming a missionary museum, towards which they have received a first instalment of curios.

A Special Meeting for Prayer and Conference was held on February 14th at Maidstone with reference to the C.M.S. circular of January 1st, "A Word in

Season," in which the state of the Society's finances and an urgent appeal for labourers were set forth. About forty friends of the C.M.S. responded to the invitation, including the Assoc. Sec. (Archdeacon Hamilton), who brought before the meeting the exact state of the Society's wants, which had arisen entirely from the immense and rapid growth of the work during the last few years, and the numerous openings in many quarters of the globe for both male and female missionaries. Several earnest and definite prayers were offered, and a spirit of entire dependence upon the Lord pervaded the meeting, coupled with deep sympathy with the Society at this crisis. It was announced that there would be no collection, but that a special fund would be opened for the next few weeks for any donations towards the anticipated deficiency. Since that date the Hon. Sec. for the Association has received nearly 60*l.*, i.e. more than one-fifth of the entire contributions of the Association for the year, and before the year's accounts are closed he hopes to receive at least 10*l.* more. One faithful lady friend came to the meeting with a cheque in her pocket, thus proving once again the truth of God's Word, "Before they call I will answer." H. B. U.

A crowded meeting of members of the Gleaners' Union and their friends was held on Thursday, March 8th, at the Church House of St. Barnabas, Kensington, when the Vicar, the Rev. G. R. Thornton, presided. The object of the meeting was to hear an address from Bishop Tucker. The Bishop gave a graphic account of his journey up-country from Zanzibar to Uganda, also a touching description of his finding the remains of the martyred Bishop Hannington, and of the service held over them in the church in the capital of Uganda, in the presence of the king, who was virtually his murderer. The Bishop concluded with a strong appeal to those who could go to go, and to those who could not, to give their prayers, their money, and their work at home.

The Hon. District Secretaries for Gloucestershire met at St. Michael's Rectory, Gloucester, on Monday, February 26th, and those for Berkshire at 14, Eldon Road, Reading, on Wednesday, March 7th. At both meetings the work done the previous year, in the respective counties, for the Society was reviewed parish by parish, gains and losses recorded, suggestions made for strengthening or improving existing machinery, and names were proposed for appointment by the Committee to vacant districts. The former county (Gloucestershire) sent some 40*l.* less to the C.M.S., the latter (Berkshire) 145*l.* more, in the year under review.

The St. Stephen's, Walthamstow, C.M.S. Anniversary took place on February 24th—26th. On Saturday evening there was the usual meeting to seek a blessing on the anniversary. On Sunday the Rev. Dr. Bruce preached both morning and afternoon, the Vicar in the evening. On Monday was the tea-meeting, seventeen tables, all most kindly given by ladies of the congregation, and about 200 sat down at six o'clock to tea. Some little business was done during tea in canvassing the tables for Gleaners and boxes. At 7.30 followed the public meeting. Every conceivable corner was filled, and scores went away. There was a spirit of holy enthusiasm, and not a little fresh interest has been stirred up. The boxes have brought in for the year over 75*l.*, the "Twig" 17*l.*, and the total of the Association will not be far short of 300*l.* So we thank God and take courage. A large amount of missionary literature was circulated. C. G. B.

The Annual Meeting of the local C.M.S. Association was held at Reigate on the evening of Monday, March 5th. E. C. P. Hull, Esq., Vice-President of the Surrey Union, was in the chair, and the Rev. A. W. Baumann greatly interested his audience by his account of work in Faizabad. The collection, including a donation of 5*l.* from a lady unable to be present, amounted to over 12*l.* The Vicar of St. Mark's, Reigate, opened the meeting with prayer and gave the Benediction at the close, and the Rev. H. Brass, of St. Matthew's, Redhill, also spoke.

The Annual Sermons and Meeting on behalf of the Society in connexion with Christ Church, Ware, were, as usual, arranged for the second Sunday and following Monday in February. The attendance at the meeting was larger than

usual, one element specially noticeable being that "no fewer than seventy-eight members of the men's Bible-class were present." We observe, by the way, that from that class "several missionaries have gone forth, and one is now preparing for Mission work in the far north among the degraded and ignorant Esquimaux." The total amount contributed to the General Fund of the Society for the year had been 115*l*. The Gleaners' Union, which also is vigorous in Ware, held its meetings on March 6th, addresses being delivered by the Rev. A. W. Baumann of Faizabad.

The Annual Sermons arranged by the Windsor and Eton Branch of the Church Missionary Society were preached on Feb. 25th in the Parish Church and All Saints', Windsor, by the Rev. Canon Gee, D.D., Vicar of Windsor, and the Rev. Arthur Elwin of China, who came as a Deputation from the Society. Over 21*l*. was collected in both churches during the day. The Annual Meeting was held in the Town Hall, kindly lent for the evening by the Mayor, and was addressed by the President of this Branch of the Society (the Very Rev. the Dean of Windsor), the Rev. Arthur Elwin, and other friends. On Monday afternoon, February 26th, a large congregation assembled in the nave of St. George's Chapel, and were addressed by Bishop Tucker. A collection was made at the close of the service for the Church Missionary Society.

A most successful Missionary Loan Exhibition was held in the parish of All Saints', South Lambeth, on February 21st to 23rd. There was a large attendance from the neighbourhood, and even from distant parts of London. A special service was held in church the evening before, at which the Rev. B. Baring-Gould gave an address from Ps. lxxvii. 1, 2. The Exhibition was opened on the first day by the Bishop of Mauritius, on the second by Mrs. Randall Davidson, wife of the Bishop of Rochester, and on the third by Sir T. Fowell Buxton, Bart. The Vicar, Rev. Allen Edwards, Jun., was unavoidably absent through illness. The special feature of the second day was an address by the Rev. Y. K. Yén, a Chinese clergyman of the American Episcopal Church. In a way which went home to the hearts of his hearers he described the miseries of his countrywomen, and appealed to the Christians of England to do their utmost to carry to them the Gospel. An interesting feature was the attendance of a band of young men from the C.M.S. Training Institution at Clapham, who came with their Principal, the Rev. F. E. Middleton, all of them hoping ere long to be at work in the Foreign Field. A large number of ladies and gentlemen from neighbouring parishes assisted as stewards and helpers. Mr. Malaher, of the Missionary Leaves Association, had the general management.

The North of England has also had a Missionary Loan Exhibition combined with a Sale of Work, held in the Victoria Hall, Sunderland, on March 7th to 10th. The local friends of C.M.S., especially the hon. secretaries, Mr. Watts Moses and Mr. W. H. Shevill, also Mr. Malaher of the Missionary Leaves Association, spared no labour and thought to make the effort successful; and the result amply rewarded them. At the opening ceremony the Ven. Archdeacon Long occupied the chair, supported by a large and influential assemblage, and in the unavoidable absence of Sir Benjamin Browne of Newcastle, Lady Dodsworth of Harrogate, at the close of an earnest and graceful address, declared the Exhibition open. The hall, though the largest in Sunderland, proved to be too small for the gatherings, and was inconveniently crowded, so much so that on Thursday evening the doors were closed for a time, and on the Friday morning, to relieve pressure, large parties of children were admitted before the Exhibition was opened to the public. The usual courts, including a zenana, exhibited the curios which were described by missionary "talks"; and, as a special feature, large models of Jerusalem were explained by lectures illustrating Eastern manners and customs. Upwards of 500*l*. was taken, and the deepest interest was manifested by the visitors who constantly thronged the Exhibition. The net proceeds will be divided between the Church Missionary Society, the Church of England Zenana Society, and the Missionary Leaves Association.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, February 20th, 1894.—An offer of service from Miss A. J. Long for Sierra Leone was accepted, subject to the recommendation of the Ladies' Candidates Committee (since given), and she was located to the Annie Walsh School, Sierra Leone.

The acceptance as a Missionary of the Society of Miss Alice Lydia Wilson by the New Zealand C.M. Association was recorded.

Eighteen probationary students from the Church Missionary College were accepted as full students; and two of them, Mr. Ernest A. J. Thomas and Mr. Ernest H. Hardman, were further accepted for work in West Africa.

Offer of service was also accepted from the Rev. Donald Marten Wilson, M.A., of New College, Oxford, late Assistant Chaplain at Bilbao, Spain. Mr. Wilson was addressed by the Chairman, and he and Messrs. Hardman and Thomas were commended to the favour and protection of Almighty God by the Rev. F. Storer Clark.

The Committee took leave of the Rev. H. K. Binns and Miss M. R. Gedge, returning to East Africa, and of Miss E. F. Turner, proceeding to Mid China. The Instructions of the Committee to Mr. Binns and Miss Gedge were delivered by the Rev. F. Baylis, and those to Miss Turner by the Rev. E. T. Higgins (acting for the Rev. C. C. Fenn). The outgoing party were addressed by the Chairman (Mr. Henry Morris) and the Rev. H. C. Squires, and commended in prayer to the favour and protection of Almighty God by the Ven. Archdeacon Richardson.

The Committee had an interview with Mr. H. Proctor, who had recently come home from the Niger Mission on medical certificate, after a short stay at Grand Canary. After expressing sorrow for the loss the Mission had sustained by the death of Bishop and Mrs. Hill, Mr. Proctor referred with much regret to the necessity for his early return home from the Mission, especially in view of the disappointments experienced of reinforcements recently sent out. He spoke of encouraging openings for work among the dense population near Onitsha.

Dr. Marcus Eustace, who had joined the Persia Mission in 1889, and had subsequently joined the Quetta Medical Mission, having been compelled to accompany his wife in her serious illness to England, was present, and had the opportunity of addressing the Committee. He gave interesting information regarding the work generally in Quetta, and the prospects of it; he spoke of the variety of tongues in which Missionary work needed to be carried on at that outpost, and drew attention to the great openings for Missionary work which, in the providence of God, now existed, especially in the direction of Beluchistan.

The Committee sanctioned the temporary appointment of Mr. A. J. H. Moule as Acting Secretary of the Mid-China Mission.

The Rev. G. H. Pole was appointed Acting Secretary of the Japan Mission during Archdeacon Warren's absence on furlough.

The Committee located the Rev. G. S. Winter (late Archdeacon) to Sandy Lake, in the Diocese of Saskatchewan and Calgary.

On the recommendation of the Committees in charge of the Missions in Persia, Punjab and Sindh, North-West Provinces, Ceylon, South China, Mid China, Japan, North-West America, and North Pacific, various arrangements were agreed to in connexion with those Missions.

Committee of Correspondence, March 6th.—The Right Rev. Henry Evington, Bishop in Kiu-shiu, and the Right Rev. Herbert Tugwell, Bishop in Western Equatorial Africa, were introduced to the Committee by the Honorary Clerical Secretary, and were welcomed by the Chairman, who addressed them on behalf of the Committee.

Bishop Evington, in addressing the Committee, referred to the solemnity of his consecration with Bishop Tugwell. He reminded the Committee that the Church of Japan was an independent Church, with its own Synod, Canons, and Constitution, which might be modified. It will therefore require much tact, wisdom, and grace to guide that Church into safe paths. The Japanese, he remarked, are a self-reliant, progressive, and patriotic people. They must be led, not driven. He believed that the great body of the Church is at present Evan-

gelical, but there are other influences at work, such as the so-called Liberal Theology, Unitarianism, and other modes of religious thought, which are making way amongst the Christians. An American Missionary had said to him that having Bishops who held firmly to the Evangelical and Scriptural doctrines of the Church of England might be the salvation of the Japanese Church. There will be urgent and continued need of Divine grace and help to enable the Bishops and ministers of that Church to lead their people in the true and right paths, and he asked for earnest prayers on their behalf.

Bishop Tugwell thanked the Committee for kindness and sympathy received, for the constant outpouring of prayer from this House and England in behalf of the West African missionaries. In their time of trial they had been kept, and helped, and blest in answer to these prayers. It had been a time of great trial, but one of deep blessing. God had deeply taught them; they had been on holy ground, and brought into close communion with God, and had been taught that the work was entirely God's own work. The Committee might naturally think the short course of Bishop Hill had been too short to be fruitful in many results. But his course, short as it was, had done great things for the Church of Christ in West Africa. In that short time God helped him to sketch out a bold plan, which God will give others grace to fill in, in some measure. His influence with Bishops Oluwole and Phillips was such as no one else could have exercised. No one else could have shown them during their visit to England an English and Christian life as he had done, combined as it was with the saintly influence of Mrs. Hill and her sister. He had removed many difficulties which no other could have done. Thus God was making very plain their way before them in healing up breaches which had rent the Church on the West Coast of Africa. Speaking of Mr. Vernall, he said he never had a more faithful friend. He had never sorrowed more than at his loss. His death was working wonders on those who had been trained by him at the Institution, and had now gone forth to their work. While he needed more strength, physical, mental, spiritual, he was going out in great hope, confidence, and faith; not depressed or in undue anxiety, trusting the assurance of God's promises and strength. He knew he had the confidence of Bishops Oluwole and Phillips, and of the brethren and sisters in the field, and of many of the Native agents. He was returning not with sorrow, but with joy; not in dread, but in hope; not as possessed with any great power, but going forth in dependence on God, believing that, being kept in communion with Him, God would fulfil His own Will on the West Coast of Africa.

The two Bishops were then commended in prayer to the favour and protection of Almighty God by the Rev. Canon Tugwell.

The Rev. D. M. Wilson was located to the Society's Mission in Palestine.

It was resolved to invite the Rev. F. Melville Jones of the Niger Mission to assume temporarily the Acting Principalship of the Lagos Grammar School, in succession to Bishop Oluwole.

In view of the possible influence on the Society's work in East Africa of the proposed Free Land Colony near Mount Kenia, the Secretaries were authorised to communicate with the Foreign Office and the Imperial British East Africa Company with regard to the Committee's grounds of apprehension connected with such a colony, and to invite Bishop Tucker to take part in any deputation representing the Society in the matter.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

Funds and Home Organisation, March 7th.—The Secretaries having reported as to the development of the Gleaners' Union in the country, and the need of taking further steps to place the organisation on a broader and more permanent basis, and having urged the importance of endeavouring to quicken the spiritual growth by the appointment of a Visitor or Visitors, after discussion it was resolved:—

“(a) That, in view of the past and future development of the Gleaners' Union, and its increasing importance as an agency for diffusing information, deepening interest, and promoting prayer, it is expedient that a Committee be formed for its administra-

tion. That such Committee be composed partly of members of the General Committee, and partly of other members, including ladies; and that the Secretaries be instructed to prepare a list of names. That the Gleaners' Union Committee report its proceedings to this Committee. That the Gleaners' Union Committee be entrusted also with the administration of the Sowers' Band.

"(b) That the Gleaners' Union Committee, when formed, be authorised to appoint a Visitor, or Visitors, of Branches, and, if need be, to pay such Visitor or Visitors a reasonable stipend out of the funds of the Gleaners' Union; each appointment, and the arrangements made regarding it, to be submitted for confirmation to this Committee."

General Committee, March 13th.—The Committee took leave of the Rev. A. B. Hutchinson, returning to South Japan, the Rev. A. E. and Mrs. Price, returning to the North Pacific, the Rev. J. G. B. and Mrs. Hollins, and the Rev. D. M. Wilson, proceeding to Palestine. The Instructions of the Committee having been delivered by the Rev. E. T. Higgins and the Rev. F. Baylis, and the Revs. A. E. Price, A. B. Hutchinson, J. G. B. Hollins, and D. M. Wilson having replied, the Missionaries were addressed by the Rev. Preb. Webb-Peploe, and commended in prayer to the favour and protection of Almighty God by the Rev. A. Armitage.

Resolutions were moved by the Rev. E. M. Townshend regarding the invitation expected to be sent by the Archbishops of Canterbury and York to the Society's Missionaries to attend a valedictory service. Several Resolutions and Amendments were moved and either withdrawn or negatived, and ultimately the following, moved by the Rev. Canon Gibbon, and seconded by the Rev. G. Karney, was adopted:—

"That as many inquiries have been made regarding a service for outgoing missionaries of the Church of England, which it is believed that the Archbishops propose to hold, the Committee think it well to re-affirm the Resolutions of February 14th, 1893, in which they expressed their interest in the proposal to hold 'a special Commemorative Service of a simple character,' and 'thanked God for the evidence thus given of a growing recognition in the Church of England of the paramount importance of Foreign Missionary enterprise,' at the same time affirming that the Society did not by this Resolution 'compromise its independence of action, or take any step in the direction of practical co-operation with other Missionary Societies,' to which they now add 'or with any Board of Missions.'"

And also the following, moved by the Rev. Preb. Webb-Peploe, and seconded by Mr. P. V. Smith:—

"That as regards the carrying out of the foregoing Resolution, it is understood that the Secretaries are left to the same discretion which they exercise in other matters of an important character, as to whether they should act upon their own responsibility or take the previous instructions of this Committee."

The Secretaries having reported the death of the Rev. C. T. Jex-Blake on February 8th, it was resolved,—

"That this Committee desire to record their deep sense of the loss sustained by the Society at large, and the Norfolk and Norwich Auxiliary in particular, by the recent death of an old and faithful friend of the cause of Missions, in the person of the late Rev. C. T. Jex-Blake, who for fifty years of personal unceasing labour and influence, and by no means stinted liberality, used all God gave him to promote the glory of God in the extension of His Kingdom. For a short time an Association Secretary of the Society, among the earliest members of the first C.M. Union in the country, as a constant pleader of the cause, to the end, as an Hon. Dist. Secretary for thirty years, and in recent years an Hon. Life Governor of the Society,—he has left behind him a record of faithfulness to the Protestant and Evangelical principles of the Society, and of unwearied labour in the cause he loved, which few men have been permitted to surpass."

The Secretaries having reported the death of Sir Harry Verney, Bart., it was resolved,—

"That the Committee have to record with much regret the death of the Right Honourable Sir Harry Verney, Bart., a Vice-President of the Society. Sir Harry Verney had been a hearty friend and supporter of the Society for more than sixty years, and was among the first to promote in early days C.M.S. Associations at Claydon and other places in Bucks, taking a lively interest in all that concerned the progress of the Kingdom of Christ, both at home and abroad. The Committee desire the expression of their sympathy to be conveyed to the members of his family."

NOTES OF THE MONTH.

ORDINATIONS.

Palestine.—On Sunday, February 18th, at Jerusalem, by Bishop Blyth, M. Nicola abu Hattum to Deacon's Orders.

Punjab and Sindh.—On February 18th, by the Bishop of Lahore, Mr. A. Redman to Deacon's Orders.

DEPARTURES.

Eastern Equatorial Africa.—The Rev. A. R. Steggall and Mr. E. W. Doulton left London for Zanzibar on March 10th.

Palestine.—The Rev. C. T. and Mrs. Wilson left Marseilles for Jaffa on February 24th.

ARRIVALS.

Yoruba.—The Rev. H. Tugwell and Mrs. Vernall left Lagos on January 29th, and arrived in Liverpool on February 26th.

Niger.—Miss E. A. Warner and Miss R. Frisby left Akassa on February 13th, and arrived at Liverpool on March 19th.

Eastern Equatorial Africa.—Mr. C. A. Günther, from Uganda, left Mombasa on January 21st, and arrived in London on March 3rd.

Mauritius.—Mr. E. Luckcock left Mahé on February 15th, and arrived in London on March 6th.

South China.—Miss M. L. Ridley left Hong Kong on January 16th, and arrived in London on February 27th. ●

BIRTHS.

Bengal.—On January 25th, the wife of the Rev. E. T. Butler, of a daughter (Grace Prābhudāsi).—On February 10th, at Taljhari, the wife of the Rev. D. M. Brown, of a son (David Frederick).

DEATHS.

North-West Provinces of India.—On December 26th, 1893, the Rev. David Mohun (Native), aged 75.

Punjab and Sindh.—On January 28th, 1894, at Simla, the Rev. T. Edwards (Native).

South India.—On February 1st, of cholera, the Rev. S. Vedakan (Native), of Tinnevely.—On February 18th, the Rev. Luke Simeon, of Sinnammalpuram.

South China.—On January 21st, at Fuh Chow, Mrs. Martin, wife of the Rev. J. Martin.

North-West America.—On February 9th, the infant son of the Rev. G. and Mrs. Holmes.

On February 26th, at Exeter, Sarah, widow of the late Rev. Henry Townsend, of the Yoruba Mission.

PUBLICATION NOTICES.

THE following Publications have been issued since our last Notice:—

Extracts from the Annual Letters of Missionaries for 1893—4. Part II., containing letters from Missionaries in the Western India and South India Missions. Price 3d. post free. Other Parts to follow.

Letters from Missionaries in the Persia Mission.—In separate pamphlet form, with wrapper. Price 1d. (1½d. post free).

Called, but not Sent.—A booklet for Clergymen and other friends to place in the hands of men and women whose offers of service for Foreign work have been 'declined.' The booklet is free for personal use only, not for general distribution.

BRIEF SKETCHES OF C.M.S. WORKERS.

A further addition to this excellent series of Sketches by Miss Headland has just been made. It is a sketch of the Rev. Robert T. Noble, of the Telugu Mission. Price 2d., post free.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

ENGLAND AND UGANDA.

"Nought shall make us rue,
If England to herself do rest but true."

Shakespeare.

THOSE who are deeply interested in the future of Uganda have, since the decision of Her Majesty's Government regarding it has been made known, experienced a sensation like that which is felt by one who has just passed through some imminent peril and is safe. The long period of suspense, the knowledge that there was evidently a sharp division of opinion in the Cabinet regarding this important matter, the fact that a certain section of the supporters of the Government were opposed to the nation incurring any Imperial responsibility in Central Africa,—all combined to throw a shadow of uncertainty over what the decision of the Government might ultimately be. Happily, all uncertainty has now disappeared; and, although the details of the scheme have not, up to the time of our going to press, been fully revealed,* it has been clearly stated by Lord Rosebery in the House of Lords and by Sir William Harcourt in the House of Commons, that England is in future to assume a protectorate over Uganda. We give the exact words of this brief but important statement:—"After considering the late Sir Gerald Portal's Report, and weighing the consequences of withdrawal from Uganda on the one hand, and on the other of maintaining British interests there, Her Majesty's Government have determined to establish a regular administration, and for that purpose to declare Uganda to be under a British protectorate." Brief as this declaration is, and much as we should like to know several important details concerning the future management of the new protectorate, this statement is most satisfactory, for, if the consent of Parliament is obtained, and we cannot see sufficient indication that it can be withheld, the Government and the nation are irrevocably pledged to the retention of Uganda. Looking at the question both from the point of view of patriots and of supporters of Mission work, we cannot do otherwise than rejoice at this decision.

As Her Majesty's Government have followed the recommendation of their Special Commissioner, the late lamented Sir Gerald Portal, it is advisable to consider their decision in the light of his admirable Report. In this he gave five possible solutions of the difficult and complicated problem which he was commissioned to solve. These were: 1. Evacuation; 2. The transfer of Uganda to Zanzibar; 3.

* [We had arranged for an account of the intended debate in the House of Commons on April 20th to appear in the last sheet of this number; but the postponement of the discussion has prevented this.—Ed.]

Administration by Zanzibar as a tenant of the Government; 4. Direct administration by the Government; 5. Maintenance of the English sphere of influence with the help of Zanzibar. Sir Gerald Portal strongly recommended the last course, and the Government have adopted his recommendation. He called it a compromise between the second, third, and fourth courses above stated. This being so, we should ascertain how far the protectorate, now announced by the Government, would be affected by the consideration of the statement of the other three courses. As to the first plan, evacuation, pure and simple, we do not think that many supporters of the Church Missionary Society are likely to advocate it; but it will be well to quote Sir Gerald Portal's forcible words in dismissing it from consideration, and we can imagine no one who desires the good faith and honour of his country to be maintained entertaining the idea for a moment. "The withdrawal of all English control from Uganda and the surrounding countries," he wrote, "would mean that the trust of these people in English promises and English credit, which has hitherto formed a marked contrast with their opinion of other European countries, would be so completely broken that any future extension of British private enterprise or trade in these regions will be impossible, except by force of arms, until confidence may be restored in a future generation." Reasons are then given against the adoption of the second and third courses mentioned. Both of these courses seem to us as clearly unadvisable and most impolitic. They would virtually amount to this country's abandoning all its responsibilities, and entrusting the exercise of its influence in its own immediate "sphere of influence" to the Sultan of Zanzibar, or, in the latter instance, sheltering itself behind the shadow of a phantom sovereignty. Cession to Zanzibar would really mean an attempt to re-introduce the religion of Islam and to re-habilitate the slave-trade.

The fourth and fifth courses, namely, direct administration and a protectorate, are the only two proposals worthy of serious consideration. Let us briefly compare them with each other. The fourth is the course which Sir Gerald Portal states that the missionaries incline to favour; but it is not clear whether they had before them the possibility of the fifth course, and whether they did not favour the fourth only as against the first three. It would mean a large force of troops composed of Africans under British officers, or, perhaps, of men recruited in India, and a very large staff of civil officers to administer the Government, both judicial and revenue, all this being at an enormous distance from the base of operations; and, the way from the coast into the interior having to be kept clear, manifestly the expenditure would be very considerable. The fifth plan appears, at first sight, to be a shrinking from responsibility which this country ought, under its treaty with Germany, boldly to fulfil. This course is, however, in accordance with the policy which England has deliberately set before it in its government of subjugated States; it is a policy well known in India, where there are several protected States; and it is a policy which appeals to the sentiment of the English people, who, as a rule, are opposed to a

direct increase of Imperial territory, but are in favour of training and helping inferior races to protect and to govern themselves. The course recommended by Sir Gerald Portal is in effect a scheme for permitting the king and people of Uganda to retain their own self-government under the protection of England, a representative of this country being retained there with a sufficient force to safeguard the lives and liberty of all European residents, to ensure security and peace in the king's dominions, and to keep clear the communications with the coast. This is the course on which Her Majesty's Government have decided, and we can only hope that, if it is approved by Parliament, the favour of the Almighty Ruler of nations may rest upon it, and that it may be the means of ensuring the blessings of peace, order, and good government to the distracted country of Uganda.

Let us look a little more closely into the details of the scheme as suggested by Sir Gerald Portal. He recommended that an English Resident or Chief Commissioner be appointed for Uganda and its dependencies, with a staff of thirteen English officers, having under them a force of 500 Sudanese soldiers. The duties of the Resident would be to insure the safety of Europeans; to assist in repelling foreign invasion; the suppression of civil war and rebellion; the collection of customs duties, the encouragement of commerce, and the repression of the slave-trade. He would not interfere in domestic affairs, or in the direct administration of the Government, except, we suppose, by giving, when necessary, salutary advice. In order to keep the communication to the coast open, he recommended the appointment of a Road Commandant with certain magisterial powers, to have the control of the transport service from Kikuyu to the Lake, having a European assistant with a force of 167 porters. He further recommended that a Commissioner should be appointed at Kikuyu with a staff of four European officers, having under them a force of sixty Zanzibari soldiers, and 239 porters, these assistants to be stationed at Kikuyu and Machako's. In addition to this, it would be necessary to have a good harbour at the north-east corner of the Lake. He suggested for this Berkeley Bay, which was chosen by the recent railway survey as the best site for such a harbour, where one of the new stations should be placed. This being the furthest limit of the land transit, Uganda would thence be reached by water, and this plan would require two steam-launches on the Lake, each manned by an English engineer with a sufficient crew.

The whole scheme is dependent for success on what Sir Gerald Portal terms "the all-important and over-shadowing question of transport and communication." At present the route through the English "sphere of influence" is, as this Society is well aware, the most expensive, goods costing nearly 300*l.* a ton; and we fully respond to the aspiration of Her Majesty's Commissioner when he wrote, "The system of transport by the English road, already the shortest in actual distance, must be made the safest, cheapest, and quickest." "The only means," he adds, "of effectively doing this is by making a railway. I have no hesitation in saying that, until this step is taken, any

organisation, system of administration, or plan for the improvement of these countries which may be devised, must be of the nature of a makeshift." We also have no hesitation in affirming that the construction of a railway is an absolute necessity. The protectorate of Uganda cannot, with anything approaching political prudence, be undertaken without it. The estimate submitted with this scheme gives the total annual expense, including the railway, as 50,000*l.*—a sum which may confidently be expected to decrease as each succeeding year augments the commerce of the country, the amount derived from customs duties, and the traffic receipts of the railway.

We are of opinion that this scheme of a British protectorate of Uganda is the natural and logical sequence of the responsibility undertaken by Her Majesty's Government of that time under the Berlin Act and the Brussels Conference. If the Imperial East Africa Company had been in a position to fulfil their part of the agreement formerly made with them, and of the Charter conferred upon them, the aspect of affairs would have been different; but, as they have not been able to do this, the nation is bound to step in, and placing its ægis round Uganda, to do its utmost to prevent the recurrence of civil war and anarchy; to prevent the acquisition of it by other European nations, for, as was clearly pointed out by Mr. H. M. Stanley, there is nothing to prevent Germany, Italy, France, or the Congo State from entering into possession upon the evacuation by England; and to insure, according to the Berlin Act, a jurisdiction over the country sufficient for the observance of peace as well as respect for acquired rights. For our own part we much prefer the proposed protectorate to direct administration, because it will, if successful, be an object-lesson to other countries how to teach African potentates like Mwanga and his very intelligent subordinate chiefs how to govern themselves under the strong guiding hand of Englishmen, who, after centuries of experience in the art of government, have acquired the faculty of exercising such political tutelage. We cannot, however, conceal from ourselves that there is the possibility of the failure of the experiment, owing to the capricious temper of a sovereign like Mwanga or of his successors; and, in that event, it will be incumbent on the Government to assume the obligation which they now decline, and to assume the direct administration of the territory of Uganda.

Sir Gerald Portal described the course which he recommended, and which Her Majesty's Government appear to be adopting, as a compromise between direct administration and administration by Zanzibar either directly or as "the tenant of Her Majesty's Government." Not having yet heard the statement of the complete scheme contemplated by the Government, we do not know what part the Sultan of Zanzibar, controlled by the Consul-General, will have to play in it; but we cannot be far wrong in believing that, as the Government is apparently adopting Sir Gerald Portal's suggestion in its entirety, the Sultan of Zanzibar will have some share assigned him in the scheme. We heartily deprecate this. So far as Uganda is concerned, whatever may be the case in territory nearer the coast, there should be no interference from Zanzibar. There should not be the slightest

excuse for creating the shadow of a shade even of a supposed suzerainty of the Sultan of Zanzibar over a country so far in the interior.

With regard to the Imperial British East Africa Company, we suppose that Her Majesty's Government will carry out the suggestion of their Commissioner, who advised that the Company's political and administrative authority should cease. "I venture to express my strong opinion," he wrote, "that it is now desirable, in the interests of British commerce, and of the whole of East Africa, from the Indian Ocean to the Nile Basin, that some arrangement should be arrived at, without further delay, by which the Imperial British East Africa Company shall cease to exist as a political or administrative body, either in the interior or within the limits of the Sultan's territory." We shall feel sincere regret if this recommendation is carried into effect. Sir Gerald Portal considered that the sooner the present system is discontinued the better it will be for the Native races, for British commerce, and for Zanzibar; and yet, so far as we can ascertain, he has nothing but good to say regarding the efforts of the Company's officers, and he does not hesitate to record, in justice to them, that, "in the face of many initial difficulties, they succeeded, in marked contrast to the neighbouring European colonies, in establishing their influence without bloodshed and by their own unaided efforts." This is to us the highest praise. It seems to us the most contradictory reasoning to propose that administrative authority should be withdrawn from a body who, in respect of their treatment of the Native races, have used it so well. It has apparently not been proposed to place the whole country from Kikuyu to the coast under the protectorate of England; and, therefore, we suppose, it is suggested, though it is not clearly stated, that the administration of that large tract of country should be placed under the Sultan of Zanzibar, thus rendering to the Company evil for good.

Returning to the consideration of Uganda proper, we venture once more to record our sincere satisfaction that Her Majesty's Government have had the courage to declare a British Protectorate. With a Resident at Kampala, under whose wise supervision and careful watchfulness peace and orderly government may be maintained, we may reasonably expect that the country will abundantly flourish. If the communication with the coast is vigilantly kept open, and the length of way abridged by the construction of a railway, commerce will be sure to succeed among a people who are most intelligent and most anxious for European trade; a deadly blow will be struck at the very roots of the slave-trade; and from Kavirondo to the borders of Unyoro the influence of English civilisation will be sensibly felt; but, above all, the labours of the Christian missionary, the thought of which, in the midst of political considerations, we, as the representatives of a great Missionary Society, keep ever in the forefront, will abound in the congenial soil of peace and good government, and, in God's own good time, the whole country will deserve the name which Her Majesty's Commissioner himself has given it—the Christian country of Uganda.

HENRY MORRIS.

THE CONVERSION OF INDIA.*

"India is our special charge, as a Christian nation; India is our hardest problem as a missionary Church."—*The late Bishop Lightfoot.*

"Shall we flood India with the warm light of a full-orbed Gospel, and commend the Gospel to their already awakened consciences as in the sight of God?"—*The late Bishop Poole.*

"The responsibility is laid on us of determining what India shall be hereafter, and with India the East."—*Bishop Westcott.*



AN introduction must be brief, for our study is the history of seventeen centuries of missionary effort, of the men and their times. There has been in our day no truer friend of India than the author of this book. The Lives of Wilson, Duff, Carey, Hislop, and Martyn are in truth Indian Mission Records, which are the product of a fulness of knowledge, strong sympathy, and literary industry on behalf of India. Two such different men as Bishop Christopher Wordsworth and Carlyle have alike borne witness to the value of such biographies as living lessons in history. And this present work is a grouping together, according to their time and labour, of the different Churches and men with whom the story of Missions in India is so closely connected. The Conversion of India is plainly a great Ideal, it is not yet a historical actuality. When shall it be the historian's task? But such ideals have their high value. In an address published in his latest volume, *The Incarnation and Common Life*,† Bishop Westcott has reminded us (I quote fragments only):—

"Man is a being who fashions ideals, and ideals he cherishes. Ideals are seen by the eye of the heart, . . . they support us, they rule us. . . . Such ideals bring with them the true conviction of personal responsibility. We fix our eyes upon an unchangeable goal, and have faith to move towards it, in the accomplishment of a Divine service . . . as fellow-workers with saints and heroes in our humbler tasks."

And though, as the Bishop adds, "we are often startled at the contrast between the ideal and the fact," yet to have seen the ideal, to have the desire from Above "to move towards it," with our own personal consecration, can be nothing but blessing to ourselves and others. Such is Dr. George Smith's book. He has the faith which places before the Christian Church an ideal to attain unto, and he tells (with what an Indian reviewer calls "cheery optimism" as to the ultimate issue) the record of those who have not only had the "heavenly vision," but have with heart and life responded to its tasks, who have sought to answer the questions which Sir Alfred Lyall has put on the lips of a Hindu prince:—

"Hath ever a whisper come
Of the secret whence and whither?"

"Some historical errors die hard," writes Dr. Milne Rae in his excellent volume, *The Syrian Church in India*. Certainly it is not

* *The Conversion of India, from Pantaenus to the Present Time, A.D. 193-1893*, being the Graves Lectures, in America, 1893. By George Smith, C.I.E., LL.D. London: John Murray. (See preliminary review of this work, *Intelligencer*, Feb., 1894.)

† We are glad to see in the same series the Bishop's sermon on *Our Own Poor in India*, a plea for the poor European and Eurasian community, "a cause which concerns our Church and Empire."

easy to read his iconoclastic arguments as to time-honoured traditions, and not feel more than doubtful, with the term "India" of that day so indeterminate, as to whether St. Thomas or St. Bartholomew ever went there at all; whether Pantænus, a Hebrew convert, the learned Principal of the Alexandrian Catechetical School (A.D. 180-190), and Frumentius, and Theophilus of Sokotra, and the rest, ever got beyond the north-west corner of India, in their early missionary visits to the great continent.

But Dr. George Smith inclines in great measure to the traditional view of the early advent, after Pentecost, of Jews and Christians to the shores of South India. He gives a picturesque description of a possible journey of Pantænus, making for Malabar, for his work among the Brahmins, of which Jerome writes, and "spreading his sail before the south-west monsoon," a task not without peril for mariners even in our own day. And what shall we say of the signature of Bishop John at the Council of Nicæa, A.D. 325, who proudly signed his name as of "Persia and the Great India"? There certainly was in Persia by the fourth century a flourishing Christian Church (thoughts go to Baghdad and Ispahan to-day, as we read), and it seems most probable that the wide-spreading dominion of Persia then included some of the provinces between the Indus and the east frontier of Persia (Merv was an episcopal see in A.D. 334); and may not Bishop John have claimed over these some kind of episcopal sway?

We quote the opinions of these two thoughtful writers here, with no intension, now and here, of dealing with the questions of history, geography, and the like which they involve, but as showing the mists of uncertainty which cloud this early history.

Thus we may do well to pass at once to surer historical ground, in the sixth century, and notice briefly the remarkable missionary energy of the Nestorian Christians, and learn how they went forth from the home Church on the Tigris, in the Patriarchate of Babylon, with unabated zeal, till probably the eleventh or twelfth century, when before the foreign invader the Nestorians rapidly fell, and were driven forth to seek refuge where they might. A remnant still remains in Kurdistan. But their early missionaries carried the Gospel message across Asia and India; they struggled through the vast deserts of Mongolia, to the eastern shores of China and far-off Japan.

Such was *The Greek Attempt*.^{*} But it is to India that our inquiry leads us here. There is there a record in stone of Nestorian mis-

^{*} There is unexpected witness to the extent of early Nestorian Missions:—the spade of a Chinese labourer, 1635, unearthed at Si-ngan-fu, a great slab, $7\frac{1}{2} \times 3\frac{1}{2}$ ft., written over in Chinese, with some Syriac lines added. Jesuit missionaries announced the discovery, and after two centuries of doubt, suggestion, and inquiry among European savants, this stone witness is accepted as a genuine writing of the eighth century, A.D., buried deep on the site of a "foreign temple." In these lines a Chinese convert makes his confession of faith, as preached by a priest from Syria; (A.D. 635) an Imperial edict is given regarding Christianity as "beneficial to all, and advantageous to mankind"; and we read that the Emperor himself, in the retirement of his palace, studied Christian truth. (See Dr. Smith's *Appendix*, and pp. 18-23, with facsimile.)

sionary enterprise in the crosses of the seventh or eighth century, discovered (1547), one in the church on the Great Mount near Madras, and two at Kottayam in North Travancore, with Pahlavi inscriptions, the language of Persia in the Sassanian dynasty (A.D. 226—551). Thus the Syrian Christians of St. Thomas (so-called) may be said to trace their origin from the Patriarchate of Babylon, which was Nestorian in doctrine, and in the line of succession from St. Thomas. Cosmas Indicopleustes, the once sailor, then monk, has left to us the story of his travels, or as Dr. Smith describes it aptly, "the first Mission Report," written in A.D. 547. In this he tells of the Christian Church in Southern India in 522, with its bishops, clergy, and "multitude of Christians." Since 1665 they have given allegiance to the Jacobite Patriarch of Antioch, teaching the doctrinal error of the one Nature in Christ.* The Nestorian Church, with the greatness of its opportunity, has left a noble example of missionary zeal to later ages, but it failed "to create self-propagating Churches," and proclaimed an un-Scriptural doctrine as to the Person of Christ:—

"The sixth century was a crisis in the history of Christianity and the human race. Mohammed was about to rise, and to add to the half-truth of Nestorianism as to the Nature and Person of Christ, the whole lie of his own call and inspiration. . . . Christianity had at least a whole century's chance to reform its Church, and transform Asia for ever. But it failed because its message was not the fulness of that proclaimed by the Christ of St. John's Gospel."

The number of Syrian Christians, chiefly in Cochin, is now rather less than a quarter of a million:—

"They have survived the intolerance of Romanist Portugal, the indifference of the Dutch, the reforming efforts of the C.M.S., and the successive Bishops of Calcutta. But because their faith was weak, their message mutilated, it was not possible that they should bring India to Christ."

Thus far the Greek Attempt, with its present issues, so very meagre on behalf of India, after the lapse of centuries.

The Roman Attempt.

The story of early Christianity in Asia is one in which magnificent hopes of a glorious realisation of the promise of Christ's world-wide dominion are followed by crushing disappointment. Possibilities so bright and fair of Asia being won for Christ failed to become actual facts in the mysterious Providence of God, surely because of the unbelief, the frailty, the error of the human messengers. There was a time when the Nestorian Church covered thousands of square miles in Central Asia. And when the Tartar hordes, fresh from the conquest of Asia, swept down upon Europe with invincible conquest, and then retreating again, established in Asia a tolerant Mongol Empire, and kept Islam in check, missionaries and travellers crossed and recrossed Asia with a facility impossible ever since. Their narratives tell of Cathayans on the seaboard of China, with Christian books, churches, and worship, but unbaptized, evidently of Nestorian origin (1245 A.D.).

We must refer our readers to Dr. Smith's book for the story of the

* See at length Milne Rae's *Syrian Church in South India*, ch. xvii.

desire of Central Asian Khans to obtain Christian teachers from Rome, when at the end of the thirteenth century it seemed not impossible that Christianity might become the prevailing religion of Asia. The Pope, John XXII., with the great Khan's approval, appointed an Archbishop of Pekin, and this John of Monte Corvino, with a band of eager missionaries, was the first to begin Roman Missions in India. Their missionary labours included an invitation to the Syrian Christians to abjure their schism, and to enter the unity of the Roman Church. Nine of the early Roman missionaries were cruelly killed by Mussulman fanatics; and Friar Jordanus, a true missionary, one of the best known of their number, was beaten and stoned, grieved that he was not permitted to attain unto a martyr's end. He grieved to think how "many souls had perished for lack of preachers of the Word of the Lord." But a new era was at hand. When Luther was still a boy, Columbus, making for India, lighted unexpectedly upon America, and Henry the Navigator, whose quincentenary Portugal has lately celebrated, discovered the Cape route to India. Vasco da Gama followed, and this era of Portuguese discovery was the introduction into India of an intolerant and persecuting bigotry, while for three centuries, till Carey's day, the Reformed churches in the West were slumbering as to their missionary responsibility. The infamous Pope, Alexander Borgia, distributed the regions of the earth outside Christendom to Spain and Portugal, and the latter power established its trading posts on the west coast, and gradually began its proselytising efforts.

And now two very different men move on to the scene: Francis Xavier, the whole-hearted though mistaken Jesuit missionary, with his "pure zeal," and Menezes, the intolerant and bigoted prelate, who sought to spread Latin Christianity by the terrors of the Inquisition. Dr. Smith rightly devotes a chapter, charged with facts of interest, to Xavier, whose Life has been so discriminately written by the late Henry Venn, sometime Honorary Secretary of C.M.S. Born in 1506, Xavier "narrowly escaped becoming a Protestant," and as such, in the opinion of our author, he might have become a Luther, or, later, a Cromwell. It was just possible that had they known each other, Calvin might have won him, but Ignatius Loyola gained the influence which controlled all Xavier's future life. In 1534, with six friends, Xavier one of them, Loyola formed that association "for converting unbelievers," which was the origin of the Society of Jesus. In 1542, Xavier, the young Jesuit monk, went forth as a missionary to India, only thirty-six years of age, to a life of devoted service, for little more than ten short years. "What Loyola was to the whole Jesuit order, Xavier was to all the Jesuit associates in the East." He wrote:—

"If He shall be pleased to use such a poor creature as I am for such a work, it may shame the men who were born for great achievements, and it may stir up the courage of the timid, when they see me, who am but dust and ashes, and the most abject of men, a visible witness of the great want of men."

Three years he laboured in South India, and later again, also, four years more, with visits to China and Japan, the last time only to

die, on the threshold of new plans of missionary labour in that empire.

It was Xavier's desire "to sow the Gospel seed," but his religious training made him believe in political methods, even in gifts of money to attract converts, the *opus operatum* of wholesale baptisms among very ill-instructed Christians, and also in resolving, as *un dernier ressort*, to set up that "accursed institution," the dread tribunal of the Inquisition, which Henry Martyn found still existing when he visited Goa in 1811. "He never mastered one Oriental language;" he used an interpreter much. A consuming zeal begat impatience for visible results, and a restlessness which ever urged him to widen the sphere of his labours carried him here and there in his missionary ardour. We may consider the man and his work apart. The Roman converts of to-day are many of them Christians only in name. But he has left an abiding example of courage, humility, sympathy, and passionate love for erring souls, and personal qualities which won the affection and admiration of his fellows:—

"'Believe me,' he writes when disappointment in results among rich and poor was saddening him, "trust my experience, all our ministry to this nation reduces itself to two capital points—the baptism of children, and their instruction as soon as they are capable of it."

Eager to bring the message of Christ to China, he was stricken down with fever near Canton, and without friend or helper, on December 2nd, 1552, in a shed on a barren island, the great missionary expired, with the words on his lips, *In Te, Domine, speravi, non confundar in aeternum*. Dr. Smith quotes Bishop Cotton's letter to Dean Stanley:—

"I confess, however, that while he deserves the name of 'Apostle of India,' for his energy, self-sacrifice, and piety, I consider his whole method thoroughly wrong, its results in India and Ceylon most deplorable, and that the aspect of the Native Christians at Goa and elsewhere shows that Romanism has had a fair trial at the conversion of India, and has entirely failed."

Thus, like his Nestorian predecessors, had Xavier failed to establish self-propagating churches; and the effort of Robert de Nobili and his fellow Jesuits of Madura to present Romanism in India in the garb of Hinduism, with a forged Veda, is "the greatest scandal of all Roman Missions," "a living lie," followed by rapid defeat, the apostasy of thousands when the fraud was discovered. These priests were men of most remarkable proficiency in Tamil, and one of the forged Vedas found its way to Europe, and, wholly ignorant of its real origin, "Voltaire cited its mixture of theistic Brahmanism and Biblical truth as a proof of the superiority of Hinduism to Christianity"!

But the influence of Christianity was not only in the South. The famous Emperor Akbar, in the North-west, was a contemporary of Queen Elizabeth of England. A Mohammedan history of that day tells us of the

"*Pádras* from Europe, who have an infallible head, called Pápá. These monks brought the Gospel, and mentioned to the Emperor their proofs for the Trinity. His Majesty firmly believed in the truth of the Christian religion, and wishing to spread the doctrines of Jesus, ordered Prince Murad (then about eight years old) to take a few lessons in Christianity."

Had they but had other teachers, he and the Mongolian Khan, in an earlier age, might have become the Constantines of Central and Southern Asia. The Jesuits were in Nepaul in 1611, and Nepali translations are in the library of the Propaganda College in Rome. The Abbé Dubois, and Cardinal Wiseman, who was more hopeful of Roman prospects in India, are quoted by Dr. Smith as Romanists holding opposite views as to Roman Missions, their principles, methods, and results. The former regarded the conversion of Hindus as impracticable: no one embraced Christianity from conviction, Missions were a failure, and the day of India's opportunity gone by! Persecution, deceit, bribery by worldly preferment,* all failed, and the results of three centuries of Roman Missions are as they are seen to-day, some million and a quarter of Roman Catholic Native Christians, dating chiefly from Xavier's day. The Romanist, like the Nestorian, has failed to win India to Christ:—

"They did not give the people the Word of God in their own language; they rather travestied its doctrines, obscured its teaching, withheld its self-evidencing revelation."

But we are now near the advent of Protestantism in these Eastern lands, and some brief reference must be made to the work of the Dutch.

Another nation from the West, like the Portuguese, with no wide-spreading dominion in Europe, but a Protestant people, now enters into the history of India (though to a more limited extent), when the Dutch, eager for commercial advantages, ejected the Portuguese from Jaffna in 1658. They made 180,000 converts in a very brief space of time, were as intolerant as the Romanists, and, against the remonstrances of the Dutch at home, adopted equally unsatisfactory methods of compulsion, and bribery by offers of promotion, resulting in the general hypocrisy of a nominal Christianity, *sine Christo Christiani*:—

"The Buddhists of Ceylon were told by proclamation that baptism, communion in the State Church, and subscription to the Helvetic Confession, were essential preliminaries not only to appointment to office, but even to farming land. The children under instruction were 85,000. Nowhere was there any evidence of genuine conversion, nor were there sufficient missionaries to give simple instruction in Christian Truth."

And what followed? The Dutch left nearly half a million so-called converts, one fourth of the population of Ceylon. But when Britain occupied the island, and the people realised that the British Government disowned intolerance in religion, the half-million converts disappeared, and when Claudius Buchanan visited Ceylon in 1806, he pronounced Reformed Christianity to be extinct in the island.

And thus the Hollanders, too, had failed. The first attempt of a Reformed Church was as lamentable a disappointment as any; because its methods, too, had been false and un-Christian, "not of Christ, nor

* "In Ceylon, the Buddhist character, so obsequious to power and indifferent to conscience, was at once caught by the material bribes. Sir Emerson Tennant is satisfied with the evidence that within a very few years of its occupation by the Portuguese in 1548, almost the entire population of the Jaffna Province of Ceylon, including even the Brahmins, had submitted to be baptized." P. 76.

calculated to advance His Kingdom," "as the Amsterdam *Classis* sadly bewailed, but in vain." "Nothing short of the transformation of each separate convert by the Spirit of God will suffice."

The British East India Company's Work of Preparation.

Nestorians, Romans, and Dutch had each failed to use, *ad majorem Dei gloriam*, their great opportunity. And Buddhism and Moham-medanism seemed paramount in the East. In Europe the Reformation had been accomplished :—

"So far as the multitudes of Asia were concerned, Christians had discredited the Name and the claims of Jesus Christ on every man whose nature He had taken in His love and pity, to redeem him."

But now another people, in the Providence of God, from the West, makes its way towards India. It seems wonderful that a small matter like the price of pepper, raised by the Dutch against the English from three shillings to eight shillings a pound, should have led to such extraordinary issues in the history of Britain and India. But so it has proved. English traders resolved to enter on the commerce with India direct, and on December 31st, 1600, Queen Elizabeth signed the first Charter of the East India Company. But in its twenty-four quarto pages no mention is made of the spiritual needs of the people to whom the traders went. The East India Company lasted two hundred and fifty-seven years, and was at times hostile to all Mission efforts, though it provided in some sort chaplains for its own servants, and though Schwartz and Kiernander were better treated. But it was in the Hand of God an *Evangelica preparatio*. Sir H. S. Maine stated in 1857 the relation of Britain and India, when he said :—

"The youngest civilisation of the world has been brought to instruct the oldest; those wings of the Indo-European race which separated in the far infancy of time to work out their separate missions, have been reunited."

Chartered companies are doing important work in our own time. Sir Alfred Lyall has described their function, "for extending commerce, and for securing it by territorial appropriations, without directly pledging a Government to answer for the acts of its subjects." But they can also serve a higher purpose. Even though unwilling directly to aid the propagation of Christianity, they bring into existence conditions under which missionary work is practicable. But the irreligion which prevailed among these professing Christians from the West must have begotten a spirit of contempt for Christianity, of which we now reap the unwelcome fruit. "Christian religion, devil religion; Christian much drunk, much do wrong, much beat, much abuse," such was the estimate of our countrymen formed by the people of India (p. 89). There were Christian Governors; St. Thomas Cathedral, Bombay (1718), and a church in Madras, were built by the efforts of such men; and we read of Mr. Masters, a Madras Governor (1678), urging upon his fellows "their duty both to God and man."

The new Charter of 1708 had a reference to Christian work "among the Gentoos," or servants of the traders. Kalkatta was occupied in 1686, and under Clive and Warren Hastings new British possessions

were being won by fresh conquests. Meanwhile, the missionaries of the Cross were beginning to sow the good seed of the Eternal Kingdom. At Tranquebar (1706), Ziegenbalg and Plütschau of the Danish Mission were the first to give the Scriptures to any Indian people. Schwartz (1750—1798) was one of the greatest of South Indian missionaries. Then came the "dark period" of nearly twenty years, owing to the strong anti-mission policy of the E.I.C., when the Serampore Baptist missionaries, Carey, Marshman, and Ward, began their labours, in strong faith and hope, while Judson found his way to Burma.

"'With a Bible and a press,' said Carey, 'posterity will see that a missionary will not labour in vain even in India.' Hannah Marshman for the first time began to make the revelation known to the women. There remained to be supplied only the other missionary method, that of healing, to realise among the dumb millions of India the fulness of the love and purity of the teaching and example of the Son of Man. . . . The first medical missionary to India was John Thomas, surgeon of the *Earl of Orford*, East Indian man."

Space does not permit us to say what is deserving of those men of blessed memory in Bengal, in the opening years of this century—of Charles Grant* and David Brown, and then of Simeon of Cambridge, and of Martyn and Corrie, Buchanan and Thomason, coming out to begin what Charles Grant called "their glorious work" in India, "of giving light to the Heathen." Many will remember how, first by letters from India to Simeon, then as chairman of the Directors at home, and later in Parliament, Grant and his even greater colleague, Wilberforce, abused as a "madman" for his pains, prayed and worked for the evangelization of India. "The Pious Clauses," as they were called by opponents, at length passed through Parliament in 1813, in spite of determined opposition from many different quarters, in which Warren Hastings, then an old man of eighty, felt it right to join. But Lord Teignmouth, his successor in later years, and Lord Wellesley, did not share his fears, and the British legislators at length resolved that India should not be debarred from sharing in the blessings of the Gospel.

A Bishop (Middleton) was soon appointed to Calcutta; and a new era began in the history of Christian Missions in India, in the evangelistic and educational work which now became really possible, when more toleration and a fairer neutrality began to prevail in high quarters.

The first half of the nineteenth century was remarkable in India for men and measures of great benefit to the well-being of the people of that land. Dr. Smith mentions some only of the truly great men, Governors-general, civilians, soldiers, and missionaries, whose names are on the roll of Indian history. But in the matter of laws for India, let us hear our author's own clear words:—

"At no period in the history of the Christian Church, not even in the brilliant century of legislation from Constantine's edict of toleration to the Theodosian Code, has Christianity been the means of abolishing so many inhuman customs and crimes as were suppressed in India by the E.I.C.'s Acts and Regulations in this period. The Christ-like work was due in the first instance to the missionaries. In the teeth of the supporters of Hinduism, European as well as Brah-

* Dr. G. Smith draws attention to an account of Mr. C. Grant with portrait in *Good Words*, September, 1891. His admirable memorandum on Christianity for India will be found in pp. 99—105 of Dr. Smith's book.

manical, and contrary to the custom of centuries, it ceased to be lawful, it became penal, even in the name of religion, (1) To murder parents by *suttee*, by exposure on the banks of rivers, or by burial alive. (2) To murder children by dedication to the Ganges, to be devoured by crocodiles. (3) To offer up human sacrifices. (4) To encourage suicide under the wheels of idol-cars. (5) To promote voluntary torment by hook-swinging, thigh-piercing, tongue extraction. (6) Involuntary torment by mutilation, trampling to death. Slavery was made illegal, Caste was no longer recognised in official appointments. The long compromise with idolatry during the two previous centuries ceased. . . . Religious intolerance ceased, except that Christian officials of the ruling class were not, in their private character, allowed the same liberty to do their conscientious duty to Christ which Mohammedans enjoyed in commending their prophet. But that, too, was soon conceded in the Royal proclamation."

Truly this was a most wonderful moral revolution during the last fifty years of the almost imperial sway of the old East India Company.*

Great Britain's Attempt.

We now come to days more familiar to our generation, the Mutiny of 1857, the assumption of supreme authority in India by the Queen, the proclamation of toleration and neutrality.† The first draft submitted to Her Majesty by the Secretary of State was not approved, and in the revised document the Queen added with her own hand the words in italics :—

"Firmly relying Ourselves on the Truth of Christianity, and acknowledging with gratitude the solace of religion, We declare it to be Our Royal Will and Pleasure, that none be molested or disquieted by reason of their religious faith . . . and may the God of all Power grant unto Us and to them in authority under Us, strength to carry out these Our wishes for the good of Our people."

Such an edict was received with acclamation in India. Henceforth it would be, not torture, nor persecution, nor compulsory conversion, nor the offer of material advantage. But Christ Himself would be lifted up, that He might draw all men unto Him : "His Truth to every man's conscience, His redeeming love to every sinner's heart."

The Penal Code, with its principles of religious toleration, drafted sixty years ago by Lord Macaulay, distrusted for a generation, and made law in 1860, has proved "the most humanising and indirectly Christianising piece of jurisprudence that the world has ever seen," teaching humanity and justice, and a self-education to every student of its clauses. Sir H. S. Maine (1866) did his part as to the laws of inheritance and marriage, divorce and civil rights, elaborating what Lord Dalhousie had begun in 1850. In his Rede lecture at Cambridge, 1875, he spoke of the two great influences of West and East, among which Englishmen in India do their work, the strong moral and political convictions of a free people, the English, among the dense and dark vegetation of primitive opinion in India. This is necessarily but a brief reference to the very important subject of the legislation of the British Government in India, having regard to national customs and prejudices, and "unable to go ahead of Mohammedan and Hindu

* For some account of the changed attitude of the British authorities towards the religions of India, and the causes which led to this, see Chapter X., "Our Religious Policy in India," in Sir A. Lyall's *Asiatic Studies*.

† For some brief notice of the application of the neutrality principle in India, specially see Dr. G. Smith's work, pp. 117—122, and a paper by the writer in the *Intelligencer*, April, 1894, p. 253.

opinion too fast." For the rest we must refer our readers to Dr. Smith's own pages.

But what of British Missions? For thirteen years of the century India seemed overlooked, but not by all. For though Carey's first inclination was to go to Tahiti, yet "God used this apparently obscure Calvinist to summon Great Britain to the conversion of India." And then what names are on the roll of faith and service, only to be mentioned here with thankful praise, and prayer that others may never be wanting of a like spirit; Martyn, Judson, Duff with his school in the Chitpore Road, Calcutta (1830), Wilson of Bombay (1835), Anderson in Madras (1837), and the like, "whose names are in the Book of Life." With men such as these, by the Grace of God, shall Protestant Missions also prove a splendid failure? We think not.

In South India there have been apparently some Danish and German missionaries who followed the most undesirable method of Romish concession to caste prejudice, with disastrous results to all spiritual progress and aggressive Mission effort. But most Reformed Churches have stedfastly resisted such a policy (p. 132). After the advent of the Baptist missionaries, came the various English Societies, as the years went on. The Bible, that "best of all missionaries," to quote Sir Charles Aitchison, was translated into the vernacular. There were translations in thirty languages when Carey began his work; he and his colleagues made forty more; to-day there are in the world over 330 versions. And who shall estimate the spiritual results of such translations? The education of the people, too, was begun,* and in a remarkable letter to Judson and his friends in Burma, Carey enumerates some of the blessed fruits of the Gospel among the Indian peoples, for which the earlier missionaries longed, when the crowds shall say,— "Let us go up to the house of the Lord, and He shall teach us of His ways, and we will walk in His statutes."

In 1830, the Reformed Church Christians were 27,000, in 1861 over 138,000, "so mightily grew the Word of God, and prevailed." In the Mutiny of 1857 it is thought that some 1500 white Christians perished: thirty-seven missionaries, chaplains, and their families, and with them many Indian Christians faithful unto death, not one instance of recantation being known. The unflinching witness of one Bengali Brahmin convert and his devoted wife is given at length (pp. 139-142). Such there would be again, should the occasion arise. But that Mutiny was a trumpet-call to the Christians of Britain, of Europe, and of America.

"We shall see how the missionaries of Reformed Christendom to the 300 millions of Southern Asia under British protection have increased four-fold in forty years. Yet how miserably small is their number—1700—at the opening of the second century of India's evangelization. But from Buddhist Mandalay on

* Bishop Caldwell, after forty-two years of Mission work in the Madras Presidency, gives this remarkable testimony in 1879 (quoted by Dr. G. Smith, p. 136): "I have had some experience in the work of conversion myself, and have tried in succession every variety of method. Let me mention then the remarkable fact that during the whole of this long period, not one educated high-caste Hindu, so far as I am aware, has been converted to Christianity in connexion with any Mission or Church, except through the Christian education received in Mission-schools. Such converts may not be very numerous, and I regret that they are not, but they are all that are."

the far north-east, where Britain marches with China, right west to Mohammedan Quetta between Afghanistan and Persia, and to Cape Comorin, the land has been for the first time taken possession of for Jesus Christ, and only the little faith of every Christian delays the coming conversion of India."

The Co-operation of America.

Συναθλούντες is an Apostolic watchword for brothers, companions in labour, fellow-soldiers in the Holy War. Such is the thought as we read of the Mission labours of the American Churches. But we venture to think that our author's applause for the Mission labours of the "sixty-five million Christian citizens" of the United States is louder than Drs. Pierson or Gordon, or Bishop Thoburn, would consider appropriate.* Still, Dr. G. Smith has a noble ideal for them: "The foreign politics of the U.S. of America are Foreign Missions," even though very many fail even to think of it. Mission work in the far-spreading territories of their own Continent, and in the "regions beyond" of the other hemisphere, has been nobly carried on by the pioneers and evangelists, saints and scholars, of the many Churches of America, working through their several Boards of Missions, Presbyterian, Congregational, Methodist, and in a less degree, the Episcopal. But we must ask our readers to study for themselves our author's Chap. vii. We can only allude to Adoniram Judson (1814—1851), one of the greatest of missionaries, and quote, too briefly, Sir Henry Durand, "the upright soldier-statesman," who compares the "meteor-like, transient" labour of Xavier, "one of the noblest heroes of the Cross," and the "foundation" work of Judson, in the holy temple of redeemed and living souls (Eph. ii. 21) :—

"Strong in hope, like a good soldier of the Cross, he unfurled his standard on the Enemy's ground, and though at times struck down, it rose and floated again in the breath of Heaven. A champion of the Cross has fallen at his post, after waging a thirty-seven-years' conflict against the powers of darkness, but he has fallen gloriously. A mighty champion, mighty in word, mighty in thought, mighty in suffering, mighty in the elasticity of an unconquerable spirit, mighty in the entire absence of selfishness, of avarice, of all the meaner passions of the unregenerate soul, mighty in the yearning spirit of love—above all, mighty in real humility, in the knowledge and confession of the natural evil of his own heart, in the weakness which brings forth strength; mighty in fulfilling the Apostolic injunction, 'Whatsoever ye do, do it heartily, as to the Lord, and not unto men'; mighty in the entire, unreserved devotion of means, time, strength, and great intellect to His Master, Christ."

Such lives are an inspiration and an incentive to a later age, as we seek, far behind, to follow in the steps of such men, who longed and laboured for the hour when the Church of Christ should supplant the temples of a false worship, and "the praises of Jesus resound from shore to shore." Well might Lord Harris, the Governor of Bombay, say of American Missions in Western India, "Our gratitude has been piling up and piling up all the years of this century"; and Lord Wenlock, in South India, as he thought of Arcot, and the Telugus, and Burma, could give his tribute to the labours of "our American cousins"; and Sir Auckland Colvin, in North-West Provinces, as he

* "Bishop Thoburn said his chief work was to preach a Missionary Gospel to the Churches of America, to impress American Christians with their opportunity and duty as to India. We are not sure this will please the majority of American Christians." (*Indian Witness*, March 23rd, 1894.)

saw the flags of Britain and America draped together on the walls of the Methodist Episcopal College in Lucknow, realised the union of hands and hearts of the "United States" of the world for the conversion of India, to which Dr. Duff looked forward when, in 1854, his visit to America awakened an extraordinary enthusiasm. In an American Mission Report we have their purpose set forth:—

"It is conversion from what is false to what is true, from what is degrading to what is ennobling, from what is earthly and sensual to what is heavenly and spiritual. But while the work starts with conversion, it does not end there. This is simply the beginning which is to lead up to the true ideal, viz., character, the end of all being the character of Christ, which is the character of God. We are aware that ours is no easy task. But we have yet to find any solid work for God that is easy. Nor do we expect to realise our hopes in a single generation. Neither reason nor revelation warrants us in such an expectation. We are building, not simply for the present, but for the future."

Methods of Mission Work in India.

"Before all methods is the man who is to work them." True indeed, and we recall the late Duke of Albany's words to working-men: "It is not so much the work we do, as the spirit in which we do it." Dr. G. Smith suggests aptly the five qualifications, the "best gifts," which every true missionary should "covet earnestly": (1) A Divine call, (2) Seeking the highest efficiency, (3) Love with humility, self-sacrifice, and geniality,* (4) Habits of order, "common sense comes next to charity," (5) Prayer and the Ministry of the Word:—

"It is on the personal spirituality and zeal of every missionary whom Christendom sends forth now, that the future of the Church of India and the East depends. . . . With the one aim that Christians should make Christians, the most efficient missionary, spiritually and intellectually, should be secured."

So much, briefly, for the men and their training. Now for methods. There are three main words of Divine Authority, Teaching, Preaching, Healing (Matt. ix. 35), which re-echo in the last great Commission (Mark xvi. 15-20). In other words, we need (1) Vernacular Bible, (2) Vernacular preaching, (3) Teaching the young, Christian and non-Christian, with thought for the future, (4) Women's work, (5) Healing, (6) Christian Literature, in which our honoured brother, Dr. Murdoch, has done such blessed work, (7) Work among Native Christians. Such in a brief analysis are the various methods enumerated, and all necessary; but for the very suggestive details the pages of Dr. Smith deserve most careful study. An open letter from South India missionaries, 1889, declares that of the methods now employed,

"We thankfully affirm that every one of them has been owned in the salvation of souls. We place the spiritual gifts of all Mission agents, their conversion to God, their evident call and spiritual fitness for Christian work, above all other qualifications."

An interesting section of this chapter deals with the often-discussed

* Judson's appeal to America was for "humble, quiet, persevering men, of an amiable and yielding temper, willing to take the lowest place, to be the least of all and servants of all; men who enjoy much closet religion, who live near to God and are willing to suffer all things for Christ's sake, without being proud of it. These are the men we need." The well-known Baptist minister of Cambridge, Robert Hall, was sorely tried by his irritability of temper, and was often wont to withdraw, in a crowded room, and exclaim, "O Lamb of God, Lamb of God, calm my perturbed spirit!"

subject of Educational Mission work. Dr. Smith confesses himself a convert by experience to the great missionary value of education. Two years in India led him to distrust them. "We are all liable to err, even the youngest of us," said a distinguished Cambridge Master, and forty years of growing experience convinced Dr. Smith that

"The most powerful method for the conversion of India, and, through India, of Southern Asia, is that of educational evangelizing work directed by spiritual men, and supplemented by preaching and healing. Dr. John Wilson and his colleagues wrote from Bombay in 1854: 'Missionaries and their supporters must vow before God and man not to dilute or diminish their religious instruction in their seminaries. The evangelistic feature of our educational establishments must be preserved.'"

This is the witness of scores of the men who have known India, as Sir C. E. Bernard, who suggested, what we shall hear of again, a Christian University for India; or Sir Charles Aitchison, who writes (p. 187), "In my opinion the value of educational missionary institutions, in the present transition state of Indian opinion, can hardly be over-rated." There are some who will be ready to hold a brief for the other side. But granted that the education of *Christian* youth is the prime duty laid upon us, and remembering that education, primary and higher, is inevitable, and mainly secular, it is difficult to see how Christian missionaries can stand aside from taking part in the work.* It is their duty, in Christ's Name, to show their students that they have not only bodies and minds, eager only for the material rewards which culture can bestow, but spirits too, which can learn from us in India the lessons of the highest Wisdom and Truth, and may be trained in that knowledge of God which is the Life of man, for the freedom of His service, *Vita hominis visio Dei: gloria Dei vivens homo*. Dr. Norman Macleod has put the case clearly:—

"If the non-religious schools and colleges be left alone, they will eventually leave the bulk of the educated portion of the Natives either without any faith in God, or without any fear of God. If Christian colleges and schools flourish alongside the secular ones, a true and reverent faith will be seen to be compatible with the highest education."

It is our conviction as to all this, which makes unintelligible the statements of some occasional visitors to India, who inveigh against the Indian Government for the evil results of a purely secular education, and at the same time blame those missionary workers who have felt a Divine call to bring the hallowing influences of our Faith to bear upon those young lives, which may come under their care, in the Mission schools and colleges of India.

Dr. Smith devotes a useful chapter to the Results of Christian Missions to India. But we must refer our readers to the facts of his

* For testimony to the Madras Christian College from one of the Society of Friends, see *Conversion of India*, p. 230, note.

The *Arya Patrika*, of Lahore, a weekly paper, writes: "Education work may be very expensive, but the missionary knows that there is no other work so helpful in gaining converts."

The *Lone Star* of February, 1894, of the Ongole American Baptist Mission, where there have been so many lower-class converts, tells us that in fifty years no single Brahmin has to their knowledge been converted through preaching. They now have a High School, with pupils almost all Brahmins, and await the result.

pages, or to a paper in the *Intelligencer* of March, in which the figures of the Indian Census, 1891, are dealt with in their relation to Mission work. "The most cautious of experienced missionaries and divines, Dr. John Robson of Rajputana, has said the Protestant Church would absorb the whole population of India about the middle of the twenty-first century," at the present rate of increase. We would add, All this, if the Lord tarry; and while the nominal conversion of the nation may be better than Heathenism, yet the spiritual conversion of true believers is much more to be desired. Native ordained men have increased from 21 to 797 in forty years; there are now some 1800 foreign missionaries, or one man or woman to every 167,000 of the people, living in their 715,500 villages, 2035 towns over 5000, and 75 cities over 50,000 in population. Bengal alone has a non-Christian population greater than that of the United Kingdom and France together, greater than that of the U.S. of America. We have Divine counsel, let us see that we take heed to it. "*Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.*"

"The prospects of the conversion of India," says Dr. Smith:—

"In the same sense, historically, as that of the Roman Empire and that of the Northern nations, depend on the faith and labour of the Church entering in at every door opened by British power and administration. The prospects of India's conversion are brighter than the faith and obedience of the Church. We who began our Indian career in 1853 would have pronounced it incredible that, ten years before the end of the nineteenth century, there would be more Christians than Sikhs in India."

Disintegrating influences, Western education, Christian truth, doubt in old faiths, are at work everywhere within the pale of Hinduism and Islam. Dr. Smith quotes the article in the *Contemporary Review*, August, 1893, by the Rev. E. Sell, C.M.S. Secretary, Madras, on *New Islam*, represented by such men as Nawab Mushin-ul-Mulk of Haidarabad, and Syed Amir Ali Sahib of Calcutta, which is truly an imaginary Islam, as they would like it to be, and not the real thing. Progress in the Punjab and South India seems full of bright promise. Native Christians are, specially in the south, becoming an important part of the community. But the great depths of India are yet unmoved. The movements which we are conscious of are upon the surface, but they are destined, in the Providence of God, to move the heart of India deeply—we cannot doubt it. And with our author we say with all our heart,—“Every British Christian, every one who speaks the English language, has a solemn mission from God for the conversion of India.”

O si sic omnes! And there are not a few such. In the recent Diocesan Conference at Allahabad, under the presidency of Bishop Clifford, the missionary work of the diocese was a prominent subject, and the Bishop's Charge urged the need of more prayer, more interest, more effort from Anglo-Indians, on behalf of the Missions of the Church. Valuable papers were read by the Revs. J. P. Ellwood (C.M.S.) and R. Dutt (S.P.G.), and the Hon. Justice Knox, a long-tried friend of Indian Missions. The latter said, among much else:—

"Those who are responsible for the spiritual welfare of the diocese are deter-

mined that no effort shall be wanting on their part, to convince each and every individual Churchman of the fact that his individual welfare is bound up in the cause of Missions. . . . Let it be our policy to cultivate in ourselves individually missionary interest by every means in our power; by reading missionary literature, by taking part in missionary work, by recognising the fact that India is for the present our home."

There are men in all the Provinces who will say the same. But here this rapid review of Dr. George Smith's interesting Lectures must close. We shall be thankful if every reader will study the volume for himself, for a review can give but a very imperfect idea of the fulness of historical information, and of suggestive thought, which the book contains on its special subject, and in relation to all Mission work generally.

Many thoughts press for expression on such a theme as Christianity in India, many lessons seem to demand attention, as now we reluctantly close this ever-attractive study; but as we leave this retrospect, and look forward, two may be added, for India's sake. For India we need unremitting, patient continuance, in hope, in the work of Christ. The Christian history of the island of Sokotra, in the Indian Ocean, will explain our meaning,—once a fair field of Christian Mission labour, with bright hope, possibly even in Apostolic days, now darkened with the savage ignorance and cruelty of fanatic Mohammedanism. Marco Polo found an Archbishop there in the fourteenth century, subject to Baghdad. But mark the sequel of this Church, *abandoned by the mother Church*, and without spiritual life:—

"Piracy and witchcraft prevailed, and Islam followed. By the middle of the seventeenth century a Carmelite, who visited the island, found the people still professing to be Christians, but following rites in which the Cross, Circumcision, and Sacrifice to the Moon, were horribly jumbled without knowledge. Now, the only trace of Christian influence in the savage Mohammedan island, protected by the British Empire, is found in the name of the village, Colesseah, believed to embody the Greek word *Ekklesia*. Sokotra is at once the living example of the failure of a false or imperfect Christianity to regenerate a people, and a warning to the Evangelical Church to bear, and have patience, and for the Name's sake to labour, and not to faint, as our Lord declared to Ephesus, and again to Laodicea."

The other thought, finally, is of the holy and humble men of heart, and the women, who in and for India have lived and laboured, and who now rest with God. Over their resting-places what more blessed monument can we desire than a nation fearing God and working righteousness? * We of a later generation stand, for a brief space, in their places. Like the memorable names on the banners of armies, may the life-records of these evangelists, pastors, and doctors deeply move many hearts, and summon them, in Christ's Name, by His Spirit, to prayer and labour, that in India, and in all lands, as Alexander Mackay prayed for Africa, "the glorious Gospel of Jesus Christ may find its way over the mountains and plains, till the rivers shall flow through unceasing praise."

P. IRELAND JONES.

* At Malden, Mass., U.S., in the Baptist meeting-house is a memorial tablet to Julson, b. 1788, d. 1950: *Malden his birthplace, the ocean his sepulchre, converted Burmans and the Burman Bible his monument, his record on High.*

WOMEN MISSIONARIES IN C.M.S. FIELDS.



PERHAPS the most remarkable of all the recent developments in Foreign Missions is the rapid extension of Woman's Work. Only half a dozen years ago, no one would have dreamed that, in less time than that, women candidates, and even women accepted and sent forth, would outnumber the men. Yet this has been the case with the Church Missionary Society, although its sending out women at all in any numbers is quite a new thing, and its needs were supposed to be already supplied by the three Societies, C.E.Z.M.S., I.F.N.S., and F.E.S., which sent out women only. The latest statistics of all Protestant Missionary Societies, British, Continental, American, &c., give no less than 2576 unmarried women missionaries. The male missionaries are given as 5233, and as these have 3641 wives, the total number of women, married and unmarried, exceeds that of the men by just a thousand.

The position and prospects of the mission-field have been entirely altered by this most notable development of women's work. The greatest weakness of our Native Christian communities has been that their women have been in so serious a minority; and the greatest obstacle to the conversion of men has been the hostility of the women. Woman's work, therefore, has been sorely needed among both the Native Christians and the Heathen; and this need, at last, is being unreservedly recognised, and rapidly supplied. We are beginning to see that if a well-worked Mission station or district has its band of female evangelists as well as its band of lay evangelists, serving under the missionary in charge, it will resemble the best parish organisation at home. It is true that, to some extent, many stations and districts present this appearance already, only the bands of evangelists and teachers are native, which is in some respects still better. But, so far as women are concerned, that system has not developed much as yet, although the employment of Native Bible-women is a move in the right direction. And with the vast masses of Heathen still scarcely touched, there is ample room for any number of evangelistic bands of men and women.

It is interesting to look back over past years, and observe the gradual growth of Female Missions. The first two single women sent out to work in C.M.S. Missions were Hannah Johnson and Mary Bouffler. The former was a sister of the famous West African missionary, W. A. B. Johnson, and they both sailed with him and his wife on his second voyage out to Sierra Leone, in 1820. Miss Bouffler died almost immediately on her arrival. Miss Johnson, after two years' service, married one of the missionary schoolmasters. That same year, 1820, was marked by the going forth of Miss M. A. Cooke to India,—a real event in the history of woman's work. She was sent out by the British and Foreign School Society at the request of a local committee in Calcutta, to endeavour to open a school for Hindu girls; but, funds failing, she was taken over by C.M.S. in 1822. In 1823 she married a C.M.S. missionary, the Rev. Isaac Wilson, but continued her work, and has always been regarded as the founder of Female Missions in India, so far as the Church of England is concerned.

In the next sixty-five years, C.M.S. sent out, or took up abroad, ninety-three women. Some of these were sisters or daughters of missionaries; some were the widows of missionaries, who remained in the field working after their husbands died; and some were sent out for special posts, chiefly for important girls' schools. Among the latter may be specially mentioned Miss C. C. Giberne, who laboured seventeen years in Tinnevely; Miss J. E. Sass, twenty-one years in West Africa; Miss L. Ellwanger, who is only now

retiring after thirty-seven years in North India; Miss H. J. Neele, still labouring in Bengal after thirty years' service; Miss Jane Caspari, who was thirteen years a West Africa missionary, and afterwards in Japan, where she died; Miss M. Laurence, for twenty years a China missionary, and now in Japan; and Miss Alice Sampson, who has already laboured eleven years at Calcutta. Among the sisters and daughters, we must not omit to name Miss Thomas of Mengnanapuram, and Miss Baker of Cottayam. Among the widows occur the names of Mrs. Thomas, sen., and Mrs. Baker, sen.; Mrs. Johnson (also a Baker); Mrs. Jerrom, Mrs. Vickers, Mrs. Elmslie, Mrs. Reuther, and Mrs. Grime, the last-named still doing important work at Amritsar;—all these in India. Also, in Africa, Mrs. Beale, Mrs. Clemens, Mrs. Bywater (not the lady of that name now in Egypt), Mrs. Caiger; and, in China, Mrs. Russell, widow of the first Bishop of North China. Mrs. Low, now labouring with her daughter in Palestine, must be counted among the sisters of missionaries. She went with her brother, Dr. Hooper, to India, in 1861, but subsequently married; and on her husband's death she rejoined the Society, and has already been in its service as a widow more than twenty years.

C.M.S. has had, it will be seen, a noble roll of women missionaries, before the recent development of its female agency, and without counting any of the wives. But ought they to be omitted? Assuredly not; and the list, even if confined to a few of the most distinguished, would be a striking one. What would Africa say of Mrs. Townsend, Mrs. Hinderer, Mrs. Lamb, Mrs. Mann, and Mrs. Price? or India, of Mrs. Leupolt, Mrs. Weitbrecht, Mrs. Sargent, Mrs. R. Clark, Mrs. Lash, Mrs. Sandys, Mrs. Gray?—some of these better known for their later devoted services to C.E.Z.M.S. as widows, but, as wives, belonging to C.M.S. Or North-West America, of Mrs. Cowley, Mrs. Horden, Mrs. Ridley? Or New Zealand, of such as Mrs. Williams, widow of the first Bishop of Waiapu!—who went out as a married woman sixty-nine years ago, and still lives, honoured and revered, with her three daughters at their delightful Maori Girls' School.

But to return to our proper subject, the work of single women. Much more has been done by the three co-operating Women's Societies than by C.M.S. itself. The Society for Promoting Female Education in the East was founded in 1834, and has done excellent service in India, China, Japan, and Palestine. It was the first to undertake direct zenana work. Mrs. Leupolt and Miss Giberne, above-mentioned, were both originally missionaries of this Society. Another, Miss Aldersey, was the forerunner of the now extensive female work in China; and Miss Cooke, of Singapore, has, with her school for Chinese girls, stood for many years in the front rank of lady missionaries. The Indian Female Normal School and Instruction Society, under the auspices of Mr. Venn, the late Lord and Lady Kinnaid, and others, grew out of an effort, dating from 1851, to found a Normal Girls' School at Calcutta; but it did not take its full title till 1862. It was designed to unite various Evangelical denominations; but as most of the great Nonconformist Missionary Societies have Women's Branches of their own, the I.F.N.S. gradually became chiefly identified with C.M.S. It sent out noble missionaries: among them several now belonging to the C.E.Z.M.S., such as Miss Blandford, Miss Good, Miss Wauton, the Misses Brandon, the Misses Mulvany, Misses Oxley, Miss Clay, Miss Hewlett, and the lamented veteran, Miss C. M. Tucker. It has lately altered its former rather clumsy name to "The Zenana Bible and Medical Mission," though still familiarly known as "I.F.N.S." It has made a specialty of fully qualified medical women.

In 1878-80, some difficulties were felt in the councils of the I.F.N.S., owing to the seeming inconsistency of its close alliance with C.M.S. with its undenominational constitution. The question was mooted in Salisbury Square whether C.M.S. should not establish a Woman's Branch of its own; and this plan was advocated by the late Rev. S. Hasell, then Central Secretary of C.M.S. But to do this, it was felt, would be to draw away from the I.F.N.S. the greater part of its constituency and support. We need not now enlarge upon the difficulties of that period; but ultimately the Gordian knot, which could not be untied, was cut, by the separation from the Society of several of its leading members, notably the late Sir William Hill, the late Mr. James Stuart, and the late Mrs. Weitbrecht, and the establishment by them of a new organisation, the Church of England Zenana Missionary Society. The result was to detach from the I.F.N.S. the great majority of its local associations throughout the country, which were for the most part parochial and identified with C.M.S.; and also the majority of its missionaries in India. The old society was left greatly crippled; but the energy of the late Lady Kinnaird and her family, and of Sir William and Lady Muir, speedily revived it and obtained for it support, not only still in Evangelical Church circles, but among many persons who prefer undenominational work, and also among the Presbyterians of Scotland.

The new C.E.Z.M.S. was warmly taken up by Mr. Henry Wright, then Hon. Sec. of C.M.S.; but he only lived just to see it started. It was at once officially recognised by C.M.S., and its constitution identified it with C.M.S. principles, and also with C.M.S. Missions. Its Third Regulation provides that it shall work "in co-operation with the Church Missionary Society"; and its Second Regulation, while declaring its primary object to be "to make known the Gospel of Christ to the Women of *India*" (as indeed its name expressly indicates), permits it nevertheless, "if it seems advisable," to "engage in similar work in other Heathen or Mohammedan countries." At the same time, the C.M.S. Committee passed a special resolution recognising that the I.F.N.S. also was still "in co-operation with C.M.S.," although also "with other Protestant Societies."

The two societies, I.F.N.S. and C.E.Z.M.S., now made a friendly division of the existing stations in India, being partly guided in the determination of their respective fields by the personality of the missionaries who had elected severally either to remain with the old society or to join the new one. The I.F.N.S. retained the work in the Bombay Presidency, and in the North-West Provinces (except Meerut); and also Lahore, in the Punjab. The C.E.Z.M.S. took the remaining stations in the Punjab, the Meerut district in the N.W.P., and all the existing work in Bengal, the Central Provinces, and South India. It should here be added that the F.E.S. (Society for Promoting Female Education in the East) provided (and still provides) ladies for Agra in the N.W.P., and for Multan in the Punjab, besides some other work elsewhere.

Since the division, the C.E.Z.M.S. has greatly extended both its Missions abroad and its influence at home; while the I.F.N.S. has more than recovered its old importance. The combined income of the two societies is threefold what that of the one society was at the time of the separation. The C.E.Z.M.S. has not only taken up much more work in India, notably the Nuddea and the Punjab Village Missions; Burdwan and Bhagalpur; Kashmir, the Derajat, and Sindh; Bangalore, Ellore, and Trichur; but it has also started at Kandy in Ceylon, and has developed a most important work in the Province of Fuh-Kien in China. This latter extension was planned in 1883. Miss Foster, of the Female Education Society, had been labouring at Fuh-chow, in close

association with the C.M.S. Mission, and, while there, had been the means, under God, of the conversion of Mrs. A. Hok, the well-known Chinese lady who visited England four or five years ago. On coming to England, Miss Foster came to one of the C.M.S. Secretaries, and pleaded that the Society should send out English women to visit the Chinese ladies. The reply was that C.M.S. did not send out women missionaries in ordinary cases, and that the C.E.Z.M.S. had been established expressly to do that branch of the work; and Miss Foster was advised to apply to Sir William Hill, then Hon. Sec. of the C.E.Z.M.S. He received her proposals very favourably, but there was a good deal of hesitation on the part of the C.E.Z. Committee about accepting them. The India work was expanding rapidly, and all the missionaries and all the money could find ample employment there; and this consideration was the more appreciated because most of the ladies on the Committee were connected in some way with India. Ultimately it was agreed to adopt Miss Foster's scheme, provided that the workers and the means were specially provided, so that India should in no way be the loser. Miss Foster herself just then became Mrs. Fagg, and went with her husband to Tasmania, in which Colony she has ever since worked untiringly to promote a missionary spirit, and has actually sent forth three or four missionaries.

The first lady sent to Fuh-chow under the new scheme was given to the C.E.Z.M.S. by C.M.S. The daughter of our veteran missionary, the Rev. F. F. Gough, was preparing at the Home and Colonial Institution to go back to China to work with her father under C.M.S.; but as no other lady appeared for Fuh-chow, she agreed to be sent thither under C.E.Z.M.S. Not many months, however, after her arrival, she was married to the Rev. J. C. Hoare, of Ningpo. Meanwhile the Rev. R. W. and Mrs. Stewart, who had taken special interest in Miss Foster's plans, had appealed to their numerous influential relatives and friends in Ireland; and at length, in 1886, two sisters, the Misses I. and H. Newcombe, came forward, while the same Irish Christian circles raised almost all the money required to start the C.E.Z.M.S. Fuh-Kien Mission. The subsequent results have been remarkable. More than thirty ladies have joined from time to time, most of them either Irish or the fruit of the Irish influences just mentioned. Several of them are honorary, and the rest are specially provided for. India has not been robbed of a penny, and has indirectly benefited by the interest and sympathy aroused for the Society with which this devoted band of women is connected.

We must now proceed to notice the recent development of Woman's Work in C.M.S. itself. In October, 1885, a remarkable article by Dr. Cust appeared in the *Intelligencer*, entitled "The Female Evangelist." It was a powerful appeal for the multiplication of Women Missionaries, based upon the influence already being gained in India by the ladies of the I.F.N.S. and C.E.Z.M.S. We may, however, after the lapse of more than eight years, mention that it contained, as originally written, definite suggestions for a C.M.S. Woman's Branch, which we, in consideration of the position occupied by the Women's Societies, especially C.E.Z.M.S., declined to insert. So little could we, or any one else, foresee the coming development. But it is worth noting that the first drop of the shower had already fallen, though its significance was not observed. On July 28th, at the very time that Dr. Cust was in correspondence with us about his article, Miss Harvey's offer to go to East Africa was accepted by the Committee. That, as a matter of fact, was the first step outside the previously limited range of female work under C.M.S.

But the year to be specially noted is 1887. The statistics made up to June 1st in that year, and published in the Annual Report, showed twenty-two ladies on the staff, all of them, except Miss Harvey, within the limited range already

mentioned and belonging to the older era. Of these, twelve were in India, comprising Miss Ellwanger, Miss Neele, and Miss Sampson, already mentioned, and most of the rest being widows or daughters of missionaries, Mrs. and Miss Baker and Mrs. and Miss Thomas conspicuous among them. Of the remaining ten, four were in charge of Girls' Schools in West Africa; one (Miss Harvey) was in East Africa; one (Mrs. Low, already mentioned) in Palestine; one in Ceylon; two in Mid China (Mrs. Russell and Miss Laurence, already mentioned); and one in Japan (Miss Caspari, already mentioned).

But when those statistics were published, there were already signs and tokens of what was coming. Bishop Parker had begged for a band of ladies for East Africa, and Miss C. Fitch had already offered to go and join Miss Harvey; while the "F.S.M." of the previous February had been followed by a thanksgiving collection by the congregation of St. Paul's, Onslow Square, amounting to 2800*l.*, which they desired to be appropriated to the expense of fulfilling Bishop Parker's request. Miss K. Tristram had offered herself for educational work in Japan; and Miss Vaughan for evangelistic work in Mid China. Moreover, a Ladies' Candidates Committee had just been provisionally appointed, although this was rather to secure proper attention for ladies who might offer for educational posts of the old kind, in West Africa and elsewhere, than with any anticipation of the coming development.

But, just as the Annual Report appeared, with the statistics above mentioned, viz., in the last week of July, another event occurred which had a marked effect upon the future of C.M.S. This was the Keswick Convention of that year. The Rev. J. R. L. Hall of Palestine had, of his own motion, and without communication with the Society, addressed a letter to the then Chairman of the Convention, the late Mr. Bowker, setting forth the need of woman's work in Palestine, and appealing for *ten ladies* to go out thither at their own charges in C.M.S. connexion. Mr. Bowker had never taken very keen interest in Missions, and had repeatedly declined requests from some of his friends to include a missionary meeting in the Convention programme. But he did read out Mr. Hall's appeal at one of the ordinary meetings, and, at an unofficial missionary meeting held in the large tent after the Convention was over, arranged and presided over by Mr. Reginald Radcliffe, the matter was further referred to; and the result was that within a few days just ten ladies had responded to the appeal, and several other persons, men and women who had been present, were inquiring about missionary service. Naturally, several who thus inquired did not come forward definitely; but about half the whole number did, in the end, find their way to the mission-field. Of the ten who responded for Palestine, several never went out; but others took their places, and C.M.S. has now twenty-one ladies in the Holy Land, the majority of them at their own charges. The indirect results of that July gathering have been still greater; for, in the following year, the great principle that, in Mr. Bowker's words, "Consecration and the Evangelization of the World ought to go together," was formally adopted by the Convention leaders, with the result, in the five or six years that have since elapsed, of giving both C.M.S. and other Missionary Societies no small proportion of their recent recruits.

The very first lady to respond to Mr. Hall's appeal was Miss Vidal, who afterwards went to Jerusalem, but has since retired on account of health; and the second was Miss Armstrong, who went to Jaffa, and who, though no longer young, has successfully acquired Arabic, and has laboured ever since with much acceptance. Just at the same time, Miss Edith Newton, sister of one of the ladies at the Mildmay Hospital at Jaffa, offered, after a visit to her sister there, to join C.M.S.; and two ladies offered for China, viz., Miss A. K. Hamper and Miss A. L. Wright, the latter the eldest daughter of the

former beloved Hon. Secretary of the Society. The remarkable "Whole-Day Devotional Gathering" held by the Society at Exeter Hall in the following January, brought the offer of Miss Goodall, now of Lagos; other offers followed, for East Africa, Palestine, and Japan; and the Committee's "Review of the Year," read as a Report at the May Anniversary of 1888, noticed the new development in the following terms:—

"Of the whole forty-three [acceptances during the year], twelve were ladies. The Committee render unfeigned thanks to God for the self-devotion with which Christian women are now dedicating themselves to the mission-field. The Society owes a deep debt of gratitude to bodies like the Society for Promoting Female Education in the East, the Indian Female Normal School and Instruction Society, and the Church of England Zenana Missionary Society, for the noble work of their lady missionaries in co-operation with this Society, especially in India; but there are stations in Palestine, Ceylon, China, and Japan, and there are the great African fields, not occupied by those Societies; and the Committee thank God that the spontaneous offers of several ladies to the Church Missionary Society itself have enabled them to contemplate the increase of their female staff in those countries. No less than forty-six offers from women (not reckoning many less definite inquiries) have been received in the past year, of which, besides the twelve already accepted, thirteen are still under consideration, and others are believed to be only deferred for a time. It has given the Committee peculiar pleasure to receive the daughter of the first Bishop of Sierra Leone, the daughter of a former West Indian missionary of the Society, the daughters of well-known clerical friends of the Society at Brighton, Cromer, Durham, and Southsea, the niece of Adelaide Newton, and especially the eldest daughter (and, with her, the second son) of their beloved and ever-lamented friend Henry Wright; while, not reckoned in the above figures, because not on the official roll of missionaries, there are several sisters and some daughters of missionaries who have gone forth to share their labours. It is an additional satisfaction that of the twelve ladies accepted in the year, four go out entirely, and one partially, at their own charges."

In the following twelve months, the number of ladies accepted was twenty-six, more than double; and the Committee, in their "Review" in May, 1889, thus noticed them:—

"Of the twenty-six women, about one-third will go out at their own charges; and the majority are ladies, not only of education, but also of some experience in Christian work. The Committee thank God that such offers of service should have come just when the call had also come for the development of woman's work in fields such as Africa, and in certain spheres in Palestine, China, and Japan, unoccupied by the Zenana Societies. The Committee have thus been able to place lady missionaries in those fields and spheres without delay, and at the same time without lowering the high standard so well set by the Church of England Zenana Society in its important work; and as the Ladies' Candidates Committees of that Society and the C.M.S. are identical, all possible care is taken to maintain unity of plan and method."

From June, 1887, to December, 1893, six years and a half, C.M.S. has sent out 172 single women, including five from the Colonies and a few taken up in the Missions; and there are now 160 on the roll. Let us rapidly glance round the field. In the West African Missions, Sierra Leone, Yoruba, and Niger, we have eighteen single women. The extension of their work in the two latter districts was one of Bishop Hill's cherished plans. In East Africa we have sixteen; and we hope that in the near future Uganda will be accessible, and call for a large and devoted band. Our small Egypt Mission, with only three men, has six single women. In these African fields, C.M.S. is not supplied with auxiliaries by the co-operating societies. In Palestine we have twenty-one single women; and the Female Education Society, the Mildmay Missions at Jaffa and Hebron, and Mrs. Meredith's organisation, are also

at work. In Persia we have four lady missionaries; and the Female Education Society has one. In Ceylon, we have eight, at Colombo, Dodanduwa, Kandy, and Jaffna; and the C.E.Z.M.S. has three at Kandy. In China we have four connected with Hong Kong, eight in Fuh-Kien, twelve in the old Mid-China Mission, and eight in the new Sz-chuen extension. The C.E.Z.M.S. has in Fuh-Kien the noble band before noticed, and the F.E.S. also has two ladies there, engaged in school work for the C.M.S. Mission. Otherwise the China field is left to us. In Japan we have twenty-five. The F.E.S. has two ladies in Japan; and the C.E.Z.M.S. had two or three for a time, but it withdrew two years ago, transferring one of the two ladies then there to C.M.S. The North-West America Mission does not afford opportunities for the work of single women; but on the North Pacific coast we have three.

There remains India, in many ways the most important field of all. It is the chief scene of the C.E.Z.M.S. work, and the sole scene of the I.F.N.S. work, as before indicated; and C.M.S. has not in any systematic way sent ladies to India. But (1) there are those of the older era who are still labouring; (2) there are sisters of younger missionaries, like Miss Eleanor Wigram and the Misses A. and K. Wright; (3) there are a few more ladies sent out recently under special circumstances. There was strong demand for women for Agra and Muttra, for both educational and evangelistic work; and those cities and districts were not occupied by the Society whose work lay nearest to them, the I.F.N.S.,—indeed Agra is an F.E.S. station;—and C.M.S. undertook to fill the gap. For Clarkabad, in the Punjab, the C.E.Z.M.S. did not wish to supply ladies, and requested C.M.S. to do so. The total result is that, although we do not regard India as a C.M.S. field, C.M.S. actually employs thirty lady missionaries there.

To us it seems that if ever the Hand of the Lord led the blind by a way that they knew not, it has so led the Society in this unlooked-for development of Woman's Work. No new departure was ever planned; no new policy was ever formulated: we have been led on step by step, partly by the unforeseen necessities and claims of mission-fields and mission-spheres untouched by the societies upon which we have previously depended, and at first also by the spontaneous and unsought offers of individual ladies whom it was impossible either to refuse or to refer elsewhere. The stream of offers of service from women since the first few is no doubt part of the general movement which has multiplied Missionary Unions, Bands, Prayer Meetings, Exhibitions, &c.; which has doubled the circulation of missionary publications; and which has sent up the income of C.M.S. by some 30,000*l.* a year.

But the question naturally arises, What effect will such a development of C.M.S. work have upon the Women's Societies upon which we formerly, for the most part, depended? It is not necessary to discuss this in connexion with the F.E.S. and I.F.N.S., as they are undenominational in constitution, and although they do, through their Church of England lady missionaries, render valuable auxiliary service to C.M.S. Missions, they are not confined to C.M.S. Missions as their field of labour. But the C.E.Z.M.S. is different. It was established, with the active co-operation of the late C.M.S. Hon. Clerical Secretary, for the express purpose of providing ladies for C.M.S. Missions; and most admirably has it fulfilled its functions. No one can visit the India Missions, however cursorily, without observing the bright example of faithfulness and self-denial set by the C.E.Z. ladies, and the thorough efficiency of their work. It is a work to foster and extend to the utmost. And the danger not unnaturally feared by some of the most active and influential C.E.Z. friends and workers in England is lest this work should be hindered by a

failure of both candidates and contributions, owing to C.M.S. having undertaken the same branch of missionary enterprise.

Now of course the interests of the missionary cause as a whole, and not the interests of any particular Society as such, must be first in our thoughts. Here are hundreds of millions of women who know not Christ. What is the most effectual means of sending them the message of salvation? This of course is the guiding principle of all true missionary policy. If C.E.Z.M.S., or the female organisation in C.M.S., or the whole C.M.S. itself, were a hindrance to the spread of the Gospel, there is not one of us, belonging to either Society, who would not say, Let it be swept away. It does not follow, therefore, that a course of action which would weaken a particular organisation is necessarily wrong. But this is, to borrow St. Paul's language, to "speak as a fool." We may be quite sure that when God manifestly blesses an agency, that is a token that He wants it, and will assuredly prosper it; and few societies can speak with more just confidence than the C.E.Z.M.S. of the manifest blessing vouchsafed to its labours. We are surely warranted in believing that it is fulfilling the Lord's will, and is needed for the accomplishment of His purposes.

Still, this consideration does not do away with the difficulty. It is true that there has been no drying up of the supply of C.E.Z. missionaries yet. On the contrary, its staff increases year by year; and, what is no less important, the quality of the candidates is as good as ever. It is also true that the funds have not failed, but have risen steadily, not indeed so fast as the extension of the work needs—in this respect C.E.Z.M.S. and C.M.S. are much alike—but sufficiently to show that God honours faith in C.E.Z.M.S. as well as in other societies. It is also true that the 172 ladies sent out by C.M.S. in the last six or seven years must be regarded as, for the most part, an actual addition to the total number of women missionaries in Heathendom—a fact to cause unfeigned thankfulness in every Christian heart, and for which we are sure our C.E.Z. friends are unfeignedly thankful. No doubt, if C.M.S. had not been sending out women, some of these recruits would probably have offered to C.E.Z.M.S.; and it is not possible to say what proportion of them, nor how far their adhesion would have brought the money to maintain them. Our own belief, based upon no slight evidence, is that a good many would never have come forward at all; that a good many would have gone to various undenominational societies; that China, and possibly North and South Africa, might have been gainers, but that India would have gained very little, and West and East Africa, Palestine, Persia, and Japan would have lost heavily. Nevertheless, after all, the difficulty remains.

It is, in the main, a home difficulty. Let us suppose a C.E.Z. organising or local secretary applying to a clergyman for a sermon or meeting. The reply may be, "We support C.M.S. already." If C.M.S. sent out no women, the secretary could rejoin, "Yes, but surely you would support the women's work too," which would be an unanswerable argument; but suppose the clergyman replying, "Yes, but C.M.S. does do women's work, so by supporting it we are supporting that, and we don't want you too." That is the danger that is feared. Moreover, the spread of the C.M.S. Ladies' Unions and Gleaners' Union has enlisted thousands of Christian women in the cause of C.M.S.; otherwise the clergyman's wife and daughters might interpose and say, "Oh, but C.E.Z. is our side of the work; that must be supported too." The *raison d'être*, in short, of the C.E.Z.M.S. seems—so it is suggested—to be abolished. Why, it is asked, should C.E.Z.M.S. exist at all? When C.M.S. is doing so large a part of its woman's work, why should it not do the whole?

We have put the difficulty strongly ; and we well know that it is not an imaginary one. But there is a good deal to be said the other way. We are glad to know that our Ladies' Unions and Gleaners' Union have in some places started working parties, &c., for C.E.Z.M.S.; in the Missionary Loan Exhibitions which have been held so successfully, C.E.Z.M.S. has had its share ; and it has assuredly profited by the general awakening of missionary interest among the younger ladies in Evangelical circles which our various agencies have helped so much to promote. We believe the difficulty will be met, in so far as in the nature of the case it can be met, not by pushing the claims of this or that society, but by the gradual deepening and widening of the missionary spirit, causing Christian people to rejoice rather than repine at multiplied opportunities of denying themselves for Christ's sake.

Various proposals, however, have been made from time to time with a view to removing the difficulty altogether. Practically, all possible solutions, whether they have actually been suggested or no, range themselves under three heads. Either (1) C.E.Z.M.S. might be absorbed in C.M.S., or (2) C.M.S. might leave all women's work—at least the work of single women—to C.E.Z.M.S., or (3) the mission-field might, so far as women's work is concerned, be divided between them.

1. Could C.E.Z.M.S. be absorbed in C.M.S.? To this the answer is, Certainly not. For, first, it is a Society of nearly fourteen years' standing, having its own attached circle of members and friends, and its own loyal and devoted band of missionaries, who have no wish to be so absorbed. Secondly, it raises over 30,000*l.* a year, chiefly from members and friends of C.M.S. Would a person now subscribing a guinea to each society subscribe the two guineas to the one if the other ceased to exist separately? Some few might; but the majority certainly not. Why then sacrifice many thousands a year? It is quite true that if people were generally logical, and had respect to the reasonableness of things, they would subscribe, not to Societies, but to Missions: i.e. if one Society carried on several Missions, they would give their normal annual contributions to *each*, and C.M.S. would receive one subscription for Africa, another for India, another for China, and so on,—or else, one each for different branches of work, of which woman's work would be one. People do this in effect in the case of Home Missions. The fact that they subscribe for additional clergy and lay agents through the C.P.A.S. does not prevent their also subscribing to various schools, institutions, and other branches of Home Mission work. But in the case of Foreign Missions, they make their subscription to C.M.S. cover all, or nearly all, just because all happen to be administered by one society, instead of being under separate organisations as at home; and hence it is that most people give in the aggregate to Home Missions ten times what they give to Foreign Missions. From a financial point of view, therefore, it would be a mistake to amalgamate the two or three foreign societies to which they do subscribe.

2. Could C.M.S. hand over its present staff of ladies to C.E.Z.M.S., and send out no more? Again we say, Certainly not. For, first, if C.E.Z.M.S. has sent them out for fourteen years, C.M.S. has sent them out, albeit few in number until lately, for seventy-four years. Secondly, C.M.S. also has its band of loyal and devoted women who have no wish to be transferred. But this solution might be taken in a modified form. C.E.Z.M.S. might, while maintaining its separate existence, act as virtually the Female Branch of C.M.S., taking off its hands the actual work of selecting, training, and sending out women, and corresponding with them in the field, but submitting its plans for approval to C.M.S. In this direction more than one practical

scheme has been submitted for consideration, but none have proved acceptable. There are many practical difficulties on both sides which no ingenuity has hitherto succeeded in solving. And in point of fact there is really no common ground for negotiation, so long as the assumption prevails in some quarters that C.M.S., after employing at all events *some* lady missionaries for three-quarters of a century, ought—alone among all the great societies—to have none on its own staff at all.

3. Could the mission-field, so far as women's work is concerned, be divided between the two Societies? At first sight one is disposed to say Yes. Yet here, too, such an arrangement would not be at all easy. In the first place, any such division would only partly remove the great home difficulty. For that difficulty, as urged by some zealous C.E.Z. friends, arises, not from C.M.S. sending ladies to a particular field, but from its sending ladies at all. In the second place, leaving the question of China and Ceylon for the moment, it is obvious that any possible division must leave India to C.E.Z.M.S. But would this really provide for India? We believe there is no definite agreement between C.E.Z.M.S. and I.F.N.S., excluding either Society from the great territories in which the other chiefly labours; but still, as a matter of fact, C.E.Z.M.S. does not send missionaries to two large and important sections of India, viz. the Bombay Presidency (except Sindh) and the North-West Provinces (except Meerut), those sections being regarded as primarily I.F.N.S. fields. The I.F.N.S. is doing splendid work in the N.W.P., but its occupation of that vast territory is only partial, and still less that of the Bombay fields. Failing either C.E.Z.M.S. or I.F.N.S., what ought to be done? If this solution No. 3 were adopted, C.M.S. would not only limit, as at present, its sending of ladies to India to special cases, but would be excluded altogether. To this there might be no objection if India did not suffer by it; but if its interests were likely to suffer, would not that seriously affect the expediency of the solution?

Indeed, when we look at the overwhelming claims of India upon the Church of Christ, and upon the appalling needs of India's women,—when we think of the varied nationalities, the crowded cities, the innumerable villages of India, of its well-nigh universal open doors, and of its consequent countless opportunities for the ministrations of English women of all classes,—we feel that such a field calls loudly for extension on the part of every organisation labouring there, and not for the withdrawal of any of them. Every secondary consideration must surely give way to the one overpowering obligation to send to the women of India every available woman of England who will go in any connexion in the name of the Lord.

It may be, however, that in the direction of a division of territory may be found the solution of the difficulty felt by C.E.Z.M.S. But none has been found yet; and the two Societies meanwhile continue to work on side by side, in perfect friendliness, although independently.

Yet not quite independently. In order to avoid different standards of qualification for service prevailing in the two bodies respectively, it was arranged some years ago that the same Ladies' Candidates Committee should serve for both, being annually appointed by them jointly. Moreover, Mrs. Sandys, the experienced Hon. Secretary for Candidates of C.E.Z.M.S., most kindly undertook for a time to be Hon. Sec. for C.M.S. also,* thus securing all possible uniformity of practice; and when, two or three years afterwards, the immense growth of the work obliged her to relinquish the C.M.S. section of it, the practice had become so fixed that there was no further risk

* Mrs W. Gray was the first C.M.S. Secretary. Mrs. Sandys succeeded her.

of diversity. Further, as C.E.Z.M.S. has always expected candidates to find the money for their training at "The Willows," it was arranged that C.M.S. should adopt the same plan; and although some candidates have been privately provided for—as is the case in C.E.Z.M.S. also—the General Funds have not been drawn upon for "The Willows" except in (we think) two cases, daughters of missionaries of the Society. In all respects the most complete harmony and mutual co-operation have prevailed between the two Societies.

One development in woman's work has been adopted by C.M.S., which cannot be omitted in a review of the whole position. This is the employment of English women of humbler social position and with fewer educational advantages. No woman, or man either, should be sent to the mission-field without a thorough testing as to spiritual character, moral backbone, intelligent knowledge of the Word of God and of Christian truth, and such capacity as gives promise of ability to learn a foreign language. But these requirements are not found to be fulfilled only in the upper and upper middle classes of society. There is at the present time a great missionary awakening in Y.W.C.A. circles; offers of service from Y.W.C.A. members are numerous; and although many such offers have to be declined, not a few of the candidates of this class prove to be in no way behind those who have enjoyed greater advantages in the qualifications just indicated. Not that they are ready to go out without training; but the training is supplied. And as they would be unable to pay the fees at "The Willows," and (as before mentioned) C.M.S. does not itself pay those fees, another Training Home, at Highbury, has been opened for the reception of candidates for whose training the Society must find the funds. This Highbury Training Home has already sent forth several missionaries to Africa, Ceylon, and China.

There is indeed scope in the mission-field for all kinds of gifts and qualifications in women, just as is the case with men. At present women are employed in five different branches of work: (1) Zenana visiting, among the higher classes in India; (2) Visitation of humbler homes, in both towns and villages—in the villages by systematic itineration; (3) Schools for women and girls; (4) Women's Medical Missions; (5) Training of Native female agents. In the second of these branches, at least, there is room for Christian sisters of all social grades, in every great mission-field.

We trust that this article may prove useful in making the whole subject of the connexion of C.M.S. with women's work clearer to many of our friends than it is at present, and to awaken in all their minds a spirit of true thankfulness to God for the series of providential leadings by which He has extended this branch of its operations. But we have another purpose in presenting this long but very imperfect review of the work. We address ourselves to the clergymen and laymen and ladies who support C.M.S. throughout the country, and we ask them to assist its Missions by regular and definite support of one or more of the Women's Societies we have mentioned. To individual friends we should say, Subscribe to all three, F.E.S., I.F.N.S., and C.E.Z.M.S. But we can scarcely expect parochial associations of all three to be formed. And although the work of all of them is valuable, and we wish to avoid invidious distinctions, the fact is obvious that C.E.Z.M.S. has by far the largest area of work, maintains the largest number of Missions, and is most closely identified with C.M.S. Every C.M.S. parish should certainly have also its branch of C.E.Z. (or of one of the other two societies); every contributor to the one should also contribute to the other; every reader of the *Intelligencer* and *Gleaner* should read also *India's Women*, or *The Zenana*, or some other similar periodical; every *Gleaner*, or *Gleaners'*

Union Branch, should include C.E.Z.M.S.—and the others also—in his, or her, or its, studies and sympathies and prayers. We ask all our readers to remember that if these women's societies, C.E.Z.M.S. especially, are crippled, that means the crippling of a large part of the best C.M.S. work in India.

In any case, by whatever agency, let Phebe—and Dorcas too, and Persis, and Tryphena and Tryphosa—be multiplied all over the mission-field. And may not Phebe, in particular, not only be represented by the individual female missionary, but also stand herself as a historic type of the sister Woman's Society? Let C.E.Z.M.S. (or I.F.N.S., or F.E.S., as the case may be) be regarded as our Phebe; and then we send our affectionate message to our constituency everywhere, and say, "We commend unto you Phebe our sister, which is a servant (deaconess, or ministering handmaid) of the great Mission enterprise; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of ourselves also."

E S.

A YEAR'S WORK IN KYAGWE, UGANDA.

EXTRACTS FROM THE REV. G. K. BASKERVILLE'S JOURNAL.

KYAGWE (*Ziba*), Feb. 26th, 1893.—Crabtree and I arrived here with the Bishop on Wednesday, 15th, having left the capital Monday, February 13th. We came very slowly, owing to being detained at the Lake, the canoes not being ready. Also several of the boys had very bad feet with the "jiggers;" I had brought the donkey for one of them, but it ran away at the Lake and the poor chap had to walk on, and only got here on Thursday morning. The cows, too, had a hard time of it, as we did nearly the whole journey on the third day, having been so dreadfully detained, and it being necessary for the Bishop to be back by the Saturday, and of course he wished to see something of the place. We got in about 2 p.m., and after being given food by our chief, went on to our quarters, a large house belonging to one of the under-chiefs here. Before the war all this part of the country belonged to the Roman Catholics, and they had a Mission quite close by, fifteen minutes' walk from here. The chief's name is Timoteo Nkangi, a great friend of Gordon's, with whom he used to do his translations. His office is Katenda, and he is one of the four principal landed chiefs under the Sekibobo, our old friend Nicodemo Sebawato, late Pokino, and Walker's host in Budu. The day after we came we went out in the morning with Timoteo to select a site for building on. The site which had been thought

of we decided was too far off, but we got an excellent spot, high up and close to the chief's enclosure. The chief is one side of the hill and we the other, close to the main road which goes between the capital and Busoga.

We have had about 200 people to-day for service, and afterwards had the Lord's Supper, at which there were five of us. Two of my boys who were confirmed the other day came for the first time.

28th.—The neighbouring chiefs are going to bridge the marshes between here and the other places so that we can easily visit them. What we hope to do is to go on Sunday afternoons to various chiefs and hold services, each of us going to a different place. When I say "each of us," I mean when Yonatan comes—we shall then be three.

March 1st.—The jiggers have reached here and several people have bad feet with them. I am afraid they will soon be general throughout Buganda. There is another insect in this part, called "embwa" or "dog," which flies, and somewhat resembles a fly in appearance; it bites, and the bite often becomes a sore and causes great irritation. I expect as cultivation, which is very backward here, advances, such pests will disappear. Most of the country is long grass with a sprinkling of gardens here and there. Food is not very plentiful, although of course we get plenty brought to us—in fact we cannot eat it all.

7th.—Last Sunday I went out in

the afternoon to a small neighbouring chief to hold a service at his place. We had twenty-three people present. The place is about an hour off from here. He talks of building a small church so that all his people can meet regularly each week. One of us will go over as often as possible. We wish to do the same with other neighbouring chiefs.

April 15th.—Some of the new books came last night, with letters from the Bishop and Roscoe. Some more country has been given to the Roman Catholics. Thomas, the Kayuma, whose country has just been given to the Roman Catholics, is to have a chieftainship here in Kyagwe. This will be nice. We have service now in my unfinished house, and it is very pleasant, a great improvement on the stuffy little room we were in before, where nearly all the congregation had to sit *outside* in the open-air. I hope to preach to-morrow on the Good Shepherd. Timoteo always preaches in the afternoon.

July 12th.—Although nearly every one is away just now, yet we still keep up our classes. We now have twenty-seven names for baptism and about the same number for preparation for coming to the Lord's Table. Besides these we have a few independent readers. For the last few days we have had fresh names every day. Crabtree is now taking the baptism class; he also takes his turn in preaching. We have now had three Sundays in our little church, and it is much more comfortable than it was in the dining-room of my unfinished house, where we have been holding the services. We get about 100 in the morning and forty in the afternoon.

16th.—I have not gone out this afternoon, feeling tired after the morning's work—happily tired, for I do not know when I was given such freedom of speech, even in England, as I had this morning. Also, not being quite well, I thought it better to rest at home; thus Crabtree has gone out alone. He now takes his turn in preaching; he only wants practice, as being of a scholarly mind he soon mastered all the grammar of the language, and can write it better than he can speak. This week we are purposing each day to visit one of the neighbouring gardens and hold a service, each time walking out about an hour, leaving here about 3 p.m. and getting back

in time for 6 p.m. dinner. We hope thus to get at all the people who do not come to us.

17th.—I went to the church this morning and had about thirteen people, and hope that in time more will come; but the morning dew spoils the bark clothes, and so you can hardly expect people from any distance to come.

18th.—We had a very happy service yesterday at Sabadu's; I should think we had thirty people. I think we had twelve people this morning in the church. Work is done very slowly and I am still not into my new house, and do not know when I shall be, for scarcely any one comes to work regularly.

This afternoon (p.v.) we go out to Nansambu's for our service; this is about an hour off, on the Mengo road. We have selected five places for five days, as we do not go out on Saturdays, that being our resting day. I have two classes every day, the afternoon service, and take my turn in the church in the mornings. We shall take week and week about, and when the catechist comes back he will take his week. I thus have from 10 to 1.30 free, in which time I read, write, and superintend work which is being done on the station.

21st.—This has been a very happy week, moving about among the neighbouring chiefs' places each afternoon, and so getting to know the people. True, we only get little companies of about twenty or thirty (to-day thirty-one), but if we reach so many what good may be done!

Another happy thing started this week is the early morning exposition in church, which Crabtree and I will take week and week about, his week beginning on Monday. We read about ten verses of St. Matthew and expound, then have Creed and Collects with extempore prayer; between exposition and prayer we have a hymn—in all about thirty minutes, and I get back to my class at nine; this lasts till ten.

25th.—Along with this journal I send a rough map made by the aid of Mackay's prismatic compass, which Roscoe brought across from Usambiro. I am quite a novice in the art of map-making, and I expect this map has many mistakes, but it does give an approximate idea of the distances and

population of this district. The country of Kyagwe is, roughly speaking, fifty-five miles long by forty-five (P) broad. This estimate is made from the number of hours it takes to walk from Mengo to the Nile.

At present we have only touched a few of the people in the more immediate neighbourhood. Last Monday week we went to a large garden belonging to Sabadu, one of Timoteo's underchiefs. (N.B.—Nearly every big chief has a Sabadu.) It is rather over half an hour's walk from here, and we left about 3 p.m.

We waited awhile while Jemusi and Kibaté went round to try and collect some more people, and finally got about twenty-five. They found a great number of people, some drinking, some cooking, some crippled by the jiggers, and some who would not believe that the Muzungu (white man) had come to their garden, and so would not come to see him. One man who did not come said, "We never saw the 'Bafranza' (French priests) when they were settled here; they never walked about." We do not have set forms of service on these occasions, but just a straight talk, based on one of the hymns perhaps, or else on a passage of Scripture, and then prayer. I can generally gauge our audience by noticing how many have the little skin, calico, or bark-cloth bags, which shows me that they have a book and either read or are learning. This day at Sabadu's I do not think that there were more than two or three book-bags to be seen; and last week, Crabtree, who went, scarcely saw any one, and when he asked for the names of those who read, only got about six or seven. This is out of an immense garden with certainly about thirty or forty houses on it. The next day we went to Yohana Gabili's, Nansambu, whose place is called Bulaji, and is just one hour to our west on the Mengo road. He is second in order under Nafumbambi, one of the four principal chiefs under the Sekibobo, lord of the Province of Kyagwe (Timoteo's Katenda, is another of these four). I expected to see more people at this place, and we were rather disappointed not to do so. We had about thirty, but they were nearly all readers, and, in fact, the majority are in Crabtree's baptism class.

On Wednesday we went to Nakinindisa's, the principal chief under

Timoteo; his place is about one hour also, but on the east side, and commands a very extensive view of the country to this side—in fact, the Natives say you can see Mengo on a fine day, or rather Namirembe, the hill on which the church is built. Nakinindisa's name is Elisa (Elisha) Mamuli, and of course he, as nearly all the chiefs round here, is off on this expedition against the Mohammedans; but I found his good wife Luzi (Ruth) with about twenty-seven people waiting for us, and we had a nice little service.

On Thursday we went in a south-west direction to Mulwany's place—his name is Semu (Shem) Kiwanuka, but he is also away. We calculate it to be two miles to his place, and the map is based on this calculation: from his place and Nansambu's come most of our catechumens. We got about twenty-seven here again, and after service, as it was still early, we took a walk round his gardens.

On Friday we went again in an easterly direction to Mworogoma's, which is an hour off, on the Busoga road. We expected to get very few here, as I had seen very few at our services from his place. The chief is a catechumen and was reading with me before I went up to Mengo in May, but I did not baptize him as all his ideas seemed very shady—still I think he wants to know. His name is Buledi. When we got to his "*embuga*" (enclosure of a chief so called, the capital of king being called "*Kibuga*," but in another sense every man's bed is his *embuga*) we found the place all shut up, and it was evident that since he had gone off to this war the fence gate had not been opened, for under it the earth had collected and it was fast barred inside, a good type of the heart shut against Christ. We saw two men in the distance and called them to ask where the *musigwe*, or caretaker, lived, and presently saw him coming. He told us they thought we were coming at three instead of four o'clock, and that the people who had collected had gone away. So I determined that while they were assembling again to go on a little through the gardens, asking the people to come, and the final result was that where we expected to get very few we had thirty-one, more than we had had at any other place.

Saturday was a rest-day. The effect of this week's visiting was seen on

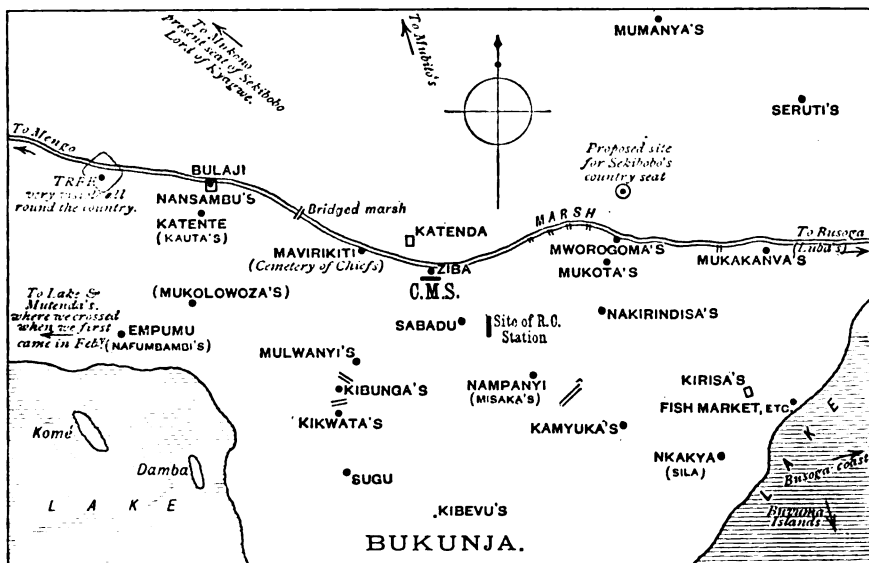
Sunday, for the church was crowded morning and afternoon, people crowding behind the table and a lot being unable to get in. We had never before had the place more than barely full. In the morning there may have been 200 people.

Last Monday I started early, about 6.45, for Sila Kibuka's place on the Lake; his chieftainship name is Nkákya, and he, with three under-chiefs, has about 15,000 people I should think.

After food we had a service, twenty people being present. I took down the names of about thirty who are learning to read, and five or six who can read the Gospel of St. Matthew.

place is about ten miles off; my boys Aroni and Lisasi came with me, besides Jemusi and two other Christian boys, and a man to carry me over a marsh on the road, which, being off the main road, is not bridged. We took three hours and a quarter in reaching our destination. It had been a very pleasant walk, except for the long grass when we left the main road, which we did after passing Mukakanya's place, two hours from here. Only the main roads are as a rule cultivated, and this one was particularly bad; the long grass being about ten feet high and very thick.

There is an immense open space in



DISTRICT SURROUNDING THE C.M.S. STATION IN THE PROVINCE OF KYAGWE, UGANDA.

(Distance across Map some 12 to 14 miles.)

On the way home I had hoped to stay and hold a service at a place called Nampanyi, belonging to Misaka, but when I got there I was thoroughly done up and lay down for a sleep. I was very encouraged by what I saw at this place. Misaka has only been there about two months, and before he came scarcely any one could read at all. Now, I saw some 200 or 300 gathered together, one batch learning letters, another the commandments, and others the Gospel, and I was particularly sorry not to be well enough to speak to them.

August 1st.—Yesterday I started from here at 6.15 for Seruti's, whose

front of the fence, which was only partly built. In the reception-house, or *kigangi*, in the first courtyard we found about eighty people waiting, some reading the Gospel, others the "Muteka," or commandments, and others learning syllables, and I was very pleased to see a large percentage of women, rather an unusual thing. I was given a small (very) native stool to sit on, and soon I had the service. We sang, and I expounded two hymns: "I lay my sins on Jesus," and "Washed in the blood of the Lamb." At first I thought I should get fever, for I was soaked with the heavy dew

through passing all the tall grass, but after the service I took a five-grain tabloid of quinine, had a fire made, and was soon all right, and made a good meal when the food came, plantains, greens, and a rather liquid mess in an earthenware pot, which was horrid; however, I had brought a small tin of potted meat, which carried down several handfuls of mashed plantains. I do not know any English vegetable which I like better than the mashed plantain. They brought also a gourd of *mbisi*, the expressed juice of the ripe bananas, and a quantity of sugar-cane. Shortly after dinner some people came in a very excited state, saying the *nzige* (locust) had come—and so they had in millions, and soon the whole sky was black with them and the ground covered. My dog had a fine time and soon a full stomach! It was a sight. People said they did not remember seeing such numbers of locusts since Suma's time (father of Mtesa). They eat all before them, although they prefer the grass and potato-leaves to the plantain, and seldom seem to eat the latter. When we went back home it was like walking through a swarm of bees—for a full hour we trampled on dozens at each step. The long grass we had passed through in the morning was in shreds, and looked as if it had been burned. I wrote down the names of about 140 readers.

8th.—The chiefs have nearly all come back from the war. All the smaller chiefs of this part are back now. On Saturday, Samwili Kibungo came in to his place with bad fever, and on Sunday evening Nakirindisa arrived. He told us of the war and the famine they had had in Bunyoro: as he expressed it, "My dogs eat better food." Many died or are missing, amongst them Timoteo's Sebawali, in whose house we lived for about two months when we first came.

Yesterday I went to Kibevu's, about two and a quarter hours' off, in a southerly direction. The part where his chieftainship lies is called Bukunja. We got off at 6.30. I went with my boys Lisasi and Yakoto, and with Kibati, a man who lives in our garden. It was a very bad road, not having been cultivated for a long time; the dew was very heavy and I got soaked through. There were two small pieces of water to cross, one by a pole put across, and over the other Kibati carried me.

When I got to Kibevu's I told him that I must change my things, so I retired behind the house and took off trousers, boots, and socks, and girded myself with a shawl I always carry with me on such occasions, and attired thus I sat by the fire waiting for my things to dry. Seated thus I was entertained by the people coming to congratulate the chief on getting back, and presently books were brought out and the Parable of the Sower was read. I sat silent, knowing that I could not explain it half so well. Kibati seems to have a real talent for exposition and a good knowledge of the Gospels. He seems a thoroughly converted man, and I hope soon to baptize him. Food came about 2 p.m. Kibevu had killed and cooked a goat for us and a great abundance of other food. He promised to have men ready to take over my things whenever I want to go and visit him, as I hope to do shortly for about ten days. He is going to build here so as to be able to have a place to stay in from time to time, and on Sundays he will thus be able to get food between the services, and any of his people who want to come to read can sleep here. He will also cultivate in the road which goes to his place. I had some prayer before I left, and got back here about 5.30.

Biukwi, Aug. 26th.—Last Sunday I had the pleasure of baptizing the second lot of people since our arrival here. These were three women and nine men; they had been taught by Crabtree for about two months and been examined by me. Some of them I was particularly pleased with, and all, I feel sure, know the way of salvation. One of them, Kibati by name, soon after we arrived came and cleared a piece of land close by us and built himself a small house, and has cultivated some sweet potatoes, &c. He is an under-chief of a neighbour of ours, by title Mukolowoza, who lives about two hours' from us, and whom I went to see the other day. He has constantly refused much larger positions, as he wishes to give his time to reading and teaching, and only wants a small place sufficient to give him a respectable maintenance. He has a great talent for teaching, and is a most intelligent man, and has been very useful, not only in voluntarily superintending much of the building on the station, but also in going with us on our preaching expe-

ditions. He was baptized Balanaba (Barnabas).

Before I left, yesterday, I arranged with Timoteo to help Crabtree in preparing the baptism candidates. He will teach them the short Catechism compiled a little while since for the purpose, and based on one issued by the Christian Vernacular Society, and also read a Gospel with them. They will then read a second Gospel with Crabtree, and be taught the Church Catechism, and then they will come to be examined by me; after which those who seem to be converted and fit for baptism will have two or three addresses by me on the new birth, the Holy Spirit's work in the soul, and Christian responsibility, and we also shall go through the Baptismal Service.

Last Sunday we collected together the Church members, who number about thirty, and they submitted to us several names from the communicants to be appointed elders, from whom we selected four men and one woman. These will all, I hope, help in the preparation of candidates for baptism, as well as teach in the gardens.

30th.—Sunday we had two services, with about 100 people each time.

Yesterday I went to Mondo's, where I met Lieutenant Arthur and the Sekibobo on their way to Busoga, where they are going to settle various matters connected, I believe, with tribute and a number of Mohammedans who have gone there and are a source of anxiety. The Sekibobo has now, I am glad to say, formally taken possession of his new place close to Ziba, and when this Busoga business is over we shall have him close by us.

Bulakati, Bulondoganyi, Sept. 2nd.—We got here at noon to-day, after five hours' quick walking. Yesterday we left Seruti's at Biukwi at 7.30 a.m., owing to porters not being forthcoming earlier. I arrayed myself in goatskin as a protection against the dew, which is terrible in the uncultivated roads. I wore it apronwise, and found it a very wise arrangement. I did not get at all wet except at the bottom of my trouser-legs, where the skin did not reach. Yesterday and to-day have been particularly hard marching; yesterday was mostly through tall grass and in the hollows through forest; this latter was cool and pleasant, although the numerous roots make it difficult walking, and one of these

forest patches, even now at the end of the dry season, was very swampy, with one knee-deep river. Just at this spot bamboos were very plentiful, the first I have seen growing. Numerous traces were to be seen of elephant and buffalo as having passed across the path in the early morning; in fact, this is the great country for hunters, and all the gardens are peopled by them. In the forests of this part it was that the heathen *bhang*-smoking party gave so much trouble some months ago, as you will remember I wrote about in my journals. I do not suppose any white man has ever travelled from Biukwi here before—at any rate by the road we came, and I have no great wish to do so again if any other way could be found. We walked very slowly yesterday; the loads were heavy and the porters few. Baganda like very light loads (say 45 lbs.), and two men to each load, and then they carry by turns! We made numerous halts on the road and finally got to our camping-place at about 4 p.m., having gone perhaps twenty miles. The chief's name was Katusi, and he was very kind, although he had not much at his disposal, and a miserable garden which had been deserted, and which he had only lately come to live in. It had been a magnificent garden once. It is very sad to see the great tracts of uncultivated garden-land all over this, which was once a magnificent country. The people have been killed off in the wars, and I daresay the Arabs took a great many out of the country. Again, a large number, unconcerned and uninterested in the religious disputes of the last few years, have gone to live in the adjoining country of Busoga. Our host brought us abundance of food notwithstanding his poverty, and made us very comfortable, and I slept, and so did we all, very soundly, and it was not till 5.30 that I was roused by my boys coming to say they had no fire. However, by 7 a.m. we were off, when my cowboy came to say the cow was lost; that had to be found—happily it had not strayed very far, and we were soon off, I again arrayed in my goatskin. The road, if possible, was worse than yesterday, and after about two hours we came to a succession of long, low plains, where the sun, if it had not been mercifully clouded, would have done for me; as it was, it was fully out during the first and longest

of these plains. By about 10.30 a.m. we could see the houses of this place, but it was almost noon when we arrived, having come about fifteen miles, or in all thirty-five miles from Biukwi. Samweli, the Mulondo, is expected—possibly to-day, but more probably on Monday. I am not sleeping in my tent here, having been given two rooms in Samweli's magnificent new house. The boys have the tent.

3rd (Sunday).—We have had two nice services to-day: I counted fifty-four in the morning, and three or four came in late; this afternoon I counted about fifty. Lebeka (Rebecca), Samweli's wife, has just arrived, and Samweli will get here to-morrow. He has avoided coming to-day, I expect, so as to prevent creating a sensation on Sunday.

4th.—Samweli arrived at noon and got a great welcome from his people. I gave him some food, as mine has just been brought. He has had me moved into more comfortable quarters in the back of the house, where I am more private.

5th.—We must have had about fifty again this morning at our service. We are selling a good many books here.

11th.—The eve of my departure for Ziba. We have sold a lot of books to-day; all, in fact, which we brought with us. We shall sleep once more on the way home I expect.

"Dudley House," Ziba, Buganda, 18th.—I am writing in my new house, which I have called "Dudley House," after our dear brother Cotter who died at Frere Town.

We got in here at a few minutes before 6 p.m. on the 14th, having walked for eleven hours and done about thirty-five miles, and congratulations have been very numerous. I was very glad to get back, and had a hearty welcome from every one. On Sunday (17th) we had a very happy day, and I am glad to say the numbers keep up; at least there were as many as before I went away. Now to-day I have really come into my new house.

October 12th.—Mr. Grant passed here on Tuesday with a lot of Nubians and their followers; he is taking them to Busoga—a very good riddance for Buganda.

15th.—Yesterday Ketula arrived; she is the wife of Yonazani, one of the Native deacons who is to be settled here. He is to arrive this evening.

They have given them the place which was Misaka's, Nampanyi, where Misaka had done such a wonderful work.

We have had services to-day in our enlarged church, which, however, is not yet finished; still it was quite full, and people sitting outside at the morning service. I finished to-day a course of sermons on the Parables of St. Luke, and now hope to take up in the other Gospels those which do not occur in St. Luke.

18th.—On Monday Yonazani got here in the morning, and the same evening went to the place he has been given.

Yesterday Crabtree went off on an itinerating tour, starting with Kibevu, a chief about two hours' away, whose place is in sight from the verandah of my house. Our welcome mail got here on Monday afternoon.

Yesterday Lieutenant Arthur passed on his way to Mengo. The Basoga refuse tribute and are inclined to be troublesome, and this has taken him for a flying visit to Mengo. He lunched with us. By this mail I got the volume containing the remaining Epistles in Luganda; and now we possess three complete sets of the Luganda New Testament. Crabtree has kindly promised to rebind the whole, including the last-named volume (Epistles John, Peter, and James). I do not know to whom I owe this kindness, but it is a great boon, as it will allow Pilkington to revise the whole here before he goes home, otherwise he would have had to revise in England without any Native assistance. When Pilkington goes it is likely that Henry will come here and carry on the translation of the Old Testament with Crabtree. Moreover, this is not settled, and Pilkington hopes to complete to end of Psalms before he goes. Towards this he has done Genesis, Exodus, Joshua, and Psalms, and part of Leviticus. He has also sent home the revised and completed Prayer-book which is to be printed in proof, and he will correct proofs in England. Besides this he will revise existing hymns and has others written, which will bring the number up to about fifty; to these he will probably add others on the road.

29th.—We had five adult baptisms this afternoon, three boys and two men: one of them has been ready ever since the old Natete days. I believe them all to be converted.

Nov. 13th.—The mail was brought in here just as I was getting ready for morning service on Sunday. It had come up with Colonel Colville, one of the two white men who passed here the previous Monday. Colonel Colville has come to take Captain Macdonald's


place as Resident. He came without any caravan and none has passed yet. I suppose their things have gone by the Lake in some way or other. This mail takes us to the first week of August, and we are remarkably up-to-date in news.

MR. THWAITES'S MISSION IN INDIA.

FURTHER REPORTS: FROM THE NORTH INDIA "C.M. GLEANER."

IN THE NUDDEA DISTRICT, BENGAL.

KRISHNAGAR.

HE Rev. E. N. Thwaites has come and gone, and his visit has left us with but one regret, viz., that it was so very short. Good has been done, but it is only too manifest that a visit of two or three days to a station cannot leave behind it many very permanent results. Still we are thankful for small mercies, and gladly acknowledge that real blessing has accrued, even from this short visit. We have been cheered, the saints have been edified, and sinners converted. In the Gospel meetings my heart was much cheered by seeing more than one whom I had been yearning over, stand up to indicate his wish to belong altogether to the Lord Jesus. At Krishnagar we had two evangelistic meetings for Bengali Christians, and three meetings for Christian workers, when the addresses were interpreted either by the Rev. Thomas Biswas or myself. The subjects taken up at these latter meetings were exceptionally helpful, and new light was thrown on many a passage. The subjects were Zech. x. 4, Eph. vi. 15, and our Lord's Second Coming.

Mr. Thwaites three times addressed the Europeans of the station; first at our weekly Bible-reading, which was held at the Judge's, again at the early Communion on Sunday morning, and lastly at the evening service. At this latter service he preached upon the very helpful, but too often neglected and misunderstood subject of the "Personality of the Holy Spirit." His last work in Krishnagar was an address to non-Christian gentlemen. The subject was "a Door which no man could open." The address was a strong and earnest appeal to decide for Christ. Mr. Handley, our Judge,

was in the chair, and in addition to a church full of Babus, most of our English friends were also present. The audience was visibly moved by Mr. Thwaites's earnestness, and we are of opinion that if he could have imitated Mr. Moody and conducted a fortnight of such meetings, by God's help much blessing might have followed amongst the gentlemen of the town. The singing at the Gospel services and the last evening's lecture was conducted by Babu Simon Biswas, assisted by a choir of the Normal School boys; and Rajan Fakir's Gospel hymns did much to solemnise the meetings and to prepare the audience for the truths preached.

On Tuesday morning we drove over to Chapra, and there joined hands with Messrs. Hall and Charlton, who came in from conducting a Mission at Kapashdanga, which had been accompanied with much blessing. At Chapra a two days' Mission was held for spiritual agents. Mr. Thwaites gave them three addresses, at one of which I was not present. The subjects taken at the others were the Fire of the Holy Spirit as illustrated in 1 Kings xviii. 20-40, and the Lord's Second Coming. Here again the one complaint was "time too short." Agents hungering for more teaching, more power, a fuller possession of the Spirit ought at the very least to have six days to wait upon the Lord in prayer, praise, and study of His precious Word. Mr. Hall held services for the children, which were much appreciated and did good. But we had to return to Krishnagar before the Mission was completed. The only regret which one has in connexion with the Mission was its brevity. It seems rather ridiculous when a district which would tax the energies of any two missionaries for three months of the

cold season, has only six days allotted to it. However, we trust that any future missionaries, who are coming out to really help us on in the work, will so arrange as to do justice to the Churches here. E. T. B.

KAPASHDANGA.

The Mission conducted by the Rev. Martin Hall at Kapashdanga, from February 8th to 13th, has been a specially happy time. It was nice to contrast the large new church now being used for the Mission services with the wretched little hut which the people have had to put up with for so long. Then again Kapashdanga has not had a Mission for some years, which fact also added to the special interest of Mr. Hall's visit. But best of all, the Mission was noted for a real self-denying effort by Bengali Christians to save their unsaved brethren.

The Mission began on Friday; and the following Saturday, being a whole holiday at Chupra Boarding-school, one or two of the teachers, who had received special blessing at the Chupra Mission *mêla*, together with one or two others, who had also received much blessing, walked over to Kapashdanga to spend Saturday and Sunday in helping in the Mission.

On their arrival we gathered together a singing band, and things began to be lively. They set to work to sing at the meetings, and to visit with the singing band all parts of the Christian village, praying and preaching at the chief corners and in many of the houses. Before service on Sunday morning, after visiting some parts of the village they invited me to join them in going round the remainder. I gladly went. Never was I more surprised.

We walked slowly for a short distance playing and singing hymns as usual, when suddenly down went the whole party on their knees, regardless of dust and dirt, while one led in the most fervent prayer for the people living near—and Sunday morning too! with clothes just clean put on for morning service! Of course, in spite of my trousers having come straight from the wash, down I had to go, nor could I pay much attention to brushing myself clean again lest I should be thought too particular about my clothes.

So on we went to another corner and down they all went again, and again another fervent prayer, and again we went on, and to my surprise and delight before we arrived back at the church these Bengali brothers had held (I think) six of these fervent prayer-meetings in one small portion of the village.

Then came another surprise: another singing band was heard parading the village. "Why is that?" I asked. "Oh," they said, "the Kapashdanga people don't seem to like being roused by Chupra people, and so they are having a band of their own." Not wishing to allow any jealousy (even though it be *holy* jealousy) I advised them to join in one, and they did join! With their four or five different instruments in one band and ever so many lusty singers they led the singing at the church services with a burst of Bengali music such as I had never heard before.

On Sunday afternoon Mr. Hall and I strolled into the village; we soon came across the singing band still intent on their work again: and not merely singing! far from it; preaching, praying, testifying, and exhorting as if they would never be tired, and all this without any one to lead them who has ever in any degree been before recognised as a leader in such work. Then came the evening meeting, at which the Spirit of God was very manifest.

On Monday, the last night, I thought I would really test the earnestness of the people. We cleared the space in the front, where the choir had been sitting, and left plenty of room. Then I said, "Now let all who are already the Lord's, or who are willing to-day to have done with sin and live for God, come and kneel down here, and thus confess before all the congregation your intention." Without any hesitation many came, and after more prayer others joined them one by one and knelt in silent prayer. I then said, "Do any excommunicated people (those who for some grave fault are socially ostracised) wish to signify their intention to repent and confess and return to God? if so, come and kneel down here." Without any delay five or six men joined the praying company, much prayer followed, and they were committed earnestly and pleadingly to God. A few words of advice followed

from Mr. Hall and the meeting ended.

I promised those who had sought a blessing during the Mission some further help and encouragement as soon as possible, and God opened the way almost immediately, and I was able to send "Fakir Rajan Fakir" with one or two other earnest Christian brethren to assist the catechist to strengthen the work done, and have received news of much more blessing and continued earnest seeking after God.

During the Mission Mr. Hall held two meetings for children only, and Miss Adams (of Chupra Widows' Training Class) two or three meetings for women only, which were well attended.

And now the ultimate result must be left with God in prayer, prayer that the catechist may have wisdom to counsel, strengthen, and sympathise with those whose hearts have been so greatly moved: for after all it is this afterwork that is the most difficult.

That God has been most specially and abundantly present to bless is without doubt, and that Satan will try to ruin and discourage more than ever is also without doubt; and so we ask all to pray for Kapashdanga just now.

I. W. C.

AGENTS' MEETINGS AT CHUPRA.

On February 13th, the Rev. E. N. Thwaites and the Rev. Martin Hall commenced a two days' Mission here for Bengali clergy, catechists, and readers. As the whole work of the Native Church rests upon these brethren the occasion was one of great importance and the subject of much prayer.

The Tuesday afternoon meeting was addressed by Mr. Thwaites; while Mr. Hall took a children's meeting, chiefly composed of the boys of the Chupra Boarding-school. The address was specially to workers, and to prove the reality of the workers, at Mr. Thwaites's request, all were instructed to help to fill the church at night for an evangelistic meeting, with the result that a crowded and successful meeting was held, at which Mr. Thwaites and Mr. Hall both spoke.

The three meetings on the next day were all distinctly to the workers, although some others also attended.

Mr. Thwaites's enthusiastic addresses were greatly appreciated, and we believe many went back to their work refreshed and strengthened.

Mr. Hall held a second meeting for children on Wednesday afternoon.

I. W. C.

AT SHANTIRAJPUR.

The Rev. Martin Hall arrived at Shantirajpur on Saturday evening, February 17th, from Barbokpur, where he had been spending a night and a day with Mr. Shaul in his tent. Besides those staying in the house, Misses Dawe and Owles of the C.E.Z.M.S. were camping in the Mission compound—making in all eleven Europeans. After dinner on Saturday and Sunday evenings we joined together in some favourite hymns from "Consecration and Faith"; and this all of us greatly enjoyed.

On Sunday, at 8.30 a.m., Mr. Hall gave an address at the Bengali morning service (Mr. Le Feuvre interpreting): he chose as his text St. Matt. iii. 14, "*I have need*," and in simple words he pointed out that *all* have "need," whether they realise it or not: the self-satisfied just as much as the hungry soul who cries, "*I have need*:" but it is only to the one who feels and confesses his need that the Saviour manifests Himself as the "soul's Satisfier." Later on we all witnessed the baptism of Tarak's wife, at the afternoon service.

Mr. Hall again spoke a few words to us in the evening, his message being 2 Tim. ii. 8, "Remember . . . Jesus Christ . . . raised from the dead." He dwelt very specially on the need of our remembering "*The Person*" of Christ, and referred to John's description in Rev. i. 10-18; and also to remember "*His Power*"—we are but the empty vessels, to be kept ready and clean, that "*His power may flow through us*." Early on Monday morning, our brother, for whose visit we thanked God, rode with Messrs. Lockett and Le Feuvre to their tent at Baragandia, and then in the evening on to Mirpur, *en route* for Calcutta.

AFRICAN NOTES.



TAking a bird's-eye view of Missions and matters, so far as they lie open to our observation, in German East Africa, a striking feature amongst others appears in the keen desire of the Wasaramo for knowledge. The ambition to read is so great that, failing other and better literature, they apply themselves diligently to the study of the Koran. This has not escaped the watchful eye of Rome; the Prior at Dar-es-Salaam is displaying a praiseworthy alacrity in endeavouring to attach the *Yumben* of Usaramo to himself.

The indifferent spirit of the Konde people is giving place also to one of eager inquiry. Visited by swarms of locusts, disease committing great ravages in the cattle herds, a universal questioning as to the identity of the sender of the plagues has arisen. By one chief already they have been distinctly attributed to the hand of the white man's God.

According to Vienna correspondents a test effort at colonisation on a large scale is to be made in German East Africa. The new settlement will be established on the base of the principles laid down by Dr. Hertza, the well-known African economist, in his work, *Freiland*, which is also to lend its name to the new district. Conformably with these principles the soil will belong neither to the individual nor the community; without payment of interest it will be placed freely at the service of all. Each will be the proprietor of all he may be able to gain; none will have any exclusive right over the land itself. The expedition, whose members of all nationalities include doctors, pioneers, explorers, and practical engineers, is to found its first colony at Machako, one hundred and sixty metres south of Mount Kenia; undoubtedly a favourable spot, for between Machako and the Tana is a valley twelve kilometres in breadth, rich in soil and abounding in springs. The progress of this novel venture will be watched with interest.

The cause of Africa and Missions has sustained a severe loss in the death, from influenza, of Dr. Carl Büttner, Professor of Swahili at the Berlin Oriental Seminary. To the sympathetic pen of his friend, Dr. Warneck, in the *Missions Zeitschrift*, we are indebted for a sketch, all too slight, of a personality whose literary acumen was exceeded only by his ardent devotion to Africa's highest interests. At the early age of twenty-two he was accepted by the Rhenish Missionary Society, and, after two years' training, which he partly devoted to the instruction of their Mission students, was sent to Hereroland. Here his brilliant abilities for eight years found scope in various branches of the work, and his return, five years later, in the capacity of Government commissioner to the Herero chiefs, was due to the intimate knowledge of land, tongue, and people he had during that time acquired. The year 1886 saw him installed as inspector of the German East African Missionary Society, and editor of its official organ, but the courage of his convictions bringing him into disfavour with certain committee members, whose colonial views were less disinterested than his own, he was compelled to resign. His linguistic attainments then procured him the professor's chair, which he occupied until his death at the early age of forty-five. In many departments of African affairs his loss will be greatly felt, and not least by the many who trace to his personal influence their first interest in the Dark Continent.

The Moravian missionaries established at the northern end of Lake Nyassa have the founding of a second station under consideration. It is the

Committee's aim to push further into the interior, and, if practicable, to bring Utengule, Merere's capital, within the sphere of their operations. On the occasion of a tentative visit there, they were kindly received by Merere, the most powerful chief of the neighbourhood, who, by his raids on the popular freedom and his relations with the Arab slave-merchants, commands universal awe.

A less agreeable item of Nyassa intelligence is furnished by the action of Mr. Joseph Booth, founder of the Zambesi Industrial Mission, who, establishing himself as the head of a "self-supporting" Mission, a few kilometres from Blantyre, enters unbidden into other men's labours. The logic of his position is hardly definable. His conception of a "self-supporting Mission" apparently justifies him in drawing recruits from the well-trained ranks of the Free Church Mission's Native artisans.

Later communications announce the peril in which some of the Free Church missionaries were placed by political disturbances. Mr. H. H. Johnston's chastisement of the chief Mkanda for non-payment of taxes, provoked the latter to reprisals on the station nearest his own village, viz. the Scotch one of Mlandji, south-east of Blantyre. The four missionaries narrowly escaped with their lives, while the station was sacked and partly burnt.

In a paper contributed to the *Port Elizabeth Herald*, Mr. Buchanan, of long Nyassaland experience, takes a very hopeful view of Nyassa's commercial future: "We have the backbone of commerce in coffee, cocoa, rubber, tobacco, cotton, cinchona, and possibly tea and sugar, in an already organised oil-seed trade, with great probabilities in fibres, grain, hides, beeswax, &c., not to speak of the ivory-trade, which will hold its own for a considerable time to come." It is not unworthy of remark in passing, that the coffee-plantations are largely worked by Angoni—an offshoot of the Matabele race—who travel hundreds of miles for this very object.

A manufacture of more questionable utility is general in the West Shiré district, where, having learned to distil "fire-water" from the Portuguese half-castes, the Natives are now independent of spirit-traders. The population on the Mwanza, says the *Royal Geographical Journal*, is thick for Africa, and of a less prosperous type than that on the Shiré. Owing to the fertility of the country its inhabitants live with greater ease; they indulge considerably in ardent spirits, and are extremely reluctant either to work or carry loads.

A great outlet for Nyassa trade is offered by the Portuguese Nyassa Company in its prospective railway from Tunghi Bay to the Lake. The survey expedition has found a feasible route, following, for the greater part of the distance, fertile and populous valleys. The Itule coalfield, in the Lugenda valley, 300,000 acres in area, is reported to yield semi-bituminous steam-coal, which will, it is surmised, not only supply the railway, but by its ready sale at the Indian Ocean ports, contribute a considerable addition to the Company's dividends.

The Livingstonia Mission agents were instrumental in procuring Mr. Crawshaw, the British Central African revenue collector, an amicable reception from the young Angoni chief, Mtuaro. He has succeeded, according to the Government report to the Geographical Society, in establishing friendly relations with the Angoni people, and expects the cessation of their predatory incursions in the territories around Deep Bay. Angoni, in his opinion, exceeds the plateaux of the Shiré or that between Nyassa and Tanganyika in

beauty. The inhabitants of the magnificent Nyika plateau—an Angoni 'hunting-ground'—he found living in grotos on the declivity of the cloud-crowned Kantorongondo Mountain. They subsist almost exclusively on peas.

The action of the King of East Krobo in razing to the ground the stronghold of fetish-worship among his people, and visiting all further practice of the evil with his severest disapprobation, is finding many a parallel in the history of Africa's evangelization. One of the latest reaches us from Ngao, a community of one thousand inhabitants belonging to the Wa-pokomo, three days' journey above the mouth of the Tana. In solemn conclave the village elders determined upon a total abolition from their midst: "Ganga, Fufuriye, and Ngadsi (the three classes of witchcraft) will we abandon for ever. To Christ alone shall we belong and walk in the way of truth."

The Neukirchen German missionaries have worked since 1887 among the Wa-pokomo of Ngao and the surrounding country, but, finding the native education rapidly outstripping the national literature, they are compelled to import the Swahili Bible, pending the preparation of a Pokomo translation,—a fact rendered practicable by the average Pokomo's acquaintance with the coast tongue.

Br. Würtz's communication in the Neukirchen *Missions und Heidenbote* throws light also on the identity of the traditional giant of Swahili lore. We may accept as certain the fact of his existence as a Mohammedan tyrant, to whose conquests the "Kua-tribute" owes its origin. This tax, exacted from all the provinces subjugated, was, until the close of the last century paid in children, whose possession recruited Swahili as well as Islamic strength, and from whom are descended the bitterly hostile Wa-Osi. Rice is now substituted in their place, but since 1887, owing to the Neukirchen missionaries' representations to the Sultan of Vitu, the Wa-Pokomo have been declared exempt from further payment.

The Lovedale report for 1893 describes the year's work, carried on on the usual lines, nothing calling for special remark. Especial praise is accorded to the scholars coming from distant homes. Some progress has been made in trade teaching. The printers, who can now stereotype, have done much book-work, and promise next year to supply that long-felt want, a good Kaffir dictionary, from the capable hands of Dr. Kropf, of Stutterheim. The year's gifts to Lovedale have been comparatively small, considerably smaller, in fact, than its losses, which include a serious deficiency, amounting to several hundreds of pounds, arising from the failure of its maize and wheat crops.

The *Free Church Monthly* exposes also the careless and untrustworthy statements, for which Dr. Johnston has made himself responsible in his recently published work, *Reality versus Romance in South Central Africa*. Having baselessly charged Dr. Cross with "permitting mere sentiment to control his reports of the Arabs and their Native allies," the doctor, as any one acquainted with Africa may easily perceive, falls unquestionably into the same error.

Bishop Ferguson, the head of the American Mission to Liberia, writes of a decisive step taken by the Grebus tribe, in view of its conversion to Christianity. Trial by ordeal, in which the chief factor was the vegetable poison, sassa-wood, was abolished some years ago, and followed later by a rejection of the sorcerer's yoke, the observance of Christian Sabbaths, and the substitution of Christian petitions for the medicine-man's grimaces. Could the bulwark of fetishism, viz., a fetish jealously guarded in its temple by the Bodio (high-

priest), be proof against so determined an assault on its crumbling strength? Ejected from its throne by national consent, it has been presented to Bishop Ferguson as a trophy, and its place appropriated by a beautifully-bound Bible—the purchase of the tribe. A declaration, in which the Grebus for ever renounced fetish-worship, was inscribed in the sacred volume, and signed by the king and fifteen chiefs.

An agreement between France and the Liberian Republic for the delimitation of their respective possessions in West Africa has already been ratified by the Liberian Senate. France acquires by it the entire Niger basin and its tributaries, while renouncing all rights over the various points on the Grain Coast, which previous treaties may have bestowed, and acknowledging Liberia's sovereignty over the coast west of the Cavally river. Liberia on the other hand abandons all pretensions to the Ivory Coast territories east of the Cavally, whose navigation will be impartially shared by both republics.

The *Bulletin* of the Marseilles Geographical Society contains an interesting account of the Bettié Country, visited by Moskovitz and Dautier on their way to Kong. As far as Alepée the Akba was ascended by steam, at Little Alepée it was only navigable by pirogues, sent for the travellers' benefit by the King of Bettié. The skill of the rowers cleared the rapids without mishap, and landed the explorers at the village of Malamassu, the market alike of the interior products and of the European merchandise from Grand Bassam. From Malamassu the king guided them to his capital. The vegetation of the country is extremely rich; palm-oil and caoutchouc so abundant that the difficulty of navigating the Akba offers serious impediments to their sale. A brisk interior trade exists in salt, powder, tobacco, &c., gold-dust being the recognised medium of exchange. Bettié and Thiassalé are destined, it is said, to become important centres of commerce.

Captain Binger in a later communication from Grand Bassam details his efforts at an occupation of the western side of the Ivory Coast. He has established posts at Sassandra and Grand Drevin, founded four schools, organised a postal service, and laid down a garden at Dabu, and plantations at Grand Bassam.

L'Afrique calls attention to the energetic criticism commenced in Germany against the moral and penal responsibility of the merchants implicated in the despatch of "free labourers" to the Congo. A German doctor of some eminence was deputed by a firm to make the medical inspection of these labourers, brought to Whydah by Behanzin's functionaries, and then re-shipped for service on the Congo railway. He has communicated a revelation of woe to the *Hamburg Echo*. "Their transportation is effected at the expenses of the Wölber and Brohm firm, who requested me to 'pass' none but wares of the first order. At Whydah, where the examination was conducted, I found 201 men and eighty women huddled in an enclosure twenty-five metres long and from six to seven broad. The men attached to each other by iron collars and chains, the women by solid pieces of alburnum, were brutally dragged forth for my view; I insisted, in the face of much opposition, on a preliminary removal of their fetters. Their expression of suffering during this operation was heartrending. . . . Most of the party were young men; all reduced by hunger; many bore traces of wounds on the head, neck, and chest."

A searching inquiry instituted in connexion with the above-mentioned transaction has resulted in the disclosure of an iniquitous contract between the King of Dahomey and the Wölber and Brohm firm's representative. By this arrangement the "free labourers," captured by the king in the

French hinterland, were exchanged for the very Winchester rifles and ammunition afterwards employed by the Dahomian troops against the French.

The unblushing effrontery displayed by another German trader is, by the Imperial British East Africa Company's permission, exposed in the *Anti-Slavery Reporter*. Claiming, as a German subject, his right to "buy slaves and free them," he despatched, as recently as December last, five hundred men from the German Protectorate to the Congo, and then proceeded to petition the Company's Administrator for licence to export one thousand more from Mombasa, for work in the Madagascar gold-mines. However, not even the munificent offer of 1*l.* per head export duty, coupled as it was with the assurance that only those articles troublesome to the British interest should be brought into the market, could procure him the coveted permission.

The report presented at the general meeting of the Congo Railway Company on January 17th refers to the terrible obstacles and mortality which accompanied the construction of the now completed Matadi-Kengé section, occupying about three hours' distance in transit. Of the 7000 coloured workmen engaged, 2000 remain on the unhealthy works, 1500 have been repatriated, 3500 are dead or have deserted. Chinese and West Indian labour have alike proved a failure, and all the oxen imported from Walfish Bay have succumbed from causes as yet not ascertained. Nature herself has retarded the march of civilisation, offering for the engineer's efforts, either explosive-resisting rock, or rare patches of earth whose deadly emanations poison the air. Happily the future, from a sanitary standpoint, wears a more promising outlook.

It is, however, impossible to view without execration the policy of a Government which, whilst allowing its best blood to be spilt in the suppression of Rumliza and his fellows, deliberately neutralises those dearly-bought successes by its infamous encouragement of the slave traffic. The admission of the Wölber and Brohm firm, of having received from the Congo Government 20*l.* for every enslaved, and 1*l.* for every free railway labourer supplied by them, reflects small credit indeed either on Belgian gratitude or Belgian morality.

The North German Missionary Society's representatives in Keta (Slave Coast) have been indulging in a retrospect of the work there since its commencement in 1855. Of the ninety male agents sent out to Evheland since that date, thirty-six have been delegated to Keta; of its 350 baptisms, 101 have proved temporary or permanent failures; 555 scholars have visited the national school, 210 the intermediate school; about one-tenth of the latter have developed into serviceable teachers. Keta, as we learn from the Society's *Monatsblatt*, is a field fruitful with thorns and thistles. To the opposition of the Mohammedan witchcraft practitioners, to the onflowing tide of European corruption, is united the unwelcome presence of Rome. Her baptisms *en masse*, her noisy public processions of semi-instructed scholars, are skilful appeals to the unenlightened attention of the vulgar.

The Roman Catholic Institution of Steyl has also contributed lately some German workers to the "evangelization" of the Slave Coast, "by the Emperor's invitation," a credential whose veracity the North German Missionary Society very properly questions. Their arrival has but stimulated the Protestants to further efforts on behalf of the Evhe people.

G. E.

THE MISSION-FIELD.

WEST AFRICA.



HE work at the Annie Walsh School, Sierra Leone, is very encouraging. After examining a class of over thirty girls, most of whom it was proposed to present for confirmation, the Rev. W. J. Humphrey wrote: "I am charmed at the simple earnestness and reality of many of them. Last night I was reading the letters they had written to me, and it was a great joy to read in simple, unaffected language, the confession of this or that very definitely described failing, and of the time and manner of their giving their hearts to our Saviour, and the change it had made in their lives since, and their happiness in Him."

Canon Taylor Smith (who has just come home) conducted a mission at Cline Town in February which was much blessed by God. The Rev. W. J. Humphrey writes: "We are rejoicing over several cases of conversion, and many of our Christians have been greatly stirred up and strengthened. Our students have, perhaps, received most blessing of all. We thank God with all our hearts for what He has done among them."

Miss Thornewell proceeded from Sierra Leone to Port Lokkoh in company with the Bishop, who was on a confirmation tour, on March 10th.

At the Diocesan Conference held at Lagos on December 19th, during Bishop Ingham's visit, the Bishop read a paper on "The Lagos Native Pastorate, its history, position, support, and responsibilities," which is printed in the *Yoruba Gleaner*. The first pastorate was formed in March, 1875, under Bishop Cheet-ham's Episcopate. Ebute Ero was taken over in 1876, Aroloya in 1879, and Breadfruit in 1881. During Bishop Ingham's tenure of the See, two other parishes have been added, viz., Ebute Meta in 1886, and St. Peter's, Faji, in 1887, and a further permanent addition to the financial responsibilities of the pastorate has been incurred by raising the stipends of the pastors; moreover some of these forward steps were taken at a time when some 800*l.* had been lost through the defalcations of a European merchant who had been treasurer of the pastorate. The Bishop mentioned an interesting fact relating to the history of the C.M.S. Mission-house at Lagos. It is the same house which was the first to be erected in Sierra Leone, where it was built in the village of Bathurst. It was subsequently removed to Badagry, and finally to Lagos, where it is "the most ancient if not the most comfortable structure" in the island.

At Lagos, Bishop Ingham admitted the Rev. J. S. Williams, the pastor of Ebute Meta, to Priest's Orders on December 10th. Mr. Williams was ordained deacon at Sierra Leone on Whit Sunday, 1890; through a regrettable oversight his name has not hitherto appeared on the list of clergymen of the Lagos Native Church in the Society's Annual Report.

One of the evangelistic agents of the Lagos Missionary Society in the Ijebu Country, Mr. E. W. George, made a tour in the Igbo district, about twenty miles north-east of Ijebu Ode, last September. Within a radius of about twelve miles this district has five important towns, the largest of which consists of twenty-eight "villages," that is, clusters of from five to ten houses. In one of these towns he found the people engaged in worshipping "cold water"! The chief, or Oluwo, of Japara, was met with at the neighbouring town of Atikori; he sent thereupon the following message to his own town: "One *akowe* (clerk) arrived at Atikori and paid me a visit; he said that all idol-worship must be put aside, and every one should turn and worship God. He is coming to Japara, receive him well; I have set my hand upon the Book, and what I have done Japara has done also." In both these places Mr. George had a favourable reception.

The Rev. F. Melville Jones, of the Niger Mission, has removed temporarily to Lagos, to take charge of the Training Institution and Grammar School.

The Rev. T. Harding writes that our statement in the January *Intelligencer* that a "Church of England School Society" had been formed in Abeokuta was somewhat premature. The Society or "School Board" has since been formed by the Church Council, and the C.M.S. schools in the town will be taken over by it.

Miss J. J. Thomas went to Abeokuta from Lagos in February, making the sixth European lady there; but two of them, Miss Grover and Miss Hudson, went forward to Ibadan in March, with the Rev. S. S. and Mrs. Farrow, who were returning to their work there, the arrival of the Rev. F. M. Jones having rendered Mr. Farrow's continuance in Lagos, in the opinion of the missionaries on the spot, no longer necessary.

Bishop Oluwole wrote from Ibadan in February, expressing thankfulness for the warmth of the welcome and the genuine sympathy of the Christians in Abeokuta and Ibadan. He spent four weeks at the former place, holding special services and confirmations. He proposed after a short stay at Ibadan going to Oyo, Ogbomoshö, Isein, and Ijebu.

In private letters the Rev. C. E. Watney sends some particulars of the death of the Rev. A. E. Sealey. He was unwell before leaving Lagos, but was considered well enough to proceed to the Niger. On Monday, January 15th, the day after sailing, he was taken ill and gradually sank till he died. On the previous night he asked Mr. Watney to read to him John xvii. and the first few verses of chap. xii. On Saturday morning Mr. Watney read to him Phil. i. 24, 25, and he became brighter and more hopeful to live. He died on Sunday, January 21st, at 3.15 p.m., and Mr. Watney buried him in the graveyard at 7.15 the same evening, the Acting Vice-Consul of the Niger Coast Protectorate and the ship's captain, Mr. Walsh, being present. It was quite dark and the miasma was rising from the swamp. The same evening, in a private letter, Mr. Watney wrote: "And now I am alone, and yet not alone, for Christ is with me and He holds my hand, saying to me, 'Fear not, I will help thee.' . . . I am realising more and more the exceptional privilege it is to be sent as a missionary to this Mission, where there are so few to work and so many to hear who have never yet heard." The captain of the boat, a Roman Catholic, was exceedingly helpful and kind. He attended Mr. Mathias' funeral at Forcados, at a distance of ten miles from the ship, with fever upon him contracted through nursing the sufferer.

A financial statement of the Bonny Pastorate for the year ending December 31st, 1893, has been received. The expenses of the year amounted to 748*l.*, and the income, derived entirely (so far as appears) from Native sources, sufficed to meet the expenditure—all but about 5*l.* A subscription of 200*l.* from Sir Claude M. McDonald, Consul-General for the Niger Coast Protectorate, on the condition that it be used solely towards meeting the expense of industrial training in the schools of the Pastorate, is not included in this statement.

The king and chiefs of Ogbonoma (New Calabar) have been giving much trouble lately to the little band of professing Christians there. Taking advantage of the absence of the Rev. J. D. Garrick in Sierra Leone, on furlough, at the beginning of February they issued an order forbidding any one from attending church, and turned out with sticks to enforce the order. Five persons managed, in spite of them, to reach the Mission compound, but on their return home they were taken and confined to separate houses, two being placed in irons. To the Rev. H. H. Dobinson, who reached Ogbonoma on February 19th, they gave as the reason for this opposition that Christianity was spoiling their country, and that their boys refused due obedience to their lawful masters after attending the services (i.e. they refuse work on Sundays, as Mr. Dobinson explains). They were re-

solved that the Mission must be removed. At a conference between Sir Claude McDonald and Mr. Dobinson with the chiefs, they were persuaded by Sir Claude to allow the Mission to continue. Mr. Obadiah Thomas, the Gbebe catechist, has been asked to reside temporarily at Ogbonoma, and the Rev. J. Boyle, of Bonny, has very kindly undertaken to render assistance.

EASTERN EQUATORIAL AFRICA.

Mr. J. A. Wray, who has been stationed at Mombasa since the summer of last year, has had more especially under his charge the spiritual care of a little colony of freed slaves at a place called Kilindini, belonging to the I.B.E.A. Company, about two miles from the town of Mombasa. He wrote in February that upwards of thirty of these people had recently stood up and confessed Christ before the congregation.

Letters from Uganda are full of good tidings. Mr. Pilkington, who had been on a visit to the island of Komeh, returned to Mengo on December 7th, reporting that while there he himself had received great spiritual blessing, and that many of the people, including some baptized Christians, had testified for the first time to the saving power of Christ. About this time an event occurred which gave much sorrow at the time, but led shortly to very happy consequences. One of the Christians, named Musa Yubuganda, told the missionaries that as he obtained no profit from Christianity he was about to return to Heathenism. It was felt that this was a reproach to the Church, and it was decided to hold a special mission on December 8th, 9th, and 10th. The results were very remarkable. At each service large numbers professed to receive new light and new power. Some of the oldest teachers even said that they had never before understood the blessedness of life in Christ, or experienced in the same way the presence of the Holy Spirit. Musa was among those who received a blessing. These services were followed by daily Bible-readings. Interesting individual particulars are given which it may not be well to print, but the above will call forth praise and prayer. Mr. Pilkington accompanied the army which started for Unyoro on December 13th, solely in order to enjoy the opportunity of preaching the Gospel to the people in the ranks and *en route*, many of whom seldom or never visit the capital. He travelled with the Baganda, not with the English officers. He wished, indeed, to go without a tent, but was overruled in this particular by his brother missionaries and his Native Christian friends. In letters to Mengo he stated that some twenty-five had professed having received salvation since he left the capital, and the Mohammedans were listening eagerly to the Gospel, even their chiefs attending the services. Mr. Pilkington had four times preached to audiences of from 1000 to 2000 people, and on the Sunday after leaving Mengo, Zakariya preached a capital sermon to some 2000 people.

The reports from Singo are bright and full of encouragement. Mr. Fisher writes that as the people were too scattered to be able to attend classes regularly at the Mission station he induced the small chiefs to erect twenty reading-houses ("synagogi" the Natives call them) at distances from two to twenty miles away from Mityana, and teachers were appointed for each. There were in all 480 people under daily instruction at the end of the year. The Sunday morning congregation is about 400, but on Christmas Day there were 800. In a fort near Mityana over 1000 Nubian soldiers have been placed, and the officers agreed that they should be instructed in reading and writing and in the truths of the Christian religion.

Archdn. Walker, the Revs. E. C. Gordon and H. R. Sugden and Mr. T. B. Fletcher arrived at Mengo on Monday, December 18th. The brethren were overjoyed at receiving the Luganda New Testament which they took up with them, and

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were full of gratitude to the Bible Society for the way in which it has been printed and bound. On Christmas Day, 119 were present at the Holy Communion. Mr. Sugden went forward to join Mr. Fisher in Singo when he arrived on January 3rd, and he writes of the pleasure it gave him to notice that his Baganda porters *en route* engaged in prayer morning and evening in parties of two and three. He saw enough, however, to lead him to warn friends in England from supposing that the people generally are Christians.

The Rev. G. K. Baskerville of Kyagwe (whose journal for a year is printed on another page) went to Mengo in December to meet the party from home, and took part in the special services referred to above. He returned on December 28th. The Sunday following, the presence of the Holy Spirit seemed specially present, and several professed to lay hold on Eternal life in the Lord Jesus Christ. Mr. Baskerville, in consequence of the blessing upon the work, was contemplating putting off his departure for furlough for a few months, and Mr. Pilkington, whose furlough is also due, had proposed to him their making an itineration through the whole of Uganda together before leaving. The Rev. W. A. Crabtree was about shortly to go into Kavirondo to open a station there, in the expectation of being shortly joined by the Rev. F. Rowling, who was left temporarily at Nassa.

PALESTINE.

Dr. Gaskoin Wright arrived at Nablous on February 14th, and the Rev. C. T. and Mrs. Wilson reached Jerusalem early in March.

PERSIA.

A telegram was received on March 20th by the friends of one of the missionaries at Julfa, conveying the tidings, "All well." The disturbances referred to under "Editorial Notes" in last month's *Intelligencer* were inspired by one or two Mullahs, and were not sympathised with by the people generally. Mr. Tisdall writes:—

The attack made upon us now is made, not by the people at large, nor even by the nobles and great officials, nor by the Muslim priesthood in general, but *only* by Aghâ Najifi and one other Mullâ. These two men are very influential, but they have not succeeded in inciting the people against us. Mr. Carless and I spent the last two Thursdays in visiting some of the leading people in the city, including the Governor and several Mullâs. Everywhere we were received with great kindness and courtesy, and even in controversy not an angry word was spoken, but again and again expres-

sions of sympathy with us, and of horror at Aghâ Najifi's conduct, were uttered. We are regarded by rich and poor alike as friends, and Miss Bird is loved and admired by almost all. I mention this lest some of our friends in England might imagine that the people as a whole are opposed to our work. The very contrary is the case. We have many earnest inquirers, some of whom are suffering persecution for their Master's sake. No branch of the work has been stopped (d.c.), and we trust that the attempt to hinder the progress of the Gospel will be overruled for good.

BENGAL.

A Harvest Festival at Taljhari was held on New Year's Day. The church was beautifully decorated, and the sermon was preached to a full congregation by the Rev. J. Tunbridge. The contributions amounted to Rs. 18 in money, and 31 maunds of rice (the Santhal maund = 60 lbs).

NORTH-WEST PROVINCES.

Miss A. H. R. Bull, of Benares, has been ordered home on account of the state of her health.

The Rev. J. P. Ellwood has been transferred from Mirat to Gorakhpur, where he succeeds to the responsible charge so long held by the Rev. H. Stern, who is returning to Europe on furlough.

PUNJAB AND SINDH.

The Bishop of Lahore admitted Mr. A. Redman to Deacon's Orders in the Lahore Cathedral on February 18th. The Bishop preached the sermon.

Mrs. Guilford has been ordered home in feeble health. Her husband, the Rev. E. Guilford, will accompany her, returning at once to the Mission. The following transfers have taken place:—The Rev. H. J. Hoare from Peshawar to Dera Ismail Khan; the Rev. D. Davies from Dera Ismail Khan to Peshawar; and the Rev. F. Lawrence from Narowal to Lahore, to assist in the Divinity School.

Mrs. Heaton has come home on sick-leave.

Miss G. L. West mentions in her Annual Letter that some of the children in the Orphanage at Clarkabad had a very merciful escape in September last, as a portion of the verandah roof fell in, under which the children had been sitting two minutes previously. The Orphanage children are taught such occupations as are likely to be of service to them in after life. They pick and spin cotton, beat out Indian corn, do cooking and other household work, learn needlework, how to make buttons, dye their own clothes, &c.

CEYLON.

An able and interesting review of the work of the Mission for 1893, prepared by a Sub-Committee appointed for the purpose by the Conference of Missionaries, has been received. The number of adult baptisms during the year was 158. There are 8005 Singhalese and Tamil Christians connected with the Society in the Island, of whom 2797 are communicants.

NORTH PACIFIC.

Last month reference was made to the baptism of Chief Sheuksh of Kitkatla. We regret to learn that he has adopted an English name. He has received the name, whether from choice or at the suggestion of others is not stated, of "William Ewart Gladstone." The Rev. F. L. Stephenson writes of him:—

I truly believe him to be very sincere in his professions of new life. His whole course of life carries sincerity on its face and in its hidden parts. Last year there were some points on which he and I were compelled to differ in connexion with the old *régime*. These positions he has utterly abandoned, and before attending a village feast will come in to ascertain if I am going, or if in doubt on any point will come in and talk his doubts over. "I have offended and fought against God too long, and can't afford, now that I know that He is right and I wrong, to wilfully offend Him. God forgive me for these years of error, and the error into which I have led my people. Night and day I cry to Him for pardon; my eyes are more often wet than dry. But He will not despise the sighing of a contrite heart, nor the desire of such as be penitent." His prayers are simple heart-breathings to his God. He was most eager during his preparation for Holy Baptism. One afternoon he seemed very cloudy, and could not take in what was taught. While questioning another candidate on what

had been explained, to ascertain that it was thoroughly understood, I heard a whisper on my left, hurried and earnest. I could not turn round immediately, as I was listening to the answer of another candidate. The whisper continued, and became distinct to my ears. It was Sheuksh praying for light and wisdom. He did not miss another question the rest of the afternoon. Who will deny the effect of prayer? His answers were often astonishing, being the outcome of deep thought. Whenever I had the opportunity, which was nearly every night from 9 to 10 p.m., I would go down to his house, where he would collect a band for a Bible lesson. . . . The Kitkatla have made rapid strides, and exhibit great spiritual progress. More have come forward for baptism this year than the three previous years of my work, leaving *very few* in their undetermined state. The search and hunger for truth has vastly increased. Where twenty or thirty attended Bible inquiry classes last year, the number has been often more than doubled.

SIR WILLIAM MUIR'S "LIFE OF MAHOMET."

The Life of Mahomet, from Original Sources. By Sir William Muir, K.C.S.I., LL.D., D.C.L., Ph.D. (Bologna). Third Edition. London: Smith, Elder and Co., 1894.



NOT the least important portion of the work we propose to pass in brief review is the Preface, the contents of which are occupied with the consideration of the authoritative and accepted records of the Prophet's life. Some eighty well filled pages deal with the critical apparatus available for the problem. We imagine that critical science will content herself for this and the next century with the original and exhaustive inquisition of our learned author into the character and value of extant materials for the life of Mohammed and the growth of the Koran.

It may surprise some readers that these materials are so abundant and in the main so trustworthy, and that the personality of the Prophet and the historic integrity of the Koran are most vividly present to the view of the dwellers of an age removed nigh fourteen hundred years from the hour of the Hegira.

We are for this especially grateful. If the vast distances of time intervening between the birth of Shakya Mouni render absolutely unreliable the records, as we have them, of his existence, at least these immense tracts of interposing time lend themselves not unwillingly to the pen of an unprincipled romance. They supply opportunity unlimited for the depreciating of all unfavouring facts of the personal history, and offer occasion for the attribution to the sage of the Lotus of virtues he never knew and moral glories whose existence came only in the dishonest dreaming of writers whose chief credentials of authority were the ignorance of their readers and their own not even neutral attitude towards the claims of the Christian Belief.

But in the case of Mohammed, such a volume as that of Sir William Muir's goes far to terminate the occupation of the romance writer. The character of Mohammed and his Koran are, as the result of unwearied and assiduous toil, cut in the stone of permanent and unquestionable history. The trade in unreal presentations of the non-Christian faiths is seriously hampered by the possibility of access in public libraries to such an authoritative exposition as our author has here presented us with. Such volumes as these must render the business alike unprofitable and precarious, and furnish a Nemesis ever on the alert to retaliate upon the literary adventurer.

There is now no historic possibility of rehabilitating the ethical characteristics of the Prophet. His adherents in Moslem and his advocates and defenders in Christian lands, for better for worse, must abide by the tale of his ghastly butcheries and unmentionable immoralities. They must do the best they can with the difficult and intractable material of deeds of most cold-blooded and treacherous cruelty, and must strive to varnish very thickly the recital of other moral depravities.

Nor does the fact of the faithful recording in Tradition and the Koran indicate even any high-pitched degree of veracity. It did not seem to have occurred to the contemporaries and to the apostolic age of Mohammedanism that the story of these awful and atrocious barbarities was any serious reflection upon the saintly character of the Prophet. There was nothing to them incompatible with the divinity of his mission in their perpetration. These evangelists of the Prophet were no better than their ethical environment, and no doubt, we take it on our author's authority, reflected the high tide of Moslem morality. It is but due to them that they counted the Prophet to

have occasionally forgotten himself, but these were but venial trivialities. They counted that the moral sense of the world would see no serious cause for criticising on these grounds the Divine commission of Mohammed.

It may not be inappropriate to refer to some of the hard things which the apologists of the Prophet must digest; things, too, not maliciously feigned by his foes, but uttered under indisputable sanction of Moslem inspiration.

The first blood shed at Medina with the countenance of Mohammed was a woman's. Asma, daughter of Merwan, belonged to a disaffected tribe. She disliked Islam, and being a poetess composed some verses against Mohammed. A blind man, Omeir, crept into the apartment in the dead of night where Asma lay sleeping with her little ones. Feeling stealthily he removed her suckling babe, and plunged his sword with such force into her breast that it transfixed her to the couch. Next morning, in the mosque at prayer, Mohammed, who was aware of the bloody design, said to Omeir: "Hast thou slain the daughter of Merwan?" "Yes," he answered; "but tell me now, is there cause of apprehension?" "None," said Mohammed; "a couple of goats will hardly knock their heads together for it." Then turning to the people assembled in the mosque, he said: "If ye desire to see a man that hath assisted the Lord and His Prophet, look ye here." "What!" cried Omar, "the blind Omeir!" "Nay," replied the Prophet, "call him not blind; call him rather *Omeir the Seeing*." As the assassin returned to his house in Upper Medina he passed the sons of Asma burying their mother; they accused him of the murder, which without compunction he avowed, and added that if they dared to repeat things such as she had uttered he would slay the whole clan of them. The bloody threat had the desired effect.

The express authority of Mohammed was responsible for the murder of the aged Jewish proselyte, Abu Afak, not long after at Medina, for a similar facility of rhyming. The old man was despatched in his sleep. The Prophet had apparently no poetic ear, and indicated with much emphasis of blood his aversion to a muse too critical of himself.

The treacherous murder of Kab ibn-Ashraf was most religiously accomplished by the Prophet about the same time. By praying aloud against him he prompted his destruction, and as the murderers departed to their cruel deed he bade them God-speed. "Go!" said he; "the blessing of God be with you, and assistance from on High." The wretched victim was duly despatched to the cry of, "Slay him! slay the enemy of God!" At the gate of the mosque the Prophet welcomed the faithful servants back again and praised God for what had been done.

The barbarous execution of Omm Kirfa deserves mention. Attached to two camels the old woman was torn asunder by command of Zeid. Mohammed hurries forth to meet him at the conclusion of his expedition, and embracing kisses him, without indicating any disapproval of his inhumanity.

Nor to the youngest of his enemies was the Prophet more tender than to the oldest. On his march to Medina a prisoner named Ocba was ordered out for execution. "He ventured to expostulate, and demand why he should be treated more rigorously than the other captives. 'Because of thine enmity to God and His Prophet,' replied Mohammed. '*And my little girl!*' cried Ocba, in the bitterness of his soul—'*who will take care of her?*' 'Hell-fire,' exclaimed the Prophet; and on the instant the victim was hewn to the ground. 'Wretch that thou wast!' he continued, 'and persecutor! unbeliever in God, in His Prophet, and in His Book! I give thanks unto the Lord that hath slain thee, and comforted mine eyes thereby.'"

These are some of the "apples of gold in pictures of silver" of the life of the Prophet. They more than justify all the blood shed by Moslem sword.

They vindicate the most inhuman and unnatural hatred discovered towards their fellow-men by the followers of the Prophet.

But these incidents, so illustrative of the character of Mohammed, teach even more than this. They indicate how the Prophet claimed Divine sanction for the vilest of his abominable cruelties. Nor was this claim limited to his deeds of blood. Revelations from heaven, he asserted, removed his hesitation as to other transgressions of the Divine law. There was always a vision conveniently at hand when justification to conscience or in the sight of his followers was desired. It was thus that the sanctions of eternal Righteousness were invalidated by the deeds of the Prophet. Thus did he in the name of God reverse the unchangeable principles of right and wrong, and for himself, his followers, and their countless successors, he established an eternal divorce between faith and truth, between religion and righteousness.

We must let our author sum the net results of the system of Mohammed in his own words: "What have been the effects of the system which Mohammed has left behind? We may freely concede that it banished for ever many of the darker elements of superstition for ages shrouding the Peninsula. Idolatry vanished before the battle-cry of Islam; the doctrine of the Unity and infinite perfections of God, and of a special all-pervading Providence, became a living principle in the hearts and lives of the followers of Mohammed, even as in his own. An absolute surrender and submission to the Divine will (the idea embodied in the very name of *Islam*) was demanded as the first requirement of the faith. Nor are social virtues wanting. Brotherly love is inculcated towards all within the circle of the faith; infanticide proscribed; orphans to be protected, and slaves treated with consideration; intoxicating drinks prohibited, so that Mohammedanism may boast of a degree of temperance unknown to any other creed.

"Yet these benefits have been purchased at a costly price. Setting aside considerations of minor import, three radical evils flow from the faith in all ages and in every country, and must continue to flow *so long as the Koran is the standard of belief*. FIRST: Polygamy, divorce, and slavery strike at the root of public morals, poison domestic life, and disorganise society; while the Veil removes the female sex from its just position and influence in the world. SECOND: Freedom of thought and private judgment are crushed and annihilated. Toleration is unknown, and the possibility of free and liberal institutions foreclosed. THIRD: A barrier has been interposed against the reception of Christianity. They labour under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the Christian faith; for there is in it just so much truth, truth borrowed from previous revelations yet cast in another mould, as to divert attention from the need of more. *Idolatrous* Arabia (judging from the analogy of other nations) might have been aroused to spiritual life, and the adoption of the faith of Jesus; while *Mohammedan* Arabia is, to the human eye, sealed against the benign influences of the Gospel. Many a flourishing land in Africa and in Asia, which once rejoiced in the light and liberty of Christianity, is now crushed and overspread by darkness gross and barbarous. It is as if their day of grace had come and gone, and there remained to them 'no more sacrifice for sins.' That a brighter morn will yet dawn in these countries we may not doubt; but the history of the past, and the condition of the present, is not the less true and sad. The sword of Mohammed, and the Koran, are the most stubborn enemies of civilisation, liberty, and truth, which the world has yet known."

This was the mind of Sir William Muir touching Islam thirty-three years

ago. Those added years, that larger acquaintance with Islam, his more extended erudition, have induced no adjustment of view for our author. Still he stands where then he stood.

Such is the deliberate opinion of Sir William Muir. It is thus not the mere affirmation of high scholarship, but the expression of an extensive experience of Moslem life. It is a statement also which will have to be reckoned with by all apologists of Islam. It is a recorded judgment which is well calculated to arm again all readers of the *Intelligencer* from the plausible sophistries of unscrupulous and designing pens, whose purpose often appears only to disparage and depreciate the credentials of the Christian Faith, and for this end to misstate, miscite, and altogether misrepresent the character of the non-Christian cults, and the condition of those who are included within their several folds.

We conceive that a careful study of the pages of Sir William Muir is essential to any honest and trustworthy treatment of the life of Mohammed. To ignore the presentation of the Prophet in these pages will be not more injustice to the student of comparative religions than it will be infraction of the august canons of historic and moral truth.

G. E.

NOTICES OF BOOKS.

THE EPISTLE OF ST. PAUL TO THE ROMANS. *By H. C. G. MOULE, M.A. (Vol. I. of 7th Series of The Expositors' Bible.) London: Hodder and Stoughton.*



GOOD many theological and religious books are sent to us for review from time to time which we only barely mention; and sometimes we do not mention them at all. It seems desirable that, as a rule, the *Intelligencer* should keep within its own proper range of subjects, and only profess to review books having at least some relation to Missions. But there are exceptions to every rule; and an important exception we unhesitatingly make in the case of the volume now before us. Not merely on Mr. Moule's account, though indeed his close identification with the missionary cause, and the noble band of recruits that Ridley Hall has sent into the missionary army, might well give any book of his an indisputable claim to notice in these pages. But because this work seems to us unique among commentaries. It must not be judged by its author's annotated editions of the Epistles to the Romans and Ephesians in the Cambridge Bible for Schools. Valuable as they are for the young English student, they are books for reference, or to have lying at one's side while one is reading the Epistles. No one would think of reading them aloud in the family circle. That is not their purpose. But this book can be read aloud, and listened to, with keen and sustained interest. The very structure of the exposition enchains one at once. "It is the month of February"—so begins the first chapter—"in the year of Christ 58. In a room in the house of Gaius, a wealthy Corinthian Christian, Paul the Apostle, having at his side his amanuensis Tertius, addresses himself to write to the converts of the Mission at Rome." "The Mission at Rome"—it is a happy phrase in itself; one thinks instantly of "the Mission at Bombay," or "at Tokio." But throughout, it is a real letter that we seem to be reading, dictated by a real man to a real amanuensis, and going to a real community in a real city. Anything more beautiful we can hardly conceive than the last chapter, in which St. Paul is pictured dictating Rom. xvi. with its salutations, sending message from Timotheus and Lucius and his host Gaius and the rest with him, letting

the scribe Tertius himself add his little word, and then—(so Mr. Moule conjectures, with the authority of 2 Thess. iii. 17)—taking the pen into his own hand; and, “with dim eyes, and in large, laborious letters, and forgetting at the close, in the intensity of his soul, to make perfect the grammatical connexion, he inscribes, in the twilight, this most wonderful of Doxologies.”

But after all, it is only the shell of the exposition which we have thus mentioned. The commentary itself has this rare—we will not say unique—feature, that it is the outcome, not merely of accurate scholarship, though of course there is that; not merely of theological soundness, though of course there is that; but of personal spiritual experience. The writer knows what St. Paul knew; he has felt what St. Paul felt; he can enter into the inner meaning of the 5th and 6th and 7th and 8th chapters as a man who has travelled the same road. At the same time, the Epistle is not expounded merely as the letter of Paul the Apostle, but as a portion, a most important portion, of the inspired Word of God. The commentary is not what is called homiletic; there are no elaborate sermons in these pages; but it is written as in the presence, and brings the reader into the presence, of the Divine Author of the Epistle.

Any extract from such a book must utterly fail to give a true idea of it. But we cannot refrain from copying two brief passages. On the opening words of the Epistle, “Paul, a bondservant of Jesus Christ”—

To be a bondservant is terrible in the abstract. To be Jesus Christ's bondservant is Paradise, in the concrete. Self-surrender, taken alone, is a plunge into a cold void. When it is surrender to “the Son of God, who loved me and gave Himself for me” (Gal. ii. 20), it is the bright home-coming of the soul to the seat and sphere of life and power.

On the 13th verse of the 6th chapter:—

And do not present your limbs, your bodies in the detail of their faculties as implements! (ὥρα) of unrighteousness, to sin, to sin regarded as the holder and employer of the implements. But present yourselves, your whole being, centre and circle, to God, as men living after death, in His Son's risen life, and your limbs, hand, foot, and head, with all their faculties, as implements of righteousness to God.

“O blissful self-surrender!” The idea of it, sometimes cloudy, sometimes radiant, has floated before the human soul in every age of history. The spiritual fact that the creature, as such, can never find its true centre in itself, but only in the Creator, has expressed itself in many various forms of aspiration and endeavour, now nearly touching the truth of the matter, now wandering into cravings after a blank loss of personality, or however an eternal *coma* of absorption into an Infinite practically impersonal; or again, affecting a submission which terminates in itself, an *islam*, a self-surrender into whose void no blessing falls from the God who receives it. Far different is the “self-presentation” of the Gospel. It is done in the fulness of personal consciousness and choice. It is done with revealed reasons of infinite truth and beauty to warrant its rightness. And it is a placing of the surrendered self into Hands which will both foster its true development as only its Maker can, as He fills it with His presence, and will use it, in the bliss of an eternal serviceableness, for His beloved will.

When our friends want to make a present to a missionary or a missionary candidate, we hope they will choose this splendid contribution to the best kind of Evangelical and Scriptural literature. And we hope it will soon become a familiar companion at every Mission station round the world.

THE HEROIC IN MISSIONS. By A. R. BUCKLAND, M.A. London: Isbister and Co.

Here is just the book for reading aloud at a working party, or giving as a present to a young friend—or, for the matter of that, to an old one. It con-

sists of only six chapters, each giving a "heroic" narrative from C.M.S. history. The chapters are, (1) "The Heroism of Patience," the story of the Fuh-Kien Mission; (2) "The Pioneer in Japan," Mr. Ensor's early days there; (3) "The Graves by the Victoria Nyanza," i.e. of course Shergold Smith's and O'Neill's, Hannington's and Parker's, Mackay's and those of the martyred Waganda; (4) "A Pioneer in the Far West," Bishop Horden; (5) "The Pilgrim Missionary of the Punjab," George Maxwell Gordon; (6) "The Men who died at Lokoja," Robinson and Wilmot Brooke. The chapters are vigorously and picturesquely written; written, too, not merely to interest the mind but to stir the heart; and the whole book illustrates one of the mottoes at its beginning, Faber's lines,—

"O Lord! that I could waste my life for others,
With no ends of my own,
That I could pour myself into my brothers,
And live for them alone!"

We welcome a new general missionary review or magazine, *The Missions of the World*, edited by the Rev. Gavin Carlyle, and published by Mr. T. Hibberd, 128, Edgware Road, W. Mr. Carlyle is a brother of the "J. E. C." who formerly contributed our "African Notes," and whose death last year was noticed with great regret in our pages. We have long felt the need of an English periodical corresponding to the American *Missionary Review of the World*, and the subject was discussed three years ago at one of the united monthly meetings of the Secretaries of Missionary Societies. But neither the editor nor the capitalist was then forthcoming. Now an editor has appeared, and has actually started the periodical wanted; and we hope he has the capitalist behind him.

No magazine can be fairly judged by its first two or three numbers; and good as the March and April numbers of *The Missions of the World* are, we are persuaded that future ones will be still better. It is certainly as good as Dr. Pierson's Review was at first, and the latter has since made a decided advance. The difficulty of getting authentic and recent information from all parts of the field, and concerning all Societies and Missions, is very great; and it is essential to the success of such a periodical that we should be able really to rely upon it for the accuracy of its facts. But if it earns a high reputation in this respect, and succeeds in getting the best authorities to contribute the longer articles, then *The Missions of the World* will supply a long and keenly felt want, which *The Missionary Review of the World*, despite its great enterprise, does not even now do, at least not for English readers.

We hope many of our own friends will subscribe at once for the new venture, and do their best to make it a success.

LETTERS TO THE EDITOR.

A MISSIONARY ON MISSIONARY MEETINGS.

DEAR MR. EDITOR,—During the time I have been permitted to do deputa-
tion work in England on my visit which has just ended, I have been much
impressed with the need of deepening rather than widening our home work. The
average missionary meetings, sermons, &c., need something to supplement them.

It was my privilege to take part in a Missionary Mission in one instance. Everything during the week that the Mission was held was used as a means of deepening the interest of the people in missionary work, of putting Christ's claim before them, and of urging on them the duty of taking a part personally in seeking to "bring back the King." All the ordinary parochial meetings (in addition to special ones) were continued, but made missionary, so that every

section of the congregation was reached, and the interest deepened as the week went on. One could not but feel that this was just the kind of thing needed to really strengthen and increase true spiritual effort on the part of those at home, and to call forth offers of personal service.

Others have doubtless felt what I have after, say, two or three sermons on Sunday, and a meeting next day, viz., that we ought to be beginning just when we were ending, and that if one could have only gone on for two or three days longer there would, through the Holy Spirit's blessing, have been great results. There are plenty of places where untold blessing would, I believe, result from such missions. We have hitherto been skimming the surface when we ought to have been letting our nets down into the deep. The latter needs time, labour, prayer, but will, I am sure, amply repay the toil.

May I venture to say one thing more, viz., that during such a mission I think there should be no collection. Where the proper position is taken, and Christ's absolute claim on a man and all he has is recognised, the money will be given without begging.

And let Christ have His rightful place in our appeals: never let us make an idol of C.M.S., for should such ever be the case (which God forbid), much as He has blessed us in time past, He would, as He did with the brazen serpent, break us in pieces and call us Nehushtan.

C.M.S. Mission House, Jerusalem, March 12th, 1894.

C. T. WILSON.

DR. BRUCE AND PROFESSOR MAX MÜLLER.

DEAR MR. EDITOR,—Let me most heartily thank you for having procured and inserted in this month's *Intelligencer* Dr. Bruce's scathing reply to Professor Max Müller's astounding assertions in the February *Nineteenth Century*. I think the good Professor has strangely forgotten things I heard Bishop Steere tell him some years ago.

But I am writing just now to tell you that I propose printing in the May issue of *Central Africa* a short excursus on "Mohammedanism as it really is in Nyasaland," written by Archdeacon Maples, and published by him on November last in his quarterly paper, the *Nyasa News*.

Curiously enough it might have been written in exact anticipation of the Professor's thesis that Christians need not pray for, much less strive to convert Mohammedans.

I have taken the liberty of strongly recommending my readers to get Dr. Bruce's article and study it carefully.

The Vicarage, Upton Grey, Winchester,
April 10th, 1894.

ROBT. M. HEANLEY,
Hon. Editorial Secretary,
Universities' Mission to Central Africa.

WHY DO NOT EDUCATED BUSINESS MEN OFFER?

SIR,—Having been educated at one of our large public schools, and now holding a position of responsibility in a large mercantile house, I read with especial interest your note on page 227 of the *Intelligencer* for March.

You there call attention to the fact that the C.M.S. receives comparatively few offers of service from "the great class of educated business or professional men—the men who take responsible positions in banks and offices," &c. &c.

May I venture to set down as briefly as possible some of the reasons which I think prevent offers of service being made by this class?—

1. In these days of severe competition in business a man gets to thirty-five or forty years of age before he rises to a position of responsibility and trust. By that time he has probably married, and maybe he has a young family around him for whom he has to make provision. If he has not the anxiety of a family, he has most probably been sought by several of his relatives and friends to act as trustee, executor, &c. &c., and very likely has many responsibilities of this nature thrust upon him.

2. A man who left school say twenty years ago, not unnaturally feels some little difficulty in taking up his books again and learning some difficult foreign language or dialect.

3. The business man who attends C.M.S. meetings (especially when addressed by members of the home staff) and reads the periodicals, cannot help being impressed by the extraordinary stress which appears to be laid upon the fact of a man being in "orders" or having a University degree. These qualifications appear to be magnified out of all reasonable proportion, they seem to be made the chief consideration, and men not having these distinctions are discouraged from offering themselves to the Society:

4. Men having risen to positions of responsibility in mercantile houses, &c., are in the habit of making important decisions every day, often after only a moment's reflection, and they have been trained so to act. They thus get an independence of judgment and a certain self-reliance. They therefore find a difficulty in placing themselves unreservedly in the hands of a Committee, who are difficult of approach, who, while sitting in London, control the actions of their missionaries thousands of miles away. My experience goes to show that as a rule men of business desirous of going to the foreign field, offer themselves to the smaller missionary societies, where they are brought more directly in contact with the Committee, where they have more liberty of action in the field, and where there is (owing to the smaller sphere of their operations) less officialism and more spirituality.

You say, "Is not this a matter worthy of consideration?" Yes; of the most earnest consideration of the C.M.S. Committee, for it is most disappointing to see some of the best lay blood of the Church of England going out under the auspices of the undenominational societies, rather than under the C.M.S.

Higher Broughton, March 15th, 1894.

HERBERT TODD BIRCH.

[We are glad to print our correspondent's frank letter. Perhaps some other friend may like to comment on it. We will only now say that the common notion that a man has more freedom in a small undenominational society than in a large Church or denominational society is an entire mistake.—Ed.]

MISSIONARY CONFERENCE OF THE ANGLICAN COMMUNION,

May 29th, 30th, 31st, June 1st.



WE have before mentioned the General Church of England Missionary Conference which is to be held under the auspices of the Archbishops and Bishops at the end of May. The title is now fixed as "Missionary Conference of the Anglican Communion," seeing that Bishops and clergymen of the Irish, Scotch, Colonial, and American Churches in communion with the Church of England are to take part in it. We are enabled to present the Programme, so far as arranged up to April 18th, together with some comments thereon.

The Conference is to be preceded by a Service at St. Paul's Cathedral on the Monday afternoon, May 28th, when the Bishop of Durham is to preach; after which the members are to be received by the Lord Mayor at the Mansion House.

The Conference itself is to be on the Tuesday, Wednesday, Thursday, and Friday, at St. James's Hall. Both the large and the small halls in that building are to be used. There will also be a Woman's Section, which will meet in the afternoons only, at Princes' Hall.

The Archbishop of Canterbury has promised to preside in the large hall in the morning and evening of the first day, Tuesday. The Bishop of London presides on the Wednesday, and the Bishop of Winchester on the Friday. The Women's Meetings are to be presided over by Mrs. Benson, Lady Vincent, Lady Laura Ridding, and Lady Kennaway.

On the last evening, Friday, there is to be a popular public meeting, at which Archdeacon Farrar and others are to speak.

DRAFT PROGRAMME.

(The names in brackets are those of men who have been invited but had not replied up to April 18th.)

I. *The Missionary's Vocation and Training.*

- (a) The Call to Missionary Service. Bishop of St. Andrews, Prebendary Webb-Peploe, Rev. R. L. Page, (Rev. F. Webster).
- (b) Methods of Training. Rev. Dr. Maclear, Rev. B. Wilson, Rev. W. J. Oldfield, (Rev. T. W. Drury or Rev. W. H. Barlow).

II. *The Religions to be Dealt with.*

- (a) Judaism. Bishop of Wakefield, Archdeacon Richardson.
- (b) Mohammedanism. Sir F. Goldsmid, Rev. Dr. Bruce, Mr. R. Bosworth Smith.
- (c) Hinduism. Sir M. Monier-Williams.
Buddhism. Bishop of Colombo.
Confucianism. Professor Douglas.
- (d) Various Forms of Paganism. Rev. Dr. Codrington, Rev. W. T. Storrs.

III. *The Presentation of Christianity.*

- (i) Theological Points.
 - (a) Doctrine and Ethics. Rev. G. Ensor, (Rev. R. L. Ottley).
 - (b) Catechumens, and the right time for Baptism. Bishop of Blomfontein, Rev. R. Bateman.
- (ii) Ecclesiastical Points.
 - (a) Relations with Eastern Churches. Bishop Hale (U.S.A.), Rev. Dr. Cutts.
 - (b) Relations with Missions of Church of Rome.
 - (c) Relations with other Christian Missions. } Bishop of Lahore.
Mr. Eugene Stock.

IV. *Problems to be solved.*

- (a) Indian Problems. Bishop of Calcutta, Canon Churton, Archdeacon Koshi Koshi, (Rev. H. E. Perkins, Rev. H. Whitehead or Rev. E. F. Brown).
- (b) Chinese and Japanese Problems. Sir T. Wade, (Bishop Moule), (Bishop Scott), Rev. Yung-King Yen, Rev. Armine King.
- (c) African Problems. (Bishop of Mashonaland), Rev. Horace Waller, Rev. J. P. Farler, (Rev. J. B. Wood).
- (d) Australasian and South Sea Problems. Bishop Selwyn, Bishop of Brisbane, (Earl of Jersey)
- (e) Polygamy. Rev. F. W. Puller, Rev. W. S. Price, Dr. Cust.

V. *Dangers to be avoided.*

- (a) Secular Influences: Politics, Trade, &c. Sir William Muir, (Sir C. Aitchison), Rev. R. P. Ashe, Chancellor P. V. Smith.
- (b) Undue Introduction of Western Ways. Lord Stanmore, Rev. C. C. Fenn.
- (c) Spiritual, Moral, and Social Dangers to Missionaries. Bishop Hornby, Rev. J. Barton.

VI. *Methods to be employed.*

- (a) Associate Missions. } Rev. H. W. Woodward, Rev. G. A. Lefroy,
- (b) Family Life. } Rev. H. M. M. Hackett.
- (c) Educational Missions. (Bishop of Travancore), Rev. T. H. Dodson, Mr. Henry Morris.
- (d) Industrial Missions. Rev. F. R. Hodgson.
- (e) Medical Missions. Dr. E. Downes, (Dr. Chaplin, Dr. Pruett), Rev. W. K. Ormsby.
- (f) Translation of Bible, Prayer-book, &c. Rev. E. Maclure, Canon Edmonds, Rev. Dr. L. B. White, Rev. Dr. G. U. Pope.

VII. *The Building up of the Church.*

- (a) Church Organisation and Discipline. Bishop Barry, Bishop Macrorie, Bishop Stuart, Rev. E. A. Copleston.
- (b) Native Agency and Episcopate. Bishop of Lebombo, Bishop Speechly, Rev. F. A. P. Shirreff, (Rev. A. Westcott).

VIII. *Relations of Missions to the Church at Home.*

Administration (Boards, Societies, &c.). Bishop Anson, Mr. Sydney Gedge, Rev. Dr. Langford (U.S.A.), Rev. B. Compton, Rev. Henry Sutton.

IX. *Home Interest in Mission Work.*

(a) Spiritual Influences. Dean of Chichester, Archdeacon Long.
(b) Methods: Services, Meetings, Unions, Guilds, Publications.
Canon Trefusis, Rev. J. H. J. Ellison, Rev. A. R. Buckland.

Programme in Order of Time and Place.

| | LARGE HALL. | SMALL HALL. |
|---|--|---|
| Tuesday, May 29th. 10—1. 2.30—5. | Call to Service. Religions: Judaism. Mohammedanism. | Methods of Training. Religions: Hinduism. Buddhism. Confucianism. Paganism. |
| 7—9.30. | Presentation of Christianity: Ecclesiastical Points. | Presentation of Christianity: Theological Points. |
| Wed'sday, May 30th. 10—1. 2.30—5 | Indian Problems. Chinese and Japanese Problems. | African Problems. Australasian and South Sea Problems. |
| 7—9.30. | Dangers: Secular Influences, &c. | Polygamy. |
| Thursday, May 31st. 10—1. 2.30—5. | Methods: Associate Missions. Family Life. Methods: Educational Missions. Industrial Missions. | Dangers: Western Ways. Spiritual, &c. Methods: Medical Missions. |
| 7—9.30. | Building of the Church: Organisation and Discipline. | Methods: Bible Translation, &c. |
| Friday, June 1st. 10—1. 2.30—5. 7—9.30. | Administration. Home Interest. Public Meeting. | Building of Church: Native Agency and Episcopate. (Left open in case of need.) |

WOMEN'S SECTION.

Vocation and Training.

The Call to Service. Mrs. Boyd Carpenter, Mrs. Bannister.

Methods of Training. Deaconess Gilmore, Miss Schröder.

Need and Scope of Women's Work. Mrs. Ball, Miss Patteson.

Dangers, Spiritual, Social, Moral. Mrs. Piper.

Work in India. Miss Bartlett, Miss Pilkington.

„ *Madagascar.* Miss Lawrence.

„ *Africa, West.* Miss Goodall.

„ „ *East.* Miss Berkeley.

„ „ *South.* Miss Wigram.

„ *China.* Miss H. Newcombe.

„ *Japan.* Miss MacRae, Mrs. Twing (U.S.A.).

Home Interest in Mission Work. Mrs. Temple, Lady Philipps, Miss Tristram, Miss Alcock, Mrs. Percy Grubb, Miss Bunyon.

In Order of Time and Place.

Tuesday, May 29th, 2.30 to 5. Vocation and Training.

Wednesday, „ 30th, „ Need and Scope.
India and Madagascar.

Thursday, „ 31st, „ Dangers.
Africa, China, Japan.

Friday, June 1st, „ Home Interest.

The programme, as will be seen, is one of singular comprehensiveness. Indeed it may fairly be criticised as too full for four days; and yet some important subjects are not included. For instance, the Missionary Episcopate, Financial Relations of Societies and Missionaries, Status of Returned Missionaries in the Church at Home, the Material Support of Converts, Mutual Relations of European and Native Christians, were all in the first draft, but had to be omitted. A more serious omission is that of a general review of what Missions have done and what they have not done, especially as to the great and wide fields yet unevangelized, or but partially reached.

The speakers have been most carefully selected with the honest purpose on the part of members of the Subjects Committee of various schools and parties in the Church to give all interests and opinions a fair hearing. Some remarks on the names may here be acceptable.

I. The Conference is to open, as it should do, with solemn spiritual addresses. Bishop Wilkinson of St. Andrew's (late of Truro, the preacher at the consecration of Bishops Hill, Oluwale, and Phillips) will be welcomed on all sides as a speaker on the Missionary Call. Of Mr. Webb-Peploe it is needless to speak in a C.M.S. magazine. Mr. Webster, too, late of the Church Army, will represent us if he consents; and he was also chosen as one of those who would have been now in the mission-field but for insuperable obstacles. Mr. Page represents the interests of Brotherhoods. The speakers on Methods of Training are all actually engaged in that work at various colleges.

II. Bishop Walsham How represents the Parochial Mission to the Jews, and Archdeacon Richardson the London Jews' Society. The distinguished men who are to speak on Mohammedanism, Hinduism, Buddhism, and Confucianism, need no remark. Sir F. Goldsmid, Dr. Bruce, Mr. Bosworth Smith, Sir M. Monier-Williams, Bishop Copleston, and Professor Douglas, are all in the front rank of authorities on those subjects. "Various Forms of Paganism" are inadequately dealt with. Dr. Codrington will speak of the South Seas, and Mr. Storrs (C.M.S. Santal Mission) of the non-Aryan tribes of India; but African fetishism, and the simple religion of the American Indians, are not touched.

III. (i.) The subject of the Presentation of Christianity is one of the first importance. "Doctrine and Ethics" is supposed to involve the question of how far and in what form Christian doctrine is to be preached to the Heathen. Mr. Ensor will of course plead for a full Gospel, and expose the fallacies of those who deprecate "dogma" and advocate the "ethics" of the Sermon on the Mount as the one message to the world (though indeed the Sermon itself implies the highest "dogma"). Another view is that the highest "dogma" about the Incarnation is necessary, but that "dogma" about the Atonement is inexpedient. Whether Mr. Ottley (or whoever represents High Churchmen in this discussion) will take that line we do not know. The subject of "Catechumens and the Right Time for Baptism" is one of very great moment, involving the nature and extent of the instruction to be given before baptism. Mr. Bateman, the veteran C.M.S. missionary in the Punjab, has a large experience of the difficulty of the question, and we believe Bishop Hicks has had similar experience in South Africa.

III. (ii.) The subjects in this division are highly controversial, but they need not necessarily be dealt with in a controversial spirit. We regret much that Dr. Allan declined to represent the Protestant view of our relations with Eastern Churches. The Bishop of Salisbury was invited to read the first paper, but was obliged, owing to Mrs. Wordsworth's illness, to decline. Dr.

Cutts, who is asked in his place, is a well-known authority on the subject. So also is the American Bishop Hale. The Subjects Committee, however, have throughout sought to avoid excluding the statement of disagreeable facts. Some of the selected speakers are likely to prove very "candid" friends of Missions indeed. It would therefore be only in accordance with this principle if some one were permitted to point out what a terrible hindrance to the acceptance of pure Christianity by the Mohammedans the condition of the Eastern Churches is. However, no one was found to take the place Dr. Allan refused. On the Missions of the Church of Rome, and on "other Christian Missions" (i.e. Non-conformist), the Bishop of Lahore is an excellent authority, for he has both in his diocese. He knows how Rome makes it her chief business to decoy Protestant Christians; he knows how the principle of "missionary comity" is observed both by Church of England and by Presbyterian missionaries; and he knows the exceptions there are among the latter to the observance of this sound rule. The Bishop of Lincoln and Archdeacon Farrar were also asked to speak on this subject, but both declined. It appears that some High Churchmen think that Church of England Missions are bound by ecclesiastical propriety to avoid, not merely stations, but whole countries, in which Rome is at work; that, e.g., Bishop Corfe (High Churchman though he be) has no right to be in Corea; and the Bishop of Lincoln was expected to oppose this view strongly, and of course with exceptional authority among those who hold it. We regret that Dr. Farrar could not be persuaded to consent. When there seemed no one else to take his place, we ourselves reluctantly undertook the task, in view of the great importance of the real facts of the case in many mission-fields being plainly stated.

IV. On the "Problems" in different mission-fields, every effort was made to obtain experts. The Bishop of Calcutta, of course, is one on India, and so is Canon Churton. Mr. Whitehead is head of the Oxford Mission at Calcutta. Mr. Perkins is our C.M.S. Punjab missionary, formerly H.M. Commissioner of Amritsar. Archdeacon Koshi Koshi is a veteran C.M.S. clergyman in Travancore, who will send his paper to be read. China awaits the arrival in England of Bishops Moule and Scott. Sir T. Wade will probably be one of the "candid friends" above alluded to. Mr. Yen is the accomplished English-speaking Chinese clergyman of the American Episcopal Church who is to speak at the C.M.S. Anniversary. Mr. King, who belongs to Bishop E. Bickersteth's St. Andrew's Mission, is the only representative of Japan. It is much to be regretted that C.M.S., which has by far the largest English Mission in Japan, has no missionary at home to put forward, Mr. Buncombe being forbidden by the doctors to speak at meetings. On African Problems, also, C.M.S. only finds Mr. Wood for West Africa. Bishop Knight-Bruce represents South Africa, Mr. Farler (Universities' Mission) East Africa, and Mr. Waller the cause of Slave Trade suppression. But to the subject of Polygamy, our Mr. Salter Price brings his African as well as his Indian experience. Dr. Cust is of course cosmopolitan, and Mr. Puller represents the celibate view of the matter.

V. Under the head of "Dangers," some difficult and even burning questions may have to be faced. The design is to show the risks attaching to the mixing-up of Missions with Politics and Trade, to deprecate the "anglicising" of Native Christians, and generally to expose the influences of various kinds which interfere with Missions as a spiritual work. Lord Stanmore and Mr. Fenn take the "anglicising" question, Bishop Hornby and Mr. Barton the moral and social dangers. Mr. Ashe will no doubt bring his experiences in Uganda to bear on the political question. Sir W. Muir, Sir C. Aitchison, and Chancellor P. V. Smith will take statesmanlike views of the whole subject.

VI. "Methods" again is a subject for experts. Mr. Woodward and Mr. Lefroy represent Brotherhoods; the latter is the universally respected head of the Cambridge Delhi Mission. Mr. Hackett (C.M.S.) is to show the value of the married missionary and the Christian home. On Educational Missions, Bishop Hodges is a high authority, having been Principal of the C.M.S. Colleges at both Masulipatam and Kandy. Mr. Henry Morris is the well-known leading member of the C.M.S. Committee. Mr. Dodson has an S.P.G. High School at Trichinopoly. Mr. Hodgson, of the Universities' Mission in East Africa, has, we believe, actually worked an Industrial Mission. On Medical Missions, Dr. Downes (C.M.S.) would represent Kashmir, Dr. Pruett (C.M.S.) East Africa, Dr. Chaplin (Jews' Society) Palestine, and Mr. Ormsby the St. Luke's Guild. On Translations, &c., Mr. Maclure represents the S.P.C.K., Canon Edmonds the Bible Society, Dr. White the Religious Tract Society, and Dr. Pope the actual work of the translator, he having taken an active part in the revision of the Tamil Bible.

VII. On the important questions grouped under the head of "the Building up of the Church," Bishops Speechly and Stuart have a special right to speak. The former has presided over a flourishing Native Church in Travancore, where there is no admixture of the European element; and the latter, in addition to his long Indian experience, has presided over a New Zealand diocese, in which the colonist and the Maori are combined. The Bishop of Lebombo and Bishop Macrorie represent S.P.G. dioceses in South Africa. Mr. Copleston, brother of the Bishop of Colombo, has had experience of Church organization in Ceylon. Mr. Shirreff is one of the highest authorities on the training of agents, having worked in the C.M.S. Divinity School at Lahore for twenty years. Mr. Westcott also, who is one of the three sons whom the Bishop of Durham has given to India, is the highly successful Principal of the S.P.G. Theological College at Madras. Bishop Barry brings great intellectual powers and wide knowledge to bear on the question as a whole.

VIII. "Administration" brings up the old yet ever new question of Boards *versus* Societies. Bishop Anson, late of Qu'Appelle, is a prominent advocate of "the Church in her corporate capacity" in lieu of voluntary societies. Mr. Berdmore Compton represents S.P.G., and Mr. Gedge and Mr. Sutton C.M.S. Mr. Sutton is opposed to Boards, and Mr. Gedge, though a member of the Canterbury Board, will be no less clear on the question of the independence of societies.

IX. In the discussion on Home Interest, Dean Randall and Archdeacon Long are to open by treating the matter from a spiritual point of view. On practical details, the three speakers are experts. Canon Trefusis is the Missionary Canon of Exeter. Mr. Ellison is Secretary of the S.P.G. Junior Clergy Union. Mr. Buckland is an old C.M.S. Association Secretary, who handles with singular force whatever subject he takes up.

Probably two or three American delegates will be added to the list on some of the subjects.

The *Women's Section* is particularly well "manned" (if we may use the word). Mrs. Boyd Carpenter frequently speaks at missionary meetings in Ripon Diocese. Mrs. Bannister is a leading speaker at the ladies' meetings at Keswick, and a member of the C.M.S. and C.E.Z. Ladies' Candidates Committee. Deaconess Gilmore is the head of the Rochester Diocesan Deaconess Institution. Miss Schröder is head of "The Willows," at Stoke Newington, where C.M.S. and C.E.Z. ladies are trained. Mrs. Ball is wife of the Rev. A. E. Ball (C.M.S.) of Sindh, and was a C.E.Z. missionary herself; and her addresses are welcome all over England. Miss Patteson is sister of the martyred Bishop of Melanesia. Mrs. Piper, wife

of a former Japan C.M.S. missionary, is one of our most impressive lady speakers. Miss Bartlett is a C.E.Z. missionary at Amritsar, and Miss Pilkington (sister, by the way, of our Uganda Bible translator) an S.P.G. missionary at Delhi. A representative of Sisterhoods is also to speak on India. Miss Lawrence, of Madagascar, is S.P.G. Miss Goodall, of Lagos, is C.M.S.; Miss Berkeley of Zanzibar belongs to the Universities' Mission; Miss Wigram is a patroness of one of the South African dioceses. Miss H. Newcombe represents the C.E.Z. band in Fuh-Kien. Miss MacRae, from Japan, is (we think) a "St. Hilda's" lady. Mrs. Twing is Hon. Sec. of a Woman's Missionary Auxiliary at New York. C.M.S. ought to have a Japan lady, but it is so well represented otherwise that this could not fairly be pressed. On Home Interest, Mrs. Temple is wife of the Bishop of London, and Lady Philipps of the Rev. Sir James Erasmus Philipps, the Hon. Sec. of the Conference. Miss Bunyon works the S.P.G. children's guild. The other three are on C.M.S. and C.E.Z. lines: Miss Tristram is the eldest daughter of the Canon, and a C.E.Z. organising secretary; Mrs. P. Grubb was (as Miss Crichton-Stuart) Secretary of the Gleaners' Union at Bournemouth, and is now one of the Secretaries of the London Ladies' Union; and Miss Alcock, daughter of the late Archdeacon of Waterford, and author of *The Spanish Brothers* and other delightful books, represents the Church of Ireland.

We shall hope to give some account of the proceedings in our July number.

NOTES ON OTHER MISSIONS.



STATEMENT has been issued by the S.P.G. with regard to its financial position in the diocese of London, which should form a useful standard of comparison for C.M.S. workers. The income of the S.P.G. as a whole was 113,079*l.* in 1893, being 14,069*l.* less than in 1892; but the decrease is entirely due to legacies and special funds, the income of the general fund being 1119*l.* more than last year. From the diocese of London the S.P.G. received, so far as its officials are able to estimate, the sum of 13,498*l.* This is an increase of 3200*l.*, due apparently to three anonymous gifts amounting to 3150*l.* All the ordinary sources of income are practically at a standstill. Parochial contributions produced 5210*l.*; contributions sent direct to the office (inclusive of the three large donations mentioned above), 6519*l.*, and legacies 650*l.* Parochial contributions to special funds produced 224*l.*, and the Ladies' Association 893*l.* The number of churches which contributed was 304. The statement refers to some means for increasing parochial contributions, and adds, "The London diocese might thus give not less than 10,000*l.* a year to the Society: the C.M.S. gets far more."

A remarkable story appears in the S.P.G. *Mission Field*. That periodical is not one to make wild statements. The strange experience of Canon Widdicombe, of Basutoland, may therefore be accepted the more readily as to the facts, although the interpretations put upon it will no doubt be various. Mamotlabele is a young Fingo girl about eighteen years of age. A year ago she went to the Mission at Thlotse Heights, and was greatly moved to give herself to Christ. Her parents, who are staunch heathen, tried to prevent her doing so by taking her to a number of heathen dances. They succeeded, but at a terrible cost. The girl went mad. The words used in the Gospels to describe demoniacs to a great extent apply to her case. On Shrove Tuesday she came into the church during morning prayer. She began uttering the most piercing and unnatural cries, so that it became impossible to go on with the service. Canon Widdicombe went down the church to her, and held up his finger in warning to her. Then he signed her with the sign of the Cross upon her forehead, and she howled no more. She cried a little outside the church, after the service, that was all. From that

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day she began to recover her reason, and within a month was perfectly sane and well. She was again desirous to become a Christian, but her bigoted parents still refuse to allow her to go near the Mission.

The COLONIAL AND CONTINENTAL CHURCH SOCIETY has not often been mentioned in these notes, which treat almost exclusively of Foreign Missions to non-Christians. The C. & C.C.S. does not professedly undertake this work. And yet the Society does a great deal of incidental evangelization, especially among the Indians of N.-W. America. Last year it suffered largely through a partial failure of the Continental summer chaplaincies—which are usually a source of revenue to the funds—and through the depression of trade at home. It is gratifying to learn that a modest appeal for 1000*l.* has met with a ready response, and that the money has been received. This Society ought to be very highly esteemed in love for its works' sake. The C.M.S. is sometimes blamed because it does not, like the S.P.G., work among our own countrymen abroad, as well as the Heathen. The answer is that the work is done, for Evangelicals, by the Colonial and Continental Church Society. The two are complementary, the one to the other.

Miss Annie Taylor's Thibetan Pioneer Mission band has settled ere this at Darjeeling. As soon as they have learnt the language they will be able to move into Thibetan territory, for on February 8th a trade convention was signed, by which British subjects will be allowed to settle at Yatung, on the Thibetan side of the frontier, after May 1st. Meanwhile the Moravians occupy three stations in Little Thibet,—Leh in Ladak, the Mission which passed through such a terrible trial about two years ago. Kyelang in Lahoul, and Poo in Kunawar. The Moravians have compiled a Thibetan dictionary and grammar, and have translated all the New and great part of the Old Testament. *China's Millions* mentions that intelligence has arrived through Chinese sources of a great earthquake in Thibet. The monastery of Kemis, the residence of the Grand Lama, is said to be destroyed, and the Grand Lama himself to have disappeared. The authority for this extraordinary statement is an American paper, and we give it with all reserve.

We have to welcome the advent of two new contemporaries. The first number of *The Missions of the World* was issued in March. (See Notices of Books, p. 377.)

The other new-comer is *Our Missions*, and is the organ of the Friends' Foreign Missions. It is unpretentious in form, but well got up. The first article in the March number gives a gloomy view of the situation, political and religious, in Madagascar. In the provinces there is great unsettlement, owing to the bands of robbers that infest the country, the high-handed conduct of the Government, and the uncertainty as to the future action of the French. Among the Christians in Imerina, a "large amount of superstition, immorality, heartlessness, and cruelty is to be found under a thin veneer of civilisation and professed Christianity in the majority of the villages." After the recent epidemic of influenza there was a noticeable return to heathen customs and the use of charms. On the other hand, the recent revival in the island has been much blessed, and has resulted in many "bearing testimony to the power of their Saviour to keep them from falling."

J. D. M.

With reference to a remark in these Notes in the March *Intelligencer*, that the "Wycliffe Missions" at Toronto was the only distinctively Evangelical missionary society in Canada, a student of the Montreal Diocesan Theological College writes that a missionary society in connexion with that College is also distinctively Evangelical. It sends remittances to the Bishop of Madras and to Bishop Reeve of Mackenzie River; and it is hoping to send one of its graduates this year to Moosonee, and support him there. We knew of this excellent College, and that Bishop Newnam of Moosonee is an *alumnus* of it; but we had not heard of its missionary society.—ED.

EDITORIAL NOTES.



OUR suggestion last month, that there was "yet time" to avert a deficit by special benefactions, was not fruitless. Two gifts of 1000*l.* each, besides other contributions sent specially for the purpose, came in on the last two days of the month. These offerings, and the numerous large legacies of the year, reduced the deficit to a sum, serious indeed in itself, but far below what the Finance Committee estimated six months ago. When the President's letter to the Secretaries, emphasising the motto, "Ask the Lord, and tell His people," was sent out on New Year's Day, the appended figures showed that the Ordinary Income of 1892-3 ought to be exceeded by 25,000*l.* at least in 1893-4 if a deficit was to be averted. In point of fact that figure was wrong by an accident not worth explaining now. It should have been 32,000*l.* This was arrived at by taking the Ordinary Income of 1892-3 as 223,759*l.* (including only that small portion of the Spurrell Legacy which was applied to general purposes), and comparing it with the Estimated Expenditure for 1893-4. We now find that the Ordinary Income of 1893-4 *has* exceeded that of 1892-3 (so reckoned) by 16,000*l.*, being 239,779*l.*, including 1982*l.* contributed towards clearing off the previous year's deficit. Then the Ordinary Expenditure is 262,123*l.*, but 13,064*l.* of this is covered by Special Funds which assist the General Fund. This leaves a deficit of 9280*l.*, which, adding the deficit of last year, and deducting a small amount in the Contingency Fund, makes a final deficit of 12,610*l.*

The reason why, in the circular of New Year's Day, the Ordinary Income of 1892-3 was taken at 223,759*l.* was that there was no reason to anticipate that legacies would again be of so exceptional an amount in 1893-4 as the Spurrell Legacy made them in 1892-3. But in the event, legacies have again been exceptional, so that it is a fairer basis of comparison to include in the Income of 1892-3 the whole moiety of the Spurrell Legacy that was taken into the General Fund, not excluding the portion of it used to pay off the mortgage on the Children's Home. So reckoned, the Ordinary Income of 1892-3 was 243,785*l.*; and, as compared with that figure, the Ordinary Income of 1893-4 has been, not 16,000*l.* more, but 4000*l.* less. The figures stand as follows:—

| | 1892-3. £ | 1893-4. £ |
|---|----------------|----------------|
| Associations (including in 1892-3 about 10,000 <i>l.</i> of Legacies and Appropriated Contributions) | 163,685 | 158,845 |
| Paid Direct— | | |
| Benefactions | 21,505 | 23,569 |
| Do. towards Deficit of 1892-3 | — | 1,982 |
| Legacies (including 2474 <i>l.</i> of Spurrell Legacy) | 21,968 | 40,012 |
| Do. Portion of Spurrell Legacy used to pay off Mortgage | 20,026 | |
| Subscriptions, &c. | 4,907 | 5,624 |
| Appropriated Contributions | 7,057 | 6,598 |
| Interest, &c. | 4,637 | 3,149 |
| | <hr/> £243,785 | <hr/> £239,779 |

The legacies of 1893-4 would be entirely unprecedented but for the fact that those of 1892-3 included Mr. Spurrell's. They are in fact 16,000*l.* above the average of the last few years. The Associations appear to have fallen 4850*l.*, but this is misleading without explanation. Their total for 1892-3 included 8000*l.* of legacies locally paid. The total for 1893-4 contains only small legacies. The true result is that the advance of the last few years in general local contributions is maintained but not much increased.

The amount received for the Special Funds which assist the General Fund, such as the Extension Fund, the Medical Mission Fund, &c., is 8687*l.*; and for Special Funds not available for ordinary purposes 8195*l.* There has not in the year been any great gift for special investment.

As soon as the accounts were made up, a circular letter was issued to many friends asking that the 12,600*l.* deficit might be cleared off before the Anniversary on May 1st. We are sure that many are praying about this. Two years and a half ago, C.M.S. friends raised 16,000*l.* in a fortnight to save Uganda, and the event has proved that the effort was splendidly successful. If it should please God to incline His people now to meet the Society's own needs, it would indeed be a token of His gracious favour. As we write, one friend offers 1000*l.* towards the deficit, provided ten others do the same; and other sums have been received.

BUT self-denial has got to do a much bigger work than paying off a deficit of 12,600*l.* What about the Society's new financial year now begun? Our missionary brethren received months ago the sanctions for the expenditure of this new year upon a certain scale. Of course it had to be larger than that of last year. We cannot send out eighty new missionaries year by year without adding to our expenditure. The expenditure sanctioned for this year, after allowing for probable savings in different directions, will require, assuming that the 12,600*l.* deficit is paid off, an income larger than that of the past year by certainly 25,000*l.*

One thing is certain. If our work is to go on, there must be a new conception of what "giving to the Lord" means. It must not "cost us nothing."

WITH deep regret we announce the retirement of the Rev. Christopher C. Fenn from the Secretariat of the Society, after thirty years' service, following on several years of missionary labour. Mr. Fenn's father, the Rev. Joseph Fenn, was one of the original band of three, Baker and Bailey being the other two, who started the Travancore Mission in 1816. Several of his sons became clergymen. One was Vicar of Christ Church, Cheltenham. Another was Principal of Trent College. Another, David Fenn, was a devoted C.M.S. missionary in Tinnevely, and afterwards at Madras. All these are dead. Christopher Fenn, Scholar of Trinity College, Cambridge, went to Ceylon in 1851, and was for some years Principal of the Training Institution there. Some of the best of the present Singhalese clergymen and catechists were his pupils. In 1864 he became Secretary of the Society at home.

Prior to 1881, Mr. Fenn was largely occupied with personal correspondence with missionary brethren in most parts of the world. He also for several years compiled the Annual Report. But in 1881 the "Group" system was introduced, under which three foreign Secretaries took definite charge of three "groups" of Missions respectively. To Mr. Fenn, in the division, fell Ceylon, China, Japan, and North America; and from that time his attention was chiefly concentrated on those fields. But on any important question involving the Society's principles and methods which arose in connexion with any Mission, his counsel was indispensable. He also took a considerable share in the important work of interviewing candidates. We must not say more of one whose occasional presence at least we yet hope to have among us, and will only add that it is with a real sense of bereavement that his colleagues view his retirement. He resigns on account of weakened health, but we trust

that through God's gracious permission he may still be strong enough to attend the more important Committees.

As Englishmen, we rejoice in the decision of the Government to retain Uganda under a British Protectorate. The honour and the interests of Great Britain alike demanded it. We are writing before the debate in the House of Commons ; but there is, we assume, no danger of any reversal of this policy. The general position, and Sir Gerald Portal's Report, are discussed by a leading member of the C.M.S. Committee on another page of this number ; and we need not add anything to his remarks. But from a missionary point of view, the introduction of the political and commercial influence of England into Uganda is not of unmixed advantage. The converts will be subjected to temptation and trial more severe in a spiritual sense than the fire and sword of persecution. They will need our prayers more than ever. It is an especial cause of thankfulness that there should come just at this time the tidings of remarkable spiritual blessing upon the Christian leaders and people at Mengo. Three days of solemn meetings for consecration in December last were a time of very great blessing. The power of the Holy Ghost was realised by many as never before. Mr. Baskerville's journal, which gives an account of it, will appear in a future number. The best hope for the Church in Uganda is a strong nucleus of entirely devoted men who will sacrifice everything for Christ's sake, and who will not adopt the average Englishman's religion as a standard for their own personal lives.

VERY justly does Bishop Tucker now call for a large and immediate reinforcement to the Uganda Mission. It is impossible to over-estimate the urgency of the claim. The eyes of the whole Church—one might almost say of the world—are upon Uganda. Rarely if ever has a Christian Church been so emphatically a "city set on a hill," which "cannot be hid." We do not reckon the Protestant Christians, properly so called, as more than twelve or fifteen hundred ; but there are believed to be from twenty to thirty thousand "readers," and an indefinite number beyond that of uninstructed adherents of the "Protestant party." The splendid men whom God has so wonderfully raised up to be the first pastors and teachers of their countrymen are working nobly to instruct these multitudes ; but they and the numerous other converts who are also doing what they can to teach the readers and inquirers need guidance and further teaching themselves. What nobler object of ambition can there be for our ablest younger clergymen ?

And not clergymen only, nor men only. It is Bishop Tucker's distinct opinion that, assuming that the country will now be reasonably safe, we must no longer delay to send up Christian women. There are, he believes, and we believe, strong and vigorous women who need not wait for the future railway, but could take the journey now. But they must not be young wives. In the present circumstances of Africa, women must be ready, as so many men have been ready, to go with the distinct and solemn purpose of remaining single for a few years for the Lord's sake. The time is not distant when the beauty of English family life may be exhibited in Uganda ; but the time is not yet, and meanwhile we look for a bright example of self-sacrifice and absolute separateness to the kingdom of heaven to be manifested by the representatives, both men and women, of our Protestant Church of England.

WE have frequently remarked that our most impressive Valedictory Dismissals are not the large autumn ones, but those which from time to time take place in the course of the ordinary Committee Meetings. Since the

great gatherings in the last week of September, twenty-three missionaries have been taken leave of without any public service or meeting. In the past month, at two successive meetings of the Committee, the following have been present to receive the parting instructions of the Committee, and to be commended in prayer :—The Rev. H. P. Napier-Clavering (late Napier), returning to Ceylon; the Rev. R. W. and Mrs. Gurd, returning to Metlakahla; Mr. G. F. Packer, late of Egypt, now going to Palestine; the Rev. W. A. Godson, and Miss A. J. Long, for West Africa; and Dr. Donald Carr and Mrs. Carr, for Persia; also Bishops Evington and Tugwell, to whom, of course, no “instructions” were given, but who gladly took their place as departing missionaries as well as bishops in the Church of God. On the latter occasion, an impressive address was given by Bishop Stuart, late of Waipapua, on “Abiding in Christ,” and the brethren and sisters were commended to God’s care in a most touching and comprehensive prayer by Dr. Bruce. Mr. Godson is the first recruit for the Niger since the deaths in January; and we were all much moved by the quiet and trustful confidence in which he spoke of his following in the steps of those thus taken from us. Dr. Donald Carr is a brother of the Rev. Edmund Carr of Tinnevely, and his wife, when Miss Nevill, offered herself for Africa at one of the Keswick Conventions, but had to go to India for a time.

THE full particulars of the Society’s coming Anniversary will be found on page 397 of this number. It promises to be as interesting and as stirring as ever. The Bishop of Liverpool, Archdeacons Howell and Sinclair, Canon Eyre, Prebendary Webb-Peploe, and the Revs. C. G. Baskerville, H. E. Fox, E. Lombe, E. A. Knox, and E. A. Stuart, are a strong representation of the home clergy; the President, the Treasurer, Sir R. Temple, and Colonel Williams, of the laity; the Bishop of Lahore, and Bishops Stuart and Tucker, of the Episcopate abroad; the Revs. Dr. Bruce, J. G. Garrett, A. W. Baumann, E. Corfield, A. J. Hall, P. I. Jones, L. Lloyd, and W. Morris, and Dr. Mears, of the missionaries; while the Rev. E. N. Thwaites will tell of his recent Special Mission in India, the Rev. John Vaughan will represent the new Australian Associations, and the Rev. Yung-King Yen will speak for the Native Church in China. Will our many readers at a distance, who are unable to come to London, but who receive this *Intelligencer* in time, make the Anniversary a subject for special prayer?

THE Committee of Correspondence accepted offers of service on March 20th from Mr. Edward Keightley Botwood, of Queen’s College, Cambridge, and Mr. Hugh T. Jacob, B.A., London; and on April 3rd from the Rev. Ernest Augustus Causton, B.A., Pembroke College, Cambridge, Curate of St. John’s, Boscombe; and from the Rev. Clarence Garland Mylrea, B.A., Pembroke College, Cambridge, Curate of Great Yarmouth. On the latter day the following also were accepted as missionaries :—Misses Leila McBean (of London), Esther A. Cooke (of Cheltenham), Jane Dunn (late of “The Willows”), and Caroline White, Lizzie Case, Alice Edwards, and Edith G. Beeching (from Highbury Training Home). On April 17th, the following were accepted :—The Rev. Duncan Arnold Canney, Highbury College, Curate of Emmanuel Church, Hampstead; the Rev. Francis Nowell Askwith, M.A., Queen’s College, Cambridge, Curate of Christ Church, Derby; and Mr. Albert C. Kestin.

THESE acceptances raise the number since last Anniversary to eighty-seven, which is six more than last year; but probably six or seven more women will have been accepted after these sheets go to press, making the total ninety-three

or ninety-four. The *men* accepted have numbered *forty-five*, as against thirty-one last year. They include eighteen graduates and five qualified medical men. Oxford for the first time has sent as many as seven.

WE desire to direct the attention of our friends to a new publication of the Society to be issued May 15th. It is called *The Story of the Year*, and is written by Miss S. G. Stock at the request of the Committee. It is well illustrated and contains also a map of the world, and is published at one shilling post free. This book is a first attempt to provide an Annual Report of the Church Missionary Society for popular reading. At present the Society prepares three different Annual Reports, viz., (1) the "General Review of the Year," which is short enough to be read at the Anniversary Meeting in half an hour or less; (2) the "Abstract of Mission Reports." These two are issued together, with the accounts of the year, in a pamphlet called the "Abridged Proceedings." Then there is (3) the full "Annual Report," which, with the accounts, tables, and lists of names, and with or without the contribution lists, makes a substantial volume. *The Story of the Year* will be a fourth.

Of late years the growing interest in Missions has caused an increased demand for the regular Reports; and year by year they are keenly looked for, and eagerly read by a numerous constituency. Still it has been felt that a more popular account of the Society's work is needed; and after careful consideration the Committee, some months ago, directed that preparation be made to issue one with illustrations, and without statistical tables, lists of names, or financial accounts, in May, 1894.

It is of course intended that *The Story of the Year*, if it prove acceptable to the members and friends of the Society, should be an annual publication. But this first issue scarcely shows what it is intended to be permanently. The compiler found it necessary not to assume the prior knowledge of the Missions and the missionaries which ordinary Annual Reports are obliged to assume; and accordingly each chapter opens with a sketch of the field in which the Mission to be reported on is at work, of the origin and history of the Mission, and of its present circumstances. This will naturally not be repeated in future years, and there will, therefore, be more space for accounts of the actual work during the year.

As we go to press, we hear with sorrow of the death of General MacLagan, and of the Rev. E. Leversuch, one of our missionaries at Sierra Leone.

The Principal of the C.M. College, Islington, will be glad to hear of lay-work for some of the students in the months of August and September.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the decision of the British Government to accept its responsibilities in Uganda; prayer for the Native Church, and that men may come forward for the immediate reinforcement of the missionary staff. (Pp. 321, 352, 369, 389.)

Thanksgiving for the progress of the Gospel in India, and for the men who have lived and laboured there; prayer that many may be called to pray and work for the conversion of that land. (Pp. 325-340.)

Thanksgiving for the extension of women's work for Missions; prayer for continued financial support to the various agencies. (Pp. 341-352.)

Continued prayer for the Niger (p. 368), and for Persia (p. 370).

Prayer for prompt self-denying efforts to meet the present crisis in the finances of the Society. (Pp. 387-8.)

Continued prayer for the C.M.S. Anniversary. (Pp. 390, 397.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



FRIEND, who is engaged in work for the Society at home, has kindly furnished the following notes, which are worthy of most careful attention:—

"I believe the secret of success is prayer, and spirituality of tone—that ought to go without saying.

"*Sermons*.—Every sermon should reveal God's will, and only be illustrated by missionary facts. The usefulness of papers, and slips in pews, is open to doubt, as they may be read during prayers, and so by their presence put temptation in people's way. Where possible, I like to have a printed tract given out at the doors as the congregation leaves. Let some laymen be at the doors to receive the names of those who will take boxes.

"*Sunday-school Services*.—Invite parents and friends. Use diagrams, if possible. By all means have a collection, as the children like to drop their coins into the plate. Distribute a suitable booklet afterwards. At Ebbw Vale a little girl presented me, as representing the Society, with a purse containing 4*l.*, collected by the children by monthly subscriptions. This created much interest.

"*Meetings*.—Let there be three quarterly meetings, and one annual meeting. Variety is most valuable. There should be, if possible,—(a) Evening garden meeting. (b) Lantern meeting. (c) Local talent meeting (i.e. a parishioner to give the address; or a service of song). (d) Annual meeting.

"*Annual Meeting*.—Form a choir, and let it sing, as at Exeter Hall, for at least a quarter of an hour beforehand. Let the Home Deputation speak last, and avoid votes of thanks.

"*Lantern Meetings*.—Among the closing slides have—(1) A missionary-box; (2) Specimens of literature; (3) Heathen pleading with a Christian to help, &c.

"*Boxes*.—The plan of going down to the door and buttonholing the people is a good one. Press home stories of boxes, and tell of the blessing they bring to a house if taken in the right spirit. Then go down and plead individually with the people. Give *The Reason Why* with each box, and see that the *Quarterly Token* is sent to every box-holder. If possible, at the quarterly meetings, let each box be opened in the presence of the collector alone, and then and there offer the money to God, and plead for power for fresh effort. When there are many boxes, open all, and specially offer the total to God during the meeting. A tea for box-holders and workers is often most useful, and it only costs seven or eight shillings for thirty persons."

The figures given below appear to us most instructive, and may perhaps be useful to those who are engaged in Deputation work, and serve to open the eyes of some as to how very little is really being done for the Evangelization of the World.

During the year 1892, the total expenditure of School Boards in England and Wales was 7,134,388*l.*, and the total of contributions to Foreign Missionary Societies, 1,155,826*l.*; so that more than six times as much was spent over education as in obeying our Lord's last commandment.

The case may be put even more forcibly. The London School Board in the year mentioned raised by its precepts or rates, 1,427,556*l.*, and had 477,689 children upon its rolls (the expenditure over Evening Classes and Industrial Schools is deducted); while the contributions from London (assuming that, as is the case with the C.M.S., the proportion which the Metropolis sends is about two-sevenths of the total from England and Wales) for the evangelization of 800,000,000 heathen amounted to certainly not more than 385,276*l.* Bearing in mind that there are many voluntary as well as Board schools, and that, though the "precepts" are compulsory, the nation as a whole has expressed its approval of the system by returning the Members of Parlia-

ment who originally passed the Education Act, we arrive at the following conclusion: that London deems the imparting of an education, in great measure secular, to one of her children of *five thousand two hundred times as much importance* as the preaching of the Gospel to one of those in Heathen lands for whom Christ thought it worth while to die. Or, to put it in yet another form: *London considers the education of one child at home of as great importance as the evangelization of 5200 who are without God and without hope.* Surely these things ought not so to be!

In the paragraphs below we give a brief description of the various organisations which exist in connexion with C.M.S. work in one town in the Midlands:—

"1. THE MISSIONARY PARLIAMENT is in connexion with the Y.M.C.A., and composed of some of their members.

"Each member of Parliament chooses a Mission station, and is called upon from time to time to give information respecting it. Monthly lectures, illustrated by magic-lantern slides, are delivered by the members during the winter: they are open to those interested in missionary work (admission is by ticket), and are always well attended.

"2. THE SCHOOLBOYS' MISSIONARY UNION.—The most important rules in connexion with this organisation are those which provide that each member shall give monthly out of his *own* money a definite portion to Foreign Missions, have a collecting card or box, and read at least one missionary magazine a month. The object of the Union is to unite boys together to help in the spread of the Gospel throughout the world, and members are reminded of five ways in which this can be done: by Prayer, by Bible study, by Reading, by Working (making things to sell), and by Giving—themselves if possible, if not, their money.

"It should be mentioned that there is an admission fee of 3d., which goes towards expenses.

"3. THE SCHOOLGIRLS' MISSIONARY UNION.—This is managed by a committee consisting of six young ladies, and is worked in connexion with the local branch of the Children's Scripture Union. Meetings were held quarterly in 1893, and there were two competitions, one for girls over 14, the *Gleaner* being the text-book, and the other for those under that age, who were examined in the *Children's World*. This year the Bible-class on one Sunday in every month is addressed on missionary work, and each alternate month there is a missionary meeting in the place of the ordinary Scripture Union gathering, at which questions are asked on the *Children's World*. Prizes will be given to all who attend each of these meetings during the year, and answer at least one question at each meeting.

"A stall is held at the Annual General C.M.S. Sale of Work, and two working parties are held regularly in term time to provide the necessary articles.

"4. THE YOUNG LADIES' READING SOCIETY consists of four circles, each of which contains sixteen members, who read a missionary book every quarter. At the end of the three months a meeting is held, and the book which has been read is discussed. There is an annual subscription of one shilling, and a fine of one penny for every day beyond the appointed time that a volume is kept. Those members who have had no fines, and have attended all the quarterly meetings during the year, receive as prizes the books bought each quarter; any volumes that may be left over are presented to the C.M.S. library in the town.

"5. THE SERVANTS' ASSOCIATION has weekly working parties, by means of which a stall is furnished at the Sale of Work. Each member is expected to have a missionary-box, and take in one of the magazines.

"6. GLEANERS' UNION.—Monthly meetings are held at the secretary's house, at each of which a paper, lasting twenty minutes or less, is read by one of the members on a Mission taken in turn from the Cycle of Prayer. Then a lady asks questions on the past month's *Gleaner*, and the meeting closes as it began with hymn and prayer.

"7. MEETINGS FOR INTERCESSION are held, one for ladies only, another open to the public. At the latter the chair is taken by a clergyman who gives a short ex-

position of Scripture, and then the missionary subjects for prayer—generally three—are mentioned and explained by the Honorary District Secretaries, and are laid before the Throne of Grace. The subjects are given *beforehand* to those who are willing to take part, so the prayers are definite.

"8. THE JUVENILE ASSOCIATION.—The boxes are opened quarterly: the annual meeting is held during the Easter holidays, when a tea is given, two being invited from each family where a box is taken, and there is also a magic-lantern lecture during the Christmas holidays, and a service in May at the time of the annual C.M.S. sermons. There is a special secretary for this work."

The friend who has kindly forwarded us the information as to these methods of exciting interest in the missionary enterprise, and collecting money for it, writes:—

"Our town is worked as a whole, and not by parishes, so we have a band of ladies, each of whom has a street or road allotted to her; these canvass for the taking of the magazines; give them out monthly *by the 1st*: look after boxes, subscriptions, children for the Bible-classes or Unions; give out notices, and do all they can for the cause. We find it necessary to be constantly looking after the people, and keeping up their interest: to this end the monthly personal distribution of the magazines is of great service, and it also enables our helpers to hear of newcomers."

It seems to us that in this respect there is room for considerable extension of our Gleaners' Union organisation; individual effort may and does accomplish much, but what is needed is a systematic parcelling out of the town or parish, so that no part should be neglected, or any one remain without a definite personal invitation to assist in missionary work.

The letter from which we have quoted in general terms concludes thus:—

"If you could make our friends see that there must be regular, systematic organisation, and that people must be *constantly* looked up, we think far more than at present could be done in many places; but it needs continual work, and well-chosen workers, *spiritual for spiritual work*."

C. D. S.

CHURCH MISSIONARY HOUSE.

THE Junior Clergy Union Meeting on April 16th was addressed by the Rev. Canon Acheson, Rector of All Souls, Langham Place, and the Rev. Ll. Lloyd of Fuh-Kien, South China.

The Meetings of the London Lay Workers' Union during April were as follows:—On 2nd, for Africa, speakers: Mr. P. A. Bennett (Niger), Mr. E. A. J. Thomas (member), and Mr. Hardman, both proceeding to the Niger; on 9th, for China, addresses by Mr. J. A. Heal (member) of C.I.M., Mid China, and by Mr. D. Marshall Lang on the Mid-China Interior Evangelistic Mission; on 16th, again for China, an address by Dr. W. P. Mears of Fuh-Chow.

The Monthly Meeting of the London Ladies' Union on April 19th was addressed by Dr. E. J. Baxter of the East Africa Mission, who recently arrived from Uganda. On April 13th there was a Conference of the Honorary District Secretaries of the Ladies' Union in Salisbury Square.

LOCAL ASSOCIATIONS AND UNIONS.

THE Annual Meeting of the Hibernian Church Missionary Society was held in the Metropolitan Hall, Dublin, on April 7th. The Earl of Belmore presided, and the audience was large. The report announced that the eightieth year of the Association's work showed a rising income, amounting to 11,658*l.*, exceeding by 1627*l.* that of last year, and marking the highest contributions ever sent by Ireland to the cause. Addresses were delivered by the Chairman, Bishop Tucker, and the Rev. W. S. Burroughs. The Rev. J. A. Pike, Rector of Redhills,

about to proceed to Africa as a C.M.S. missionary, and the Rev. J. G. Garrett also spoke.

The third Annual Meeting of the Liverpool North Suburban Auxiliary was held in the Town Hall, Bootle, on April 9th. The Bishop of Liverpool presided, supported by the Mayor, Sir W. B. Forwood, and a large number of clergymen and laymen. The treasurer (Mr. C. A. Mather) reported contributions for the year of 539*l*. After the Bishop, the Mayor, and Sir W. B. Forwood had spoken, missionary addresses were delivered by the Revs. A. W. Baumann and J. G. Watson.

The twenty-ninth meeting of the Hants C.M.S. County Prayer Union was held at Winchester on April 11th. In the morning a sermon was preached at Christ Church by the Rev. Ll. Lloyd, which was followed by an administration of the Holy Communion, of which seventy-five partook, more than twenty of whom were clergymen. In the afternoon, a meeting was held at the Young Men's Christian Association Room. The president, Mr. R. C. Hankinson, occupied the chair and gave the opening address. The Revs. R. B. Miller, R. F. Hanning, Archdeacon Maundrell, and W. Wallis engaged in prayer. The Rev. Ll. Lloyd delivered an address on "The present aspect of the work of Christ in China." The Revs. C. Tanner, W. Clayton, R. Hughes, and W. Wallis took part in the discussion which followed. The members of the Union living in Winchester hospitably entertained those who came from a distance at lunch in the mid-day, and provided tea after the meeting was over. W. C.

In connexion with the second Annual Meeting of the Surrey C.M. Union (of which the Rev. Charles F. Fison, South Nutfield, is hon. secretary), a Conference was held at Dorking on April 5th. The Committee of the Union met in St. Paul's Church Room at 11 a.m. At noon there was a service in St. Paul's Church, with Holy Communion; the Rev. Sydenham L. Dixon, of Park Chapel, Chelsea, being the preacher. At 3 p.m. there was a public meeting in the Town Hall, at which Mr. Herbert R. Arbutnot, one of the C.M.S. Committee, occupied the chair, and addresses were delivered by the Rev. R. P. Ashe, late of the Uganda Mission, and Mr. D. Marshall Lang, C.M.S. House. The Ven. Archdeacon Hamilton, Association Secretary, proposed, and the Rev. W. E. Peters, of St. Saviour's, Guildford, seconded the following Resolution, which was accepted by the meeting:—"That the Gleaners in Surrey pledge themselves to raise the sum of 100*l*. or more every year for the support of a Mission agent in the field, to be called the Surrey Gleaner missionary." The Rev. J. Rooker, of Coldharbour, then made a statement as to the Surrey localised *Gleaner*, of which he is editor. At 7 p.m. there was another meeting in the Town Hall, Mr. E. F. Gedge, treasurer of the Union, presiding, and the Rev. R. P. Ashe again speaking on the Uganda Mission. The attendance at both meetings was large, twenty-five clergymen being present at the afternoon meeting; and as the result of the offertories the sum of 20*l*. 18*s*. 4*d*. was remitted to Salisbury Square. A gentleman in the audience also gave 10*l*. towards meeting the expected deficit on the Society's financial year.

The East and West Kent C.M. Unions had a united Meeting at Canterbury on April 12th. The arrangements were as follows:—Holy Communion in the forenoon, with an address by the Rev. A. E. Barnes-Lawrence of Blackheath; Conference of members at noon, opened by a paper by the Ven. Archdeacon Hamilton; Public Meeting and Conference in the Cathedral Library in the afternoon; speakers, the Revs. C. L. Williams, A. E. Barnes-Lawrence, and E. D. Stead. The Dean of Canterbury was chairman of the Conference and Meeting. On the previous day there had been a gathering of the Honorary District Secretaries and Committees of the Unions, at which the Rev. B. Baring-Gould delivered an address.

The Annual Meetings of the Paddington Deanery were held, two on March 6th in St. James's Lecture Hall, Gloucester Place, and Christ Church Parish Room, Harrow Road, and a third on March 15th in the Paddington Baths Hall, Queen's Road. The Rev. R. Bateman (Punjab) spoke on the 6th, being followed in the

first meeting by Mr. Eugene Stock, and in the second by Mr. F. C. J. Millar, Q.C. At the meeting on the 15th, over 500 were present. Sir O. E. Bernard, K.C.S.I., presided, and the Revs. R. Bruce, D.D. (Persia), and E. A. Stuart (St. Matthew's, Bayswater) spoke. A letter was read from Mrs. Stanley, apologising for Mr. H. M. Stanley's inability to attend.

The Eighty-first Anniversary of the Bristol and Clifton Auxiliary, March 10th to 12th, was highly successful. The Juvenile Association led the way, meetings having been held on Saturday in the Victoria Rooms, Clifton, and Holy Trinity Mission Hall, East Bristol, and four Children's Services in church on Sunday. After the usual sermons in different churches on Sunday, there followed public meetings in the Victoria Rooms on Monday: one in the morning, Sir George Edwards presiding, the Deputation being the Revs. A. Baumann, A. Elwin, Henry Sutton, and Col. Williams of Bridehead; the other in the evening, the Rev. Henry Denning in the chair. The Hon. Treasurer was able to announce a total income for the year of 3823*l.*; and the Hon. Secretary referred in his report to the satisfactory work of the different agencies of the Auxiliary.

The Leamington Auxiliary had two successful meetings in the Town Hall on March 12th. At the first, Mr. Eugene Stock presided; at the second, the Mayor. The amount raised by the Auxiliary during the year was 945*l.* Addresses were given by the Deputation to large gatherings of children in the afternoon.

The Ladies' C.M. Union of Manchester had its Annual Meeting in the Mayor's Parlour on March 13th, the Lady Mayoress presiding. The Report stated that the Union had now 161 members, and that the city had been mapped out in districts, each of which had an honorary secretary and members to carry on its work, which was progressing satisfactorily. Bishop Evington, of Japan, and Mrs. Percy Grubb, Secretary of the London Ladies' C.M. Union, delivered addresses.

By the kind permission of Admiral and Mrs. Morant a meeting was held in Admiralty House, Chatham, on March 21st. There was a large attendance, among those present being Lord Charles Beresford, Commander Horsley, Major Scott-Moncrieff, R.E., Major Kenyon, R.E. (who had organised the meeting and presided on the occasion), Lieut. Parry, R.N., Revs. T. Matthews and C. T. Ord. The Deputation from the Parent Society was the Rev. Arthur Elwin of China, and Mr. D. Marshall Lang, C.M.S. House. Admiral and Mrs. Morant entertained the audience at tea after the meeting.

The Newcastle and South Northumberland Branch of the Medical Mission Auxiliary had a meeting in the College of Medicine, Newcastle-on-Tyne, on March 13th. There was a good attendance of medical men and others. The chair was occupied by Dr. Oliver, Professor of Physiology, University of Durham, and addresses were delivered by Dr. W. P. Mears, C.M.S. China, and Dr. Lankester, C.M.S. House, London. Subsequently Dr. and Mrs. Oliver entertained those present at tea in the College.

The first Missionary Drawing-room Meeting held at Eleigh Water (Somersetshire) took place on Friday, April 6th. India, Africa, and China were well represented by missionaries from those respective countries. The Rev. Robert Palmer, formerly C.M.S. missionary in China, presided during the absence of the Rev. R. P. Ashe, the advertised chairman, who was unable to be present till the close of the meeting, when he gave a rapid sketch of the Society's work in Uganda. The Rev. W. W. Holdsworth, Principal of the Hardwick College, Mysore, South India, gave an interesting account of that institution, containing 700 Native students, and of his work generally in a heathen city of 80,000 inhabitants, where he has but one colleague.

The sixteenth annual report of Christ Church, Weston-super-Mare, has the following: "For the fourth year in succession our receipts have exceeded 400*l.* (the amount last year was 416*l.*). Our Parochial Association, as distinct from that of the other parishes in the town and neighbourhood, has now been working

for sixteen years. The total amount raised by it since its formation is 4372*l*. The lowest sum raised in one year (the first) is 141*l*., the highest 434*l*. The annual average for the sixteen years is 273*l*."

We are pleased to learn that the result of the Loan Exhibition at Sunderland has been even better than was indicated in our last issue. The total sum realised was about 740*l*., of which more than 400*l*. will be divided between the C.M.S., C.E.Z.M.S., and Missionary Leagues Association. Tickets to the value of 170*l*. were sold prior to the opening of the Exhibition, proving the local interest taken in the event. The reception and the distribution of the exhibits has involved much labour and care, which from first to last has been ungrudgingly bestowed by Mr. J. A. Blackwood, a warm friend of the Society, who acted as Secretary of the Exhibits.

A most successful Sale of Work on behalf of the C.M.S. was held in Griffin School, Blackburn, on March 10th. It was got up, as in previous years, by the members of the St. Philip's Bible-class and Gleaners' Union, and was better attended and better patronised than any of its predecessors. The Rev. Dr. Pinck, H.D.S., Vicar of the parish, presided at the opening. Mrs. Coddington, wife of the senior member for Blackburn, who was present, declared the sale open. The sale realised 41*l*. 10*s*. J. O. P.

Sales of Work have also been held at Sheffield (St. Mary's), Plumstead (St. James'), Shirley, Stowmarket, 20*l*.; Winhill, 71*l*.; Dorchester, Clifton, and Southport (All Saints'), 320*l*.

NINETY-FIFTH ANNIVERSARY OF THE SOCIETY.

APRIL 30TH, MONDAY.

PRAYER Meeting at Sion College, Thames Embankment, at 4 p.m.

Anniversary Sermon, by the Rev. E. Lombe, at St. Bride's, Fleet Street at 6.30 p.m. (Doors opened at 6. No tickets required.)

A Sermon will also be preached on April 30th at St. Martin-in-the-Fields, at 7.30 p.m., by the Rev. H. E. Fox.

MAY 1ST, TUESDAY.

Clerical Breakfast, Exeter Hall, Strand, at 8.30 a.m. Address by the Rev. E. A. Knox.

The *Annual Meeting*, at Exeter Hall, at 11 a.m. (Doors opened at 10.) Chairman: The President. Speakers: The Lord Bishop of Liverpool, the Right Rev. Bishop Stuart, the Right Rev. Bishop Tucker, the Rev. Prebendary Webb-Peploe, the Rev. Ll. Lloyd (China), and Sir Richard Temple, G.C.S.I., M.P.

A *Public Meeting* at St. James's Hall, Piccadilly, at 11 a.m. (Doors opened at 10.15.) Chairman: The Treasurer. Speakers: The Right Rev. Bishop of Lahore, the Ven. Archdeacon Howell, Rev. Dr. Bruce (Persia), Rev. E. A. Stuart, and Dr. Mears (China).

Meetings for Ladies, in Princes' Hall, Piccadilly, at 3 p.m. (Doors opened at 2.) Chairman: Rev. F. E. Wigram. Speakers: Mrs. Urmston, Mrs. A. J. Hall (North Pacific), Mrs. Braddon (from India), Miss G. Cox (Japan), and Mrs. Mears, L.K.Q.C.P.I. (China).

Evening Meetings:—(1) In Exeter (Large) Hall, at 7 p.m. (Doors opened at 6.) Chairman: The Ven. Archdeacon of London. Speakers: Rev. Canon Eyre (Rector of Tiverton), Rev. Yung-King Yen (China), Rev. A. J. Hall (North Pacific), Rev. P. Ireland Jones (Calcutta), and Rev. E. N. Thwaites.

(2) In Lower Exeter Hall, at 7 p.m. (Doors opened at 6.) Chairman: Robert Williams, Esq. Speakers: Rev. J. Vaughan (Sydney), Rev. J. G. Garrett (Ceylon), Rev. A. W. Baumann (North India), Rev. E. Corfield (Punjab), Rev. W. Morris (East Africa), and Rev. C. G. Baskerville.

Gleaners' Union Conference at C.M.S. House, at 3.30 p.m. Chairman: Mr. Eugene Stock. (Admission by Card of Invitation only.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 20th, 1894.—The Committee accepted offers of service from Mr. Edward Keightley Botwood (Queen's College, Cambridge) and Mr. Hugh T. Jacob, B.A. (London University). They were introduced to the Committee and addressed by the Chairman (Mr. H. Morris), and having replied they were commended in prayer to the favour and protection of Almighty God by the Rev. J. P. Hobson.

The Secretaries reported the very unexpected death of Mrs. Martin, the wife of the Rev. J. Martin of the Fuh-Kien Mission (formerly Miss Goldie of the Female Education Society), which took place at Fuh-Chow on Sunday, January 21st, 1894; and made reference to her earnest labours in the Lord's work, and the high esteem in which she was held by all the Mission circle. The following Resolution was adopted: "The Committee desire to express, in submission to the Divine will, their deep regret at the loss which both they and the Fuh-Kien Mission have sustained in the death of Mrs. Martin, and to put on record their high appreciation of her earnest and faithful labours in the Master's service, and also to tender their true and heartfelt sympathy to the Rev. J. Martin and his children, and to the other relatives and friends of Mrs. Martin, in their deep sorrow."

The Secretaries reported the death on February 26th, at Exeter, of Mrs. Townsend, widow of the Rev. Henry Townsend. She had been associated with her late husband in the Yoruba Mission from 1840 till 1876, when he retired from active service in the Mission-field. The Committee desired that an expression of their sympathy, and of their appreciation of the late Mrs. Townsend's valuable services in the Mission-field, should be conveyed to her relatives.

On the recommendation of the Committee in charge of the Missions in Ceylon, Mid China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, April 3rd.—On the recommendation of the Ladies' Candidates Committee, Misses L. McBean, E. A. Cooke, J. Dunn, C. White, L. Case, A. Edwards, and E. G. Beeching were accepted as Missionaries of the Society.

Miss E. G. Beeching was appointed to the North Pacific Mission, to assist in the work at Alert Bay.

Bishop Stuart was introduced to the Committee on his return from New Zealand. The Chairman and the Honorary Clerical Secretary having spoken words of welcome, Bishop Stuart touchingly referred to his former work with the Society, especially to his having been sent out originally with Thomas Valpy French to open a college at Agra. He stated that his conviction that God was again calling him to the front as a Missionary was largely due to the precedent set by Bishop French in resigning his See and returning to Missionary work. He also referred to the death of Bishop Hill, whom he himself had ordained priest, and with whom he had had long connexion in New Zealand, and mentioned that within an hour of his own proposed return to the Mission-field, having been before the Synod at Auckland, he received tidings of Bishop Hill's death. There had been no waste, but some blessed purpose in Bishop Hill's brief career in West Africa; and he was assured that it was no quixotic enterprise to which he himself was going out.

Offers of service from the Rev. Ernest Augustus Causton, B.A., Pembroke Coll., Cambridge, Curate of St. John's, Boscombe, and the Rev. Clarence Garland Mylrea, B.A., Pembroke Coll., Cambridge, Curate of Great Yarmouth, were accepted.

Mr. G. F. Packer, late of the Egypt Mission, was transferred to the Palestine Mission for lay evangelistic work.

Mr. Edwin Luckock, who, since 1885, had had charge of the Society's African Institution in Mahé, one of the islands in the Seychelles group, attended and gave a brief account of the work he had been engaged in. The African Institution had been founded in 1874 by the Society as a place for the reception of the children of rescued slaves. For a considerable number of years past, however, no liberated slaves had been landed at Mahé, and the Institution had become growingly less needed. A year or so ago the Society had resolved on giving up the Institution, and Mr. Luckock had now returned to England. Mr. Luckock referred to the work that had been done amongst the African children of both sexes in the Insti-

tution, and expressed his confidence that the seed of the Word of God had not been sown in vain amongst them. He also referred to the provision which had been made for the care of the few children who remained in the Institution when the Society retired from it.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Egypt, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

Committee of Funds and Home Organisation, April 4th.—The Committee received with much regret the resignation of the Rev. A. H. Arden as Hon. Association Secretary for the Western District, and put on record their great appreciation of his valuable and prolonged services, rejoicing that they might still count upon his practical assistance as far as his health allows. The Rev. Herbert Knott was appointed Association Secretary for the Western District in Mr. Arden's place.

The Rev. W. Morris Roberts was appointed a member of the Deputation Staff with a view to extending foreign missionary interest among the Welsh-speaking people.

The Committee approved of the following names for the new Gleaners' Union Auxiliary Committee:—The Revs. Preb. Eardley-Wilmot, A. J. Robinson, W. H. Stone, A. Armitage, C. D. Snell, and E. A. Stuart; Captain Cundy and General Hatt Noble; Messrs. T. F. Victor Buxton and C. E. Cassar; Lady Dods-worth, Mrs. Evan Hopkins, Mrs. Percy Brown, and Mrs. Percy Grubb; the Misses Green, Wimbush, Janvrin, Etches, Gollock, and L. Gage-Brown.

General Committee, April 10th.—The Committee took into consideration the financial position of the Society upon a provisional statement made by the Lay Secretary. Thanksgiving to Almighty God was offered on account of the deficit being so much less than was expected, and it was resolved to appeal to the Society's supporters at once to clear off the deficit before May 1st.

The Committee had an interview with the Rev. H. P. Napier-Clavering, Principal of the C.M.S. Trinity College, Kandy, Ceylon, who has been on a short visit to England, and left for Ceylon again on April 12th. Mr. Napier-Clavering gave the Committee a brief account of the work carried on at Trinity College, and spoke of the increase in the number of pupils, both boarders and day-scholars, and of the influence which the College is exercising amongst the higher-class Kandian youths, for whose benefit it was specially established. He also mentioned tokens of God's blessing on the work, which are manifested in the conversion and baptism of some of the scholars, from time to time.

The Committee took leave of the Right Rev. Bishop Tugwell and Miss A. J. Long, proceeding to West Africa. Bishop Tugwell was addressed in the name of the Committee by the Hon. Secretary, and made a short reply. The Instructions of Committee were delivered to Miss Long by the Rev. F. Baylis. An address was then given by the Rev. Preb. Eardley-Wilmot, and prayer was offered by the Rev. C. G. Baskerville.

NOTES OF THE MONTH.

ORDINATIONS.

South India.—On March 11th, 1894, at Ellore, by the Bishop of Madras, the Revs. K. Peter, K. Nagana, and B. Daniel (Natives), to Priests' Orders, and Messrs. G. Anandaya and Mr. M. Jonah (Natives) to Deacons' Orders.

New Zealand.—On March 5th, 1893, by the Bishop of Waiapu, Piripi Te Awarau (Native), to Deacon's Orders. [Notification delayed.]

DEPARTURES.

Eastern Equatorial Africa.—Miss M. B. Gedge left London for Frere Town on April 6th, 1894.

Palestine.—The Rev. J. G. B. and Mrs. Hollins and the Rev. D. M. Wilson left London for Jaffa on March 30th.—Mr. G. F. Packer left London for Cairo and Jaffa on April 19th.

Persia.—Dr. and Mrs. Donald Carr left London for Julfa on April 19th.

Mid China.—Miss E. Florence Turner left London for Shanghai on April 4th.

Japan.—The Rev. A. B. and Mrs. Hutchinson left London for Osaka on April 4th.—The Right Rev. Bishop Evington left London for Hong Kong on April 20th.

North Pacific.—The Rev. A. E. and Mrs. Price left London for Metlakatla on March 31st.

ARRIVALS.

West Africa.—The Rev. Canon Taylor Smith arrived at Liverpool from Sierra Leone on April 17th.

Eastern Equatorial Africa.—The Rev. F. Burt and Mrs. A. G. Smith left Mombasa on March 18th, and arrived in London on April 18th.

Palestine.—The Rev. C. H. V. Gollmer left Jerusalem on April 4th, and arrived in London on April 14th.

Bengal.—Mrs. Santer left Calcutta on February 21st, and arrived in London on March 22nd.—Mr. S. W. Donne left Bombay on March 24th, and arrived in London on April 17th.

Japan.—Miss K. A. S. Tristram left Kobe on February 4th, and arrived in London on March 24th.

BIRTH.

Travancore and Cochin.—On February 15th, the wife of the Rev. A. F. Painter, of a daughter (Margaret Ethel).

DEATH.

South India.—On March 10th, at Santhapuram, Tinnevely, the Rev. S. Masillamani (Native).

PUBLICATION NOTICES.

THE following Publications have been issued since our last Notice:—

The Santal Mission, North India.—A Handbook on the Mission, containing an account of the People and Country and a sketch of the C.M.S. work. *Price 3d. post free.* This Handbook should prove very helpful to members of the Gleaners' Union, Lay Workers' Unions, and all Speakers and Workers.

Extracts from the Annual Letters of Missionaries for 1893—4.

Part III. Containing Letters from Missionaries in the Travancore and Cochin, Ceylon, and Mauritius Missions.

Part IV. Containing Letters from Missionaries in the West Africa, Yoruba, Niger, and Palestine Missions.

Price 3d. each Part, post free. Other Parts to follow.

Medical Mission Quarterly for April, 1894. No. VI. Containing letters from Dr. Pennell, of Bunnoo, Dr. H. M. Sutton, of Baghdad, Dr. M. Eustace, of Quetta, Dr. Van Someren Taylor, of Fuh-Ning, Dr. Edwards, of Mombasa, and Dr. Neve, of Kashmir, Children's Page, &c., &c. *Supplied free of charge.*

Children's World C.M.S. Picture Leaflets. No. 10, A Difficult Journey from a Distant Land; No. 11, Indian Idols and Indian Children; and No. 12, Boys of Jerusalem. *Price (to C.M.S. friends) 1s. per 100, post free, either separately or assorted.*

Seven Years of the Gleaners' Union. A Retrospect. By G. F. S. Reprinted from the *C.M. Intelligencer* for April, 1894. *Copies supplied free of charge.*

An entirely new Publication, which it is hoped will be an annual one, is to be issued on May 15th. It is called **The Story of the Year**, and is a kind of Report of the Society's work at home and abroad, written in a popular style by Miss S. G. Stock, and containing many good illustrations and a *Map of the World*. The price is one shilling, post free. [See p. 391.]

Another new popular book, which the Society is publishing, is **Other Lands, and the People who Live there** (ready May 1st, price one shilling, post free), reprinted from *Awake*. This book, which is also well illustrated, gives a clear general idea of the various countries and peoples of the world, and some information concerning missionary work. This is just the book to give to working people, or for reading at mothers' meetings, &c.

A new book on Missions, entitled **The Heroic in Missions**, by the Rev. A. R. Buckland, M.A., has been added to the list of other publishers' books kept in the C.M.S. Book Room, Salisbury Square. It is published at 1s. 6d., and can be supplied for 1s. 4½d., post free. (*Vide Advertisement in C.M. Gleaner.*)

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

THE DEFICIT: ITS END AND ITS LESSONS.

NOT for several years has the Society's financial position occupied so large a space in our thoughts during the Anniversary as this year. For some years past scarcely a word has been said about money. There have been deficits, but from 1880 till last year there has always been sufficient reserve in the Contingency Fund to meet them. Last year, after paying off an old mortgage on the one hand, and using the whole balance then in the Contingency Fund on the other, there was an uncovered deficit of 3700*l*. Yet scarcely a word was said about this at last year's Anniversary; and even when, in June, the Committee proposed a special effort to clear off the 3700*l*., very few friends took any notice, and in the whole twelve months only 1982*l*. was contributed for that purpose. In the pages of this periodical we again and again warned our constituency of the position. We even put the question in plain terms, Ought the sixty new missionaries ready for sailing last autumn to be sent forth? Not a word was said in response to this question anywhere, so far as we know. No one urged that "a deficit must not be allowed," or that "the Society must not run into debt"; and the missionaries did sail as arranged. Then, on New Year's Day, was sent out all over the country the President's letter, with a clear statement of the position at that date. As we mentioned last month, there was some response to this; and owing to two or three special donations, together with some large legacies, the deficit ultimately proved to be much smaller than had been anticipated.

Still, an adverse balance of 12,610*l*., with no Contingency Fund to fall back upon, was a serious matter; and what we think had been an undue indifference to the position suddenly gave way to an equally undue alarm. We were going to say "panic," but that would be too strong a word. The bankruptcy, however, of C.M.S. was actually supposed, in some quarters, to be imminent; and fellow-helpers in the C.M. House were asked how they could belong to a Society which ran into debt. Moreover, a curiously infelicitous letter appeared in the *Record*, suggesting that contributions had failed because the country did not trust the Committee, and affirming that "confidence and money" would only be "restored and found" if (*inter alia*) a certain grant of 300*l*. a year was withdrawn. As usual in letters of this kind, the "facts" were wrong, and the inferences therefore groundless. No money has to be "restored and found," for it has not been withheld! The deficit, as friends who take the trouble to look at actual facts know, is not due to any falling-off in contributions. There has been no falling-off. They are 35,000*l*. more than they were seven years ago, when that grant of 300*l*. a year was made.

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Nor, again, has the Society gone into debt, in any proper sense of the word. Any one who understands financial affairs can see from the published accounts that the "assets" far exceed the "liabilities," and this without reckoning the numerous properties in mission-houses, &c., all round the world. In the last resort, there would be no difficulty in raising 12,600*l.*, even if no contributions came in. But it is right first to let the constituency know the position of affairs; just as, when a railway board incurs expenditure upon the development or extension of the line beyond the year's takings, the shareholders are summoned and are asked if they will take additional shares and so create fresh capital. An illustration like this, however, though it suffices to show that the Church Missionary Society is not forgetful of right business principles, is quite inadequate to present the real aspects of the case. We are not engaged in a commercial enterprise, but in a spiritual one. We believe in the Living God, and we know that the hearts of all men are in His hand, and that He can incline His people to provide all the means needed for His work. Hence the President's policy was not "Call the shareholders," but "Ask the Lord, and tell His people."

And God has been pleased to set the seal of His approval on this policy. Never in the long history of the Society has there been such a response to the simple statement of the position of affairs. When Bishop Tucker appealed to the assembled Gleaners in November, 1891, to save Uganda, 15,000*l.* was given in a fortnight. This time a sum exceeding that was given in twelve days. We especially rejoice that great as the cause was that produced the former amount, in its indirect bearing on Missions, the direct cause of Missions has availed to elicit a still more striking token of sympathy from our friends. At first the prospects of an adequate response were not hopeful. Mr. Wigram's first appeal went out on April 13th. The only large gift in the following four days was 1000*l.* from Lady Napier, in memory of her revered husband, the late Sir Joseph Napier. But on the 19th came the offer of "I. E." to give 1000*l.* if the whole sum required were raised by similar benefactions by May 1st. Immediately Mr. Wigram sent out special letters communicating this. At first, again, faith had to be tried. Wealthy friends wrote saying that in the present state of the financial world they were unable to give large sums, though they enclosed cheques for 50*l.* or 100*l.* Others, some of them not at all what would be called wealthy, did send 1000*l.* benefactions; but it was evident that the total, if obtained, would not be obtained entirely in 1000*l.* benefactions, and "I. E." kindly agreed to waive that condition, and sent in her cheque. Another friend, however, offered 1000*l.* on the same condition and declined to waive it. When the day fixed arrived, which was the day of the Society's Anniversary, only seven 1000*l.* gifts had come; but the smaller contributions were so numerous, and in themselves so substantial, that a total of 12,900*l.* had been made up, without calling for the conditional 1000*l.* The entire deficit of two years was thus wiped off, and the vast assembly at Exeter Hall rose *en masse* at the announcement and sang the doxology. But, Mr. Wigram went on, why lose that 1000*l.*?—and not that only, but

two other like gifts which, said he, are also offered conditionally, making eleven out of the twelve. Who, he asked, will give the extra 1000*l.* which will secure these three, and give the Society 4000*l.* as a nest-egg towards the current year's expenses? No response came in that meeting; but many hearts were lifted up to the unfailing Master and Friend who could give us the whole sum if it was right for us to have it. In the afternoon, the usual Gleaners' Conference was held at the C.M. House; and during the tea which followed it, a lady who had already given 500*l.* came forward and avowed herself constrained to give the last 1000*l.* At the Evening Meeting, in addition to the repetition of the morning communication that the deficit was cleared off, this fresh token of the Lord's gracious favour had to be announced: and again the doxology was sung with joyful heartiness. Thus the Society has been wonderfully delivered from a real cause of anxiety. And the deliverance has been a happy one, not merely on account of the money itself so generously contributed, but still more because of the proof it gives of sympathy and confidence on the part of so many friends, and, above all, as a fresh assurance that the Lord is with us of a truth.

But now we have to look forward again; and while we do so with a confidence and hope much brighter than seemed possible a few weeks ago, it is right that we should do so with an intelligent understanding of the actual position. The remark which has been made in some quarters, that such a deficit must not be allowed to happen again next year, augurs anything but a really intelligent apprehension of the case. Consider the actual way in which a great organisation, carrying on hundreds of agencies, and employing thousands of agents in many parts of the world, has to work. The Income of 1893-4 (i.e. of the financial year ending March 31st last) was of course applicable against the Expenditure of that same period of twelve months. But was it possible to govern that Expenditure by the amount of Income? As a matter of fact, the Expenditure is pretty even throughout the year, while the bulk of the Income is received in the last three months. But let that pass. Even if the Income came in *pari passu* as the Expenditure went out, that would not affect the scale of the Expenditure. For *that* is settled months before. The Expenditure of 1893-4—or at least a great part of it—was forecasted in the summer of 1892 by the local Secretaries of the different Missions, and examined and sanctioned by the Committee in the autumn of that year. For before the year begins, the local Secretaries, and the individual missionaries, must know on what scale they may work; whether they may retain their various existing agencies and agents; whether they may increase them. It is found to be the most convenient plan for the foreign year to be from January to December, and the home year from April to March. In practice this most nearly adjusts and equalises the financial arrangements. The expenditure, therefore, of (say) January, 1893, had been forecasted in July, 1892, and sanctioned in November, 1892, but was dependent on an Income of which the larger part would not come in, and did not come in, till January, February, and March, 1894.

There is another plan which is followed by some Missions, that of simply remitting from England whatever money is received, leaving the Mission to use as best it may the remittances sent to it. That is much less burdensome for the home authorities, but much more so for the foreign ones. They have their responsibilities, not only to their missionaries and other agents, but to the Natives, it may be, for instance, to Heathen owners of houses. If remittances fell short, probably local properties could be sold, and pending such sales, temporary arrangements might be made with local bankers. In other words, the earthly resources are in essence just the same as those of C.M.S. in similar circumstances. Perhaps some reader will say, Ah, but the need does not arise: prayer is offered, the Lord answers, and the remittances do come, albeit in the nick of time. We thoroughly believe it; and again the cases are precisely parallel. In the recent C.M.S. case the need of realising property, or of dismissing or starving Mission agents, did not arise. Prayer was offered; the Lord answered; and the money came. The principal difference is that in the one case all the newspapers manage to know what is going on; in the other case they never hear anything about it.

But to resume. It follows that on our method of working, the scale of the Expenditure now being incurred day by day, in Africa, and India, and China, and Japan, and even within the Arctic Circle, was settled in October last year. We are nearly half through the foreign year. No cablegrams could now alter the scale of Expenditure up to next Christmas appreciably. Whether, therefore, there will be a deficit next March or no, depends not upon resolutions of the Committee, but simply and solely upon the amount of contributions sent in. There is one thing the Committee could do. They could keep back all missionaries intending to go out this year. That would not prevent a deficit, if the Income is no larger than that of last year. The saving would not be large enough to effect that. But it would of course reduce the deficit appreciably. The only way of preventing one is for the Income to exceed that of last year by at least 25,000%. Towards this the surplus on the recent Deficiency Fund gives us 4000%.

We trust this statement is absolutely plain and unmistakable. Now what are the Committee to do? The answer is an easy one. They cannot and dare not keep back the outgoing missionaries. To do so would be to forfeit the confidence of the vast majority of their praying and sympathising friends. Would it be to forfeit the approval and blessing of the Lord? We ought perhaps not to presume to answer that question; but our thoughts turn to a boat that once conveyed Christ and His Apostles across the Lake of Gennesaret. The disciples were thinking of the "one loaf" which was all they had on board, and when He gave them a certain warning, they imagined He was thinking of it too. Then He subjected them to the most remarkable catechising to be found in the Bible. He put to them nine questions one after another:—

Why reason ye, because ye have no bread?
Perceive ye not yet, neither understand?

Have ye your heart yet hardened ?

Having eyes, see ye not ?

And having ears, hear ye not ?

And do ye not remember ?

When I brake the five loaves among five thousand, how many baskets full of fragments took ye up ? (They say unto Him, Twelve.)

And when the seven among four thousand, how many baskets full of fragments took ye up ? (And they said, Seven.)

How is it that ye do not understand ?

This is St. Mark's record (viii. 14-21). In St. Matthew's (xvi. 6-12), Jesus introduces His first question with an epithet—"O ye of little faith." If we now, after such experiences as we have had lately, kept back men and women whom He has called to go forth into the Heathen world, because of our inadequate supply of "bread," might He not well address to us a similar expostulation, and introduce it with a similar epithet ? Parenthetically let us observe what the Lord's warning, which they mistook, actually was. Not "Be careful about the supply of bread"; but, "Beware of the leaven of the Pharisees and of the leaven of Herod." That warning He would give us to-day, too. We need to be on our guard against the influences, both ecclesiastical (Pharisaic) and secular (Herodian), which are referred to at the opening of the Committee's General Review of the Year read at Exeter Hall, and which are so ready to be the unseen "leaven" that would alter the whole character of our work. Let us only be single-eyed, seeking only the glory of God, the extension of the Kingdom of His Son, and we need have no fear lest the bounties of His Hand should fail, and no thought for a moment of reduction or retrenchment.

As a matter of fact, we have taken a definite step in precisely the opposite direction,—in the direction, that is, of *an increase in expenditure*, over and above that increase which is already involved in the Estimates passed last October. Can such a step be justified ?

What is this step ? It is the issue of another paper headed in the same way as the last—"IMMEDIATE AND URGENT APPEAL : '*All things are possible to him that believeth.*'" But it is not an Appeal for Income. It is an Appeal for Expenditure. It is an Appeal for forty clerical and lay missionaries, mostly for special definite posts, in addition to the twenty-four now being located to different fields and to sail in the next few months. Is it an extravagant demand ? On the contrary, it is utterly incommensurate with the need. Only *nine* are asked for (out of the sixty-four) for the whole of Bishop Tucker's vast "sphere of influence"; only *four* for all China ! It is, in fact, humiliating to put forward such a paper. It is like King Joash, shooting three arrows and then staying. But it is really put forth as the irreducible minimum ; and yet, if it please God to grant to it the same sudden and complete success as He did to the recent Appeal for the Deficit, it will cause a considerable addition to the current year's expenditure, and a much larger addition to that of future years.

We cannot conceal from ourselves that this statement will produce

some shakings of the head among our friends, especially among the parochial clergy. They are overweighted with the daily burdens of their parishes, and they cannot help a sinking of heart as appeal after appeal reaches them. They know that, although the President, in his speech at Exeter Hall, correctly stated the increase asked for in the current year's Income as only 10 per cent. on the Income of last year, yet, in point of fact, this has to come, if it comes at all, from the parishes that are heart and soul in the cause; and that if these *doubled* their contributions this year, the result would not exceed the 10 per cent upon the whole sum. They would be sincerely glad to see their parochial contributions doubled; but they know this cannot be without definite and earnest effort on the part of a few workers, themselves included; and how can that effort be made, without neglect of other and more immediately pressing calls?

Our sympathies are most heartily with these brethren. We know their difficulties are real difficulties. We know that if they fail to increase their parochial contributions by even one shilling this year, it is not for lack of sympathy and goodwill. Still, something more than sympathy and goodwill towards a "great society" are needed. What is needed is a complete revolution in the minds, we will not say of the world, but of our Christian people, about the Lord's claims upon them and theirs. "I do wish," exclaims the typical Christian business man, "these societies wouldn't run into debt!" If we may alter and adapt Cowper's familiar couplet, we would say,

"Talk they of debt? Ah Lord, Thou bleeding Lamb,
Our true indebtedness is debt to Thee!"

Moreover, we need a revolution about the relative claims of Home and Foreign Missions. Just now some very strong appeals are being made for a section of our Home Mission work. With our whole heart we wish God-speed to those appeals. But some of the grounds on which they are urged make our soul rise in revolt. It is time, we are told, that Home Missions went hand in hand with Foreign Missions. The phrase is an admirable one, but which way should it be used? Every Year-Book of the Church or of a Diocese, every simple Parochial Report, shows us that Home Missions get six, eight, ten, twenty times as much as Foreign Missions. If the two Branches are to go "hand-in-hand," which is it that needs to be pushed forward till it is alongside the other? Then we are reminded that the Lord said, "Beginning at Jerusalem"! It is simply sorrowful that this threadbare rejoinder to the cry of the great Heathen World lying in its darkness should come, not from the thoughtless and selfish world, but from faithful Evangelical clergymen who—one would think—must often have exposed its fallacy. As if the enormous majority of our Christian men and women did not both "begin at Jerusalem" and stay there! In sober seriousness, a revolution is needed. The Church of Christ—the Church of England—the Evangelical body—take it whichever way—has done and is doing wonderful things. We have covered the land with churches and schools and parish-rooms, and

with a network of parochial organisation employing tens of thousands of home mission workers of all kinds. Thank God for it! Moreover the Church has taught the world philanthropy, and hospitals and asylums and charities innumerable are the result. Thank God for them too! Yet after all, there is no denying the simple fact that the Lord Jesus Christ gave no direct command for any of these things. He did give one direct command, viz., to evangelize the world. Considering that this is the very thing least thought about, even now! and that the most spiritually destitute parish in England is better off than nine-tenths—we might say ninety-nine hundredths—of the Heathen World; what must the Lord Himself think of us? Suppose that Home work and Foreign work divided the men and the means of Evangelical Churchmen *equally*. That, even, would give an enormous advantage to our little island compared with the vast unevangelized continents. But so far from there being an equal division now, Foreign work gets one-tenth or one-twentieth of what Home work gets! Then we are told that there is a great outburst of enthusiasm for Foreign Missions, and why, it is asked, is there not a similar outburst for Home Missions? Why, the truth is, that while multitudes are enthusiastic about Home Missions, a limited circle has begun to be half-awake about Foreign Missions. Are Exeter Hall meetings a test? Well, Exeter Hall is crowded ten times for Home Missions against every one time for Foreign Missions. Look at the Policeman's Mission, the Railway Mission, the Y.M.C.A. and Y.W.C.A.; Dr. Barnardo's Homes, and some of the Protestant organisations. It is true that these are undenominational; but that fact is not relevant to the issue. In reality, they are largely the work of Evangelical Churchmen, but this is not relevant either. We cite the cases simply and solely as illustrations of the interest and enthusiasm which Home work can arouse and does arouse.

There is much on this subject that we should like to say; but we forbear. What we have said is at all events absolutely indisputable. And we only wish our clerical friends all over the country would read Mr. Webb-Peploe's speech, printed on another page. As he told of the growth of missionary interest and contributions in his own parish, there were some whose secret thought was, "Yes, but look what a parish he has got!" But his point was not the amount collected. It was the relation between Home and Foreign Mission interest. The more his people had exerted themselves to send the Gospel to the unevangelized Heathen, the more God had blessed them in all their local work. It does not need a wealthy parish to prove this. It is proved now in remote and obscure parishes where, not wealthy donors, but the rank and file, the Gleaners, are joyfully denying themselves in order to support their "own missionary" in the field; not giving an extra shilling yearly towards an "own missionary" for the county, but supporting their *own* missionary from their own parish. They are finding—and so will other parishes find that imitate them—that *Obedience to the Lord's direct Command brings the Lord's direct Blessing.*


EDITOR.

"GUARD THE DEPOSIT."

An Address at the C.M.S. Clerical Breakfast, May 1st, 1894.

BY THE REV. E. A. KNOX, M.A.,

Vicar of Aston, Birmingham.

"URUM accepisti, aurum redde." It is the appeal of each generation to the age that is to succeed it. It sounds from the senate-house, the battle-field, and the playground, as well as from the pulpit. It is one which is constantly echoed in our ears as Evangelical clergymen, and in connexion with the interests of this society. The faith of our forefathers found no nobler expression than in the establishment of the C.M.S. No other single agency has done more to win and maintain respect for Evangelical principles; none is regarded by them with more sincere, and therefore more jealous, affection. Yet there is no institution in the life of our Church in which the duty of guarding the deposit is more difficult. For this duty is conservative in principle, whereas the very essence and life-blood of the Society are progress and development. The deposit with which we are entrusted is not a lifeless product, not a dry and worn-out dogma, not even a mysterious and invisible grace. But the deposit is a living word, the presentation of a living Saviour, as set forth in the Gospel of His grace by the power of His Spirit. And this goodly deposit there is great need to guard, for, as Chrysostom says, "many are the thieves, deep is the darkness, and the devil is at hand and lieth in ambush."

Foremost among these difficulties is the element of corruption that attends every successful effort. Success attracts the less stable and less determined characters, who fear to commit themselves while the issue of the conflict is uncertain. Every advance made at home has in it this element of danger. Every Church abroad that makes substantial progress is exposed to the same. The hangers-on of a victorious army are often the most dangerous of its foes, and a serious encumbrance when any real battle has to be fought. From the beginning of the history of the Church the same trouble has existed. The world first opposes, then joins, and at last corrupts the Church. Has the Church Missionary Society any special privilege of exemption from this law? In proportion as the greatness of our work grows upon us, and we realise more clearly than our forefathers could the vastness of the Heathen world, and the gigantic dimensions of our undertaking, in the same proportion must we anticipate that every success which God is pleased to grant us will be a new element of danger, and the command to guard the deposit will be more urgent.

Another peril to which our attention is drawn the more carefully we read the New Testament is this. There is in the Gospel something that appeals to the natural man; even when the heart is renewed by grace, original sin fastens not on that which should correct it, but on that which may by exaggeration, misrepresentation, perversion, feed it, and so turn the very healing leaves of the tree of life into poison for our souls. Thessalonica, abounding in *πορνοὶ ἄνδρες τῶν ἀγοραίων*, bazaar loafers, is the Church that has to be warned against perverting

the doctrine of the second coming of our Lord into an excuse for idleness. Corinth, where the lecture-room of Tyrannus is the cradle of the Church, sees in the different Apostles leaders of schools of thought, and is ready to degrade the faith of Christ to a philosophy, to the level of the Porch and the Academy. Ephesus, the home of dealers in magic, fastens on the *mystery* of the Gospel, and tries to pervert it into profane and vain babblings and oppositions of science falsely so called; shows even, to a careful reader of the Pastoral Epistles, the African tendency to relapse into magical arts. For the Greek, the philosophy of Christianity; for Rome, the power of the Gospel; for our German forefathers, its militant aspect; for the Celtic races its liberty—were attractions which human frailty abused, and perverted, by exaggerating the truth of the Gospel, debasing its pure gold by human alloy.

We in our turn carry the same Gospel, and confront it with conditions far more diversified than those which are presented to us in New Testament history. There was a unity of thought and culture in the civilised world of Apostolic times which may fairly be compared with the unity of civilisation in modern Europe. The barbarian of St. Paul's time was not a cannibal like the New Zealander, not so degraded as the greater portion of the African race. Paul never preached, so far as we know, to any who stood on the level of the Eskimo or the islanders of the Pacific. He *followed* the track of Roman arms and Greek culture; we have *led* the way and have become pioneers of geographical as well as commercial enterprise. The consequences of this enterprise we cannot yet foresee. But if the introduction of the Gospel into the comparatively simple conditions of the old world had such extraordinary consequences, not only upon the world, but upon the growth of Christian thought and Church organization, we must be prepared for developments far stranger than either we or our forefathers anticipated. The metaphysical subtilty of Greece fastened upon the simplicity of the Gospel, and ran riot now in this field of speculation and now in that, misled sometimes by defective sometimes by excessive logical acumen. But what is the subtilty of the Greek or Asiatic to the subtilty of the Hindu mind? We have not yet seen the smallest part, as I imagine, of the metaphysical problems that are likely to be raised. India is becoming a battlefield. Western infidelity is rousing into bitterest activity all the forces of Heathenism and unbelief; the character and person of our Lord Jesus Christ are being misrepresented and blasphemed. Native Christianity will be roused to defence. And out of this very defence, if we may trust the early experience of Christianity, will grow more than one form of heresy. Aspects of truth exaggerated in the work of apology will grow by imperceptible degrees into perversions and corruptions of truth. Personal pride, resentment of foreign interference, vainglorious ambition to appear original, all the private and national peculiarities which Satan can abuse to his own ends, will be abused. We need no gift of prophecy to see that the need of guarding the deposit will be as great as it was in the first days of the Church.

Missionaries and all who have experience of missionary work at first

hand could go much further than I have gone. They could tell you of the tendency to make experiments on Gospel truth and Church organisation, which in some quarters are already giving trouble. To a certain extent we must sympathise with the infant Churches. There is no reason why they should be inheritors of some at least of the many schisms that disfigure Protestant Christendom. We can sympathise with them surely in a craving after unity. On the other hand, we are inheritors of a long experience which has taught us that unity is not always secured by sacrifice of contested doctrines. We are custodians of a sacred deposit, and though it seems a simple matter to abandon first one cause of offence and then another, we may awake to find that we have, in our desire for peace, suffered the deposit to be whittled away till there is nothing at all left to guard. We make the truth our own, not by surrendering it, but by translating it into action. One result of missionary progress will be, if we are faithful, an added confirmation of the truth of the Gospel. Itself unchanged, it will be found more than sufficient for wholly new and changed conditions. But how is it to be guarded?

We turn back to the Scripture for guidance, and we find instructions positive as well as negative. The negative are not less important than the positive, but they are commands of practice rather than of principle. Timothy is entreated to avoid profane and vain babblings, *βεβηλοὶ κενοφωνίαι*, and oppositions of science falsely so called. It must be left, however, to practice on each occasion to determine what are profane babblings and what are *λογομάχαι* as distinguished from contentions for the truth. We can hardly follow a commentator who remarks "that anything like theological controversy and discussion seems to have been distasteful to St. Paul." Surely that was not his character in the eyes of contemporaries. There were theological discussions which were matters of life and death to him. Without discussion the truth could not be guarded. The very vitality of the truth committed to us, the very fact that it is not a mere shibboleth, but a quickening heart-searching Word, makes discussion and controversy a necessity, and especially where the Gospel comes into contact with minds long ruled by traditions of Heathenism. But there are discussions which are pure waste of time: profane in their subject matter, empty strife of words in their forms, the things on which Bunyan's Talkative was so ready to discourse, "things heavenly or things earthly, things moral or things evangelical; . . . things essential or things circumstantial;" and of this mere talk for talking's sake, dear above all things to the unregenerate mind, we are to beware; to stand back from it, as men do from a falling tree, or an exploding bomb.

But it is rather to the positive methods of guarding the truth that I would draw your attention. "The goodly deposit guard by the Holy Ghost which is given unto us." And again, "The things which thou hast heard of me among many witnesses deposit thou with faithful men, who shall be able to teach others also." Two forms of mounting guard are here indicated: (1) the maintenance of our own spiritual life; (2) the careful choice and instruction of those who are to be teachers.

1. The maintenance of our own spiritual life, guard by the Holy Ghost. I venture to emphasise this as the life principle on which the Church Missionary Society was founded and of which we earnestly pray God that it may never lose sight. Other modes of guarding the truth will be continually brought before us; not least in our own days the importance of episcopacy as a safeguard of the truth. We should be foolish to undervalue the services which the episcopal order as a whole has rendered to the defence of the truth; nor shall we as Churchmen minimise the value of episcopacy as an institution. But whatever may be the value which we set on episcopacy, it is quite clear that the perils to which I am directing your attention are not to be met by the panacea of episcopacy. We are taking a Gospel which is a living power into the heart of the organised powers of Heathendom; we make war upon a dominion more ancient than any of the world empires, and against forces more disciplined and compact than that of ancient Rome itself. We want something more than an order or institution. To understand the command we must place ourselves by the side of Paul in his prison. The letters of his captivity to us are rich in military metaphor. For the benefit of these very Ephesians had he not once turned into allegory the armour of the sentinel who was chained to his side? Fired by stories of the wild warfare of Germany and Britain, had he not bade the Ephesian Church beware of the unseen, restless, wily principalities and powers, rulers of the darkness of this world, against whom the Christian soldier has to fight? And now calling on Timothy, as a good soldier of Jesus Christ, to endure hardness, he bids him mount guard over the goodly deposit by the Holy Ghost which is given unto us. Truly as ever Roman soldier felt the near presence of hosts of unseen warriors concealed in the dark recesses of primeval forest, so truly had Paul felt and realised the organised power of the enemy in Heathen lands. It needed more than human vigilance to guard the deposit against such odds. The sentinel who watches may be vigilant, but he will watch in vain, unless he watches by the Holy Ghost.

Not a year passes but we feel more strongly our entire dependence on the Holy Spirit, and in some respects an increased difficulty of maintaining spirituality. The mere multiplication of business, necessity of vigilance over accounts, increasing volume of correspondence, contention against unjust and irritating suspicions, are all full of trial to spiritual life. Yet these are, for those who are in charge of this Society's affairs, an indispensable consequence of its growth. Surely no body of men has more urgent claims upon our sympathy and our prayers. None has greater need of spirituality, few can be in more danger of losing it.

I speak to you, my brethren, who know how many are the influences that deaden that life, just where it should be the strongest. To you, who know how easy it is to let the ceaseless business details, the necessary routine that all spiritual work involves, crush out the Spirit. Committees, reports, balance-sheets, meeting arrangements, editorial cares, grow even as the work of the Society grows in our parishes. We feel it, though in a less degree than at head-quarters.

The very circumstances which make prayer difficult increase the

necessity for it. And when St. Paul wrote, "Guard by the Holy Ghost," do we not learn something of his meaning from his prayers? The epistles of his captivity are especially rich in these prayers, prayers for all the churches, unknown as well as known, prayers poured out by the side of a Heathen soldier, who could have no conception what prayer meant, interrupting often no doubt with rough jest and brutal oaths. It was under these conditions that Paul prayed, to leave us no excuse for neglecting prayer. And surely all our plans and schemes will be in vain unless we and our people are united in the communion of the Holy Spirit. The Church which is not filled with the power of the Spirit may send out many missionaries, but she can never be a true guardian of the faith. For the deposit of the Word of God being an inspired volume needs inspiration to read it, and inspiration to translate it into life and action. We may send out creeds, commentaries, and catechisms, but so soon as ever the life of the Church at home decays, when it is the voice of man and not of the Spirit that says, "Separate me Paul and Barnabas," so soon will our guardianship of the truth be in vain. The responsibility for the success of Missions lies nearer home than we always care to remember. We blame the darkness of the Heathen, the blunders or self-indulgence of the missionaries, but do we blame ourselves as we ought for want of spiritual vitality? If water will not rise above its own level, why should the life of the Church abroad rise above the level of the life of the Church at home?

2. The other positive command with reference to this deposit is, "Commit it to faithful men, who shall be able to teach others also." Bengel writes: "Paul had two deposits, one to be committed to God, and one to Timothy." "That which thou hast heard of me in the presence of many witnesses commit thou to faithful men, who shall be able to teach others also." We have not done our full duty by the deposit committed to us when we have guarded it. It was not meant for one generation only. It is a talent to be handed on to those who come after us. We must take care that the Native Churches not merely possess copies of the Scripture, but have for their pastors men "filled with the Holy Ghost," "men who shall be able to teach others also." The difficulty of finding such men is familiar to those who follow with intelligent sympathy the trials as well as the successes of missionary life. We hardly know the advantages which we enjoy in long traditions of the Pastorate, and the continual supply of young men reared under those traditions. It is not very difficult to train a divinity student, but I know no work that can be more difficult than to train a true pastor in the midst of unfavourable surroundings. Yet this is, humanly speaking, the very key of the position. How keenly Bishop French felt it is witnessed, not only by his work in founding the Divinity College at Lahore, but by the pains which he took to train the students there in practical work as well as in study. Very often I have heard him say that the great need of India was the want of men of apostolic gifts, a Native Apostolate, which only God could supply.

The Epistles to the Seven Churches and the earliest Christian writings remind us that this is no new difficulty. Christianity is not

only a faith. It is also a social power with far-reaching social influences. It was so at first, it will be so again. The leaven will work till the whole lump is leavened. But in all social changes there are moments of great peril for individual souls. Old ties are snapped before new ties have their full binding power: hopes are awakened, some true, some visionary: the balance of power shifts before the old possessors know that it has left them, and before the new have experience to use it rightly. Such periods of unsettlement are not easy times in which to maintain a conservative attitude. To find men able to go forward with the new movements and yet guard the deposit must needs be a work of difficulty. Yet such are the men that must be found as pastors of our infant Churches, and very great is the responsibility that rests upon those who choose and train them. Harder still will be the difficulty to keep up the standard of Christian life in face of the inconsistencies of nominal Christians, or to maintain purity of doctrine against the unscrupulous propaganda of false teachers nominally Christian.

If I have at all succeeded in suggesting to you the trials that attend our work on account of its very extension, you will see that we have put our hands to a task which will make increasingly great demands upon us. It will make demands upon our faith, when we see unstable converts soon moved away from their first faith, and losing their first love. It will make demand upon us when we hear of infant Churches rent by schisms, and "tossed to and fro with every wind of doctrine." It will make demands on our faith most of all when we are asked to give of the bravest and best, the most highly gifted and most cultured of our sons and daughters, because the Lord hath need of them. We shall know then why Paul, when he called on Timothy to guard the deposit, called on him also to endure hardness as a good soldier of Jesus Christ: why he reminded Timothy that no one on service entangleth himself with the affairs of this life that he may please him that enlisted him. Spiritual life and trust in spiritual principles are not things that commend themselves to the world. Even Paul, for more than a century after his death, was mistrusted among professing Christians. He was misrepresented and almost held up to scorn in apocryphal gospels and epistles. Churches that had been founded by him sought to conceal their origin. But still the line of faithful witnesses failed not. The work of the Holy Spirit cannot fail. Whatever life there is in the Church is His life: whatever is apart from Him is dead, even though it have a name to live. Whatever trials lie before us and before our infant Churches, "the holy seed shall be the substance thereof." He who in our days has revived the Church of New Zealand, after it seemed to be cut down, and to be no more than a bare stump in the ground, will also guard in their perils the Churches of Africa, India, China, and Japan. But He will do so in answer to the prayers of His Church, waiting upon Him in this Rogation season for a fresh Pentecostal outpouring. The very growth of our difficulties is a pledge to us, is it not, to pray with increasing confidence, for is it not written that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against Him"?

THE NINETY-FIFTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



HE Society's Anniversary was begun as usual with a Prayer-meeting at Sion College on Monday afternoon, April 30th, at which the Rev. F. E. Wigram presided, and gave a brief address from Ps. cxlvii., and enjoined the duty of thanksgiving as well as of prayer. Very earnest supplications were offered, by the Rev. W. Gray and others, and Bishop Stuart, late of Waiapu, offered the closing prayer. The Prayer-meeting was followed by a Social Gathering at the C.M. House.

The Annual Service was held at St. Bride's Church, Fleet Street, the same evening, when the officiating clergymen were the Vicar (the Rev. E. C. Hawkins), the Rev. F. E. Wigram, and the Rev. E. A. B. Sanders, representing the C.M.S. Younger Clergy Union. The Sermon was preached by the Rev. E. Lombe, Rector of Swanton Morley, and Hon. Association Secretary for Norfolk, from Rom. i. 13 and the three verses following. A Sermon was also preached at St. Martin's-in-the-Fields, by the Rev. H. E. Fox, Vicar of St. Nicholas, Durham, Hon. Association Secretary for the Northern District. Mr. Fox's text was from Heb. xi. 10.

Some two hundred clergymen were present at the Clerical Breakfast at Exeter Hall on the morning of Tuesday, May 1st. The Rev. E. A. Knox gave an address on the "good deposit," of 2 Tim. i. 14, which will be found in the preceding pages.

THE ANNUAL MEETING

was held in the Large Hall at eleven o'clock, the President of the Society (Sir J. H. Kennaway, Bart., M.P.) in the Chair. The Hall was crowded. Amongst those present on the platform were the Bishops of Exeter, Gloucester and Bristol, Liverpool, Sodor and Man; Bishops Tucker, Marsden, Royston, Speechly, and Stuart; the Deans of Ripon and Windsor; Sir Richard Temple, M.P., Mr. Abel Smith, M.P., and numerous clerical and lay friends of the Society. The Rev. G. Furness Smith opened the meeting by reading a portion of Scripture and offering prayer. The Rev. F. Baylis then read the "General Review of the Year," and the Hon. Secretary supplemented this with a few particulars about Home Operations. (This "Review," with a short report of Home Work, and the "Brief Abstract" of the Mission Reports, is enclosed within the covers of the present *Intelligencer*.) Sir John Kennaway then delivered the opening address:—

The President's Address.

My Lords, ladies, and gentlemen, you have heard read the Review of the Year, and all who may have heard reviews of previous years from this platform will, I feel sure, agree with me that never has there been one more absorbing in interest or more comprehensive in its masterly grasp of the situation. Our dear friend and Hon. Secretary has supplemented that review with the facts and figures necessary to complete the history of the year, and I am certain that I shall be expressing the feelings of every individual here present when I say we welcome him amongst us this year with hearty joy and thankfulness, after his enforced absence from the last Anniversary, and pray most earnestly that

by God's blessing, and by the careful husbanding of his resources, he will continue to help and direct us for many years to come. It was my privilege within a few weeks to address you from this platform on the occasion of the farewell to the Missionary Bishops; and, therefore, as to-day we have a full programme of speakers, a carefully-planned time-table—and our old friend the clock, I must warn you, is five minutes behindhand—I shall best consult the wishes of the Committee, as well as the convenience of this great Meeting, by confining my own remarks within the narrowest limits, so that I may deal with only one or two points that call for special attention. The year has been an

eventful one. In it joy and sorrow, hope and fear, have been marvellously intermingled; and yet, after what we have heard to-day, we may indeed thank God and take courage. We have gone forward with prayer, and also, I hope, with prudence and with a strict regard to economy in every detail. We have acted up to our deliberate resolve to keep back no accepted missionary from the field; and, as you have heard, our staff has been doubled. Our annual expenditure, since 1883, has been increased by 50,000*l.* a year; and yet by Christian liberality and self-denial, evidenced by the results which have been announced to-day, the dreaded deficit has disappeared. By the noble gifts of rich men and by the smaller offerings, involving much self-denial, from the poor, an expenditure of 265,836*l.* has been covered, and we may even hope that there will be a nice little sum in the Contingency Fund after to-day.

What we have just heard reminds me of the effort made two years and a half ago, when 16,000*l.* was subscribed in a fortnight and Uganda was, for a time, saved. That result was, I believe, largely owing to the prayers of the Gleaners' Union, of whose progress we have to-day heard so satisfactory an account.

Efforts like these are glorious and delightful, but should not be repeated too often. I hope they will be made unnecessary by the continuous growth of the Society's regular income, that is required to meet a growing expenditure proceeding at the rate of 12,000*l.* a year. If that purpose is to be effected during the coming year 277,000*l.* must be subscribed, or 25,000*l.* more than was given last year. The Committee ask you to note this beforehand. It is a modest demand compared to the half as much again that my good Diocesan urges upon us. It is only 10 per cent. additional, but it will need increased sacrifice and determined effort to do it, especially in these days of agricultural and commercial depression. You are, however, to be invited to pledge yourselves to that in the Resolution which is about to be moved by the Lord Bishop of Liverpool, and which takes the place usually assigned to the appointment of the Committee and officers, so that it may be emphasised and brought home to you while your minds and hearts are fresh, as they are this morning. I would ask you when the Resolution is brought forward to observe that we are not unmindful of other claims besides our own; for the words "other similar enterprises" should cover the whole of the home as well as the foreign field. I would say, in the words of Bishop Westcott, "God grant us to win

and to bring a perfect offering on ourselves, so that we may rightly do His work."

We thank God, and we congratulate Bishop Tucker, for the announcement of the decision of the Government to establish a regular administration in Uganda, and to declare it to be under a British protectorate. It was God that sent us there sixteen years ago. By His grace we were enabled to hold on when days were dark and hearts were faint, when our noblest were falling by sword or by pestilence, and when Mackay almost alone was "holding the fort." Later on, when it became a question of the withdrawal of the British forces and the abandonment of a country just emerging from barbarism to anarchy, and the setting up of the slave-trade with all its horrors, then it was that by the contributions of our friends, and the help of the man whose loss we deplore so much—Sir Wm. Mackinnon—Uganda was saved for the time. A year later, under, if possible, more difficult circumstances, we were enabled, while keeping clear of party politics, to help to create a national feeling in respect of England's duty to Uganda, in respect of her responsibility in the sight of the world to the Natives, to her co-signatories of the Brussels Treaty, and to ourselves. So it has turned out beyond our hopes, and we earnestly pray that all may result in the winning of Africa for Christ.

Turning from Eastern to Western Equatorial Africa, we have to mourn, and mourn deeply, the loss of Bishop Hill and of seven out of those eight who went with him, and who have died or have been obliged to return. We bow before the teaching of God's inscrutable Providence, but we do not admit that these precious lives were laid down in vain. We take comfort in the thought that the chief work of Bishop Hill in selecting, and training, and preparing two sons of Africa for the episcopal office will remain as his chief memorial, and we have a right to expect great things from them in dealing with their Native countrymen.

One word about India. Last year the unsatisfied needs of India were spoken of. The latest writer on that subject lays down a maxim which, I am sure, we shall all endorse, that every British Christian, every one who speaks the English language, has a solemn mission from God for the conversion of India. The conversion of India, Mr. Ireland Jones tell us, is a great ideal. Would to God that it might become a historical reality, if not in our time, at least in that of our children! But we must bear in mind this fact revealed to us by the late census, that

more than a century after India had been entrusted to us, after the preaching of the Gospel in India for nearly a century, there yet are less than one per cent. of the population who are even nominally Christians. Statistics fail to give an idea of what has been done. The effects of missionary labour, indirect and direct, we know have been great in proportion to the efforts made. We gather it from the reports of Government officials, from those who have been quoted again and again. Recently the words of Sir William Hunter and of Sir Charles Elliott are most encouraging. We have on our platform to-day one of India's rulers, Sir Richard Temple, who will himself from his own experience tell us what the Gospel, in his opinion, has done for India. We must go forward remembering that the conversion of India depends on the faith and labour of the Church entering in at every door opened by British power and British administration.

The first Resolution, moved by the Bishop of Liverpool, V.P., and seconded by the Rev. Prebendary Webb-Peploe, was as follows:—

"That this Meeting, in view of the ever-increasing openings for Missionary enterprise and of the urgent necessity caused by the development of the work to strengthen existing Missions, records its thankfulness that the Committee maintain their deliberately adopted policy of not keeping back from the Field any accepted Missionaries, in the assurance that God honours faith and that He will not fail to maintain those whom He equips and calls.

"This Meeting, therefore, prays God to grant to the members of the Society here present, and their fellow members throughout the country, such a fuller knowledge of the needs and such a deeper sense of personal responsibility as may enable them to dedicate themselves, their families, and their property, more unreservedly than ever to His service, to the end that this Society, and all similar enterprises, may be abundantly provided with the men and means so urgently required."

Speech of the Bishop of Liverpool.

I wish your Committee had invited a younger man than myself to stand in the position which I occupy at this moment, a man able to command the great subject which is entrusted to my charge, a man more equal to the grand occasion which assembles us together on May 1st, 1894. But though I have a very grey head—much more grey than it was thirty-three years ago when I preached for your Society in St. Bride's—still, for all that, I think I can say under a grey head I have a very warm heart, and a heart that feels very deeply, indeed as deeply as it ever did feel, a true loyalty to the Church Missionary Society, a deep affection to all its works and to all the grand principles on which it has worked for so many years. Suffer me, then, as an old soldier of your Society, as one who has fought under your flag now for fifty-two long years, to say a few words on this occasion; and I promise that I will not detain you very long. On these occasions I always shrink from treading on ground that I have never seen myself;

The nineteenth century is drawing fast to a close; five short years are all that remain to us of what rightly claims to be the age of Missions. He would be a bold man who ventures to prophesy or forecast the situation, imperial, political, social, and religious, on which the light of 1900 shall fall. To-day it is given to us, or rather it is laid upon us, to witness for Christ and to preach His Gospel. "We fix our eyes"—again I quote—"on an unchangeable goal, and ask for faith to move towards it in the accomplishment of a Divine service, as fellow-workers with God Himself and with saints and heroes in our humbler tasks." Let us only be faithful to the trust committed to us. Doors open on all sides surround us. The exceedingly bitter cry in Heathen lands and in the midst of our own country goes up to heaven of souls uncared for and unsaved. Let us realise our high privilege and act, while we can, up to our splendid opportunity.

and, knowing as I do that I am about to be followed by such men as you have here on the platform this day, I will not attempt to do more than speak of things that you know as well as I do myself, and with which you are acquainted out of books as well as I can be. The keynote of all I have to say to you this day is simply this: I consider that it is the grand duty of us all to encourage a praising and a thankful spirit. There are many things which constitute a true healthy Church. If there is any one thing that constitutes a healthy Church it is the spirit of praise and of thanksgiving among all its members. I have not forgotten that when that eminent man, the great Robert McCheyne, a leading minister of our sister Church of Scotland, came back from his journey to Palestine to testify of what he had seen and heard out in that distant country, and returned to his own parish when a revival had taken place, he said that nothing struck him so much as the increased spirit of praise and of thankful-

ness, and the tone in the singing of the hymns among his congregation. Sure am I that the more we pray for the spirit of thankfulness joined together with our prayer, the more healthy will it be for our Church, and better the evidence of what is the condition of our souls. I hold that if ever there was a time for thankfulness and for praise, it is the present; for, after all, what do we deserve? We deserve little or nothing. The history of our Church is the history of humiliation. When we think of the hundreds of years that passed without anything being done for the cause of Missions, when we think what has been done for us for the last half-century, we ought to have our hearts full of thankfulness and our mouths full of praise.

My dear friends, if you will allow me to say so as an old friend, I have an advantage which some of you have not. I remember the wonderful change that has taken place in the condition of the Church Missionary Society in the last fifty years. When I first joined the Society and helped it, there were many things utterly absent which are present now. If I may be allowed to call upon you to consider for a moment or two some of the things we have now, but which we had not fifty years ago, I think it will be for your advantage. Let us all endeavour to praise God more than we have done for the amazing openings that He has given us within the last hundred years; openings of which our forefathers knew nothing at all; openings of which we could not have dreamt when this century began. Look back over the history of our own good old Reformed Church. When we think of what the Reformers had to do, and of the way in which they were cut off from all the world by persecution, and then contrast that with what we have to-day in the way of openings, we may well thank God and take courage. When men like Bishop Jewell and Richard Hooker, real old types of what Churchmen ought to be, rose and spake, and wrote, and preached in their times, there was not a single opening for them to go out into the world to preach the Gospel to the Heathen. We pass on to another century and we see our dear fathers—I will call them so, for they were our fathers at the time—the Puritans, who were disgracefully cast out from the Church of England, men like Baxter and his companions, who wished to go out to the Heathen, but there was no opening for them to go at all; and then last, but not least, when we go back to the last century and think of Wesley and Whitefield and their companions, of whom the Church of England was not worthy in those days; when we

think how they were cut off from going out of this country, except to the States of America; we may well look at our own position, and thank God and take courage.

Look at the map of Africa; what a map that was fifty years ago! A boy or girl at school told to make a map of Africa would have made a very different map from what one may see of it at present. Of the populations of Africa, of the great lakes of Africa, of all the tribes of Africa, of all the things to be seen in Africa, our forefathers and we ourselves fifty years ago knew little or nothing at all. Look at Japan; who would have thought of going to Japan fifty years ago? Think of the North-West of America and of the openings there! Look at every portion of the world. When we look at the well-constructed missionary maps, of which, I thank God, there are so many now, when we remember the openings made, and the open doors God has given to us, we shall, we ought, to thank God and take courage.

Open doors are God's gifts, we cannot make them, we cannot create them; but when God in His wonderful providential management of the world sets an open door before a Church, a Church may well praise God and say, "Who will come forward?" and, "Who will take the opportunity of entering the door that is now open?" From the openings turn again to the fact that we have men coming forward now, of whom we knew nothing in days gone by. Think of the broad fact brought before us, that in the last year no less than ninety men have offered themselves and come forward for missionary work. When I was at Oxford hardly a man thought of coming forward for missionary work. Cambridge, I believe, got the start of Oxford in the race. But Oxford—I know my good friend Mr. Wigram will sympathise with me here—must not be outdone by Cambridge, and what Cambridge has done, by the grace of God we believe Oxford will do. We cannot doubt that Mr. Chavasse and all his friends will call forth a goodly band of labourers for the missionary field, who will go forward and carry our banner into every part of the world.

But think again, we have cause to thank God for the money He has given us. My dear friend, the Bishop of Exeter, is sitting by my side. I remember that his father, fifty years ago, thought that 100,000*l.* was a wonderful income for the Church Missionary Society. Now, as we have heard to-day, it has risen to 265,000*l.* There is, I am sure, another grand cause for blessing and for praising God, when we think of what has been done since April 19th; we have reason

to praise Him for the way in which the country has responded to the appeal made to wipe off a deficit. We feel that, after all, there are some hearts that really care for the missionary cause, and are prepared to put down their money in a way and to an extent of which our forefathers knew nothing.

But when I look beyond that, there are other causes why I feel the deepest thankfulness this day. I feel the deepest thankfulness for the steadfastness with which our good Society has adhered to the grand principles upon which it was founded, and for her steadfastness to Protestant Evangelical principles. I feel the deepest thankfulness that this Society has continued to hold the grand doctrines which the first founders put before the world, determined not to depart from those doctrines, whatever the temptation might be. Also I remember, and you, my dear friends, remember that we live in very perilous times, when we are tempted to turn aside out of the right way. Let us not turn either to the right or to the left. We have lived to see in the last fifty years not a few controversies. I remember perfectly the Gorham case, and all the points about the case. I remember the *Essays and Reviews*, and all about them. I have not forgotten, I will plainly and honestly say, the Lincoln case; but I remember all about that also. I know there is a great temptation, a very great temptation indeed, in many quarters to compromise, to make concessions, and to give up a little, in order to obtain the great ideal of the modern day—unity, unity, a great deal more unity. And I do thank God for the firmness and for the simplicity with which our Society has held fast to our principles. In the diocese from which I come, where I have 1,200,000 people and only 200 incumbents, a disproportion which cannot be equalled throughout England, with all our difficulties in contending with what I may call our home heathen, in striving to evangelize that huge city of Liverpool, with all the population gathered around it, we cleave heartily, with soul and mind and strength, to the Church Missionary Society. If there is any one thing that makes us cleave heartily to it, it is our confidence that the Society will never depart from the great principles on which it was founded, and that it will always hold up those great Protestant Evangelical principles. Men may call us narrow-minded, I know

perfectly well, and think it far better that we should not speak out in this way; but I have a conviction that plain speaking is always the best. We deny entirely that we are narrow-minded, and we hold that in maintaining the great Evangelical principles of our Society we have no right to be called narrow-minded by any people whatever. We hold firmly to, and will work with others in, the grand cause of temperance; we hold firmly to, and will work with others in, the cause of education—the grand cause of Scriptural education; and we hold firmly to, and will work with others in, the principle of maintaining the union of Church and State, whatever may be said to the contrary. But at the same time we hold firmly to the old principles on which our Society is formed—the Word of God and its authority, the Word of our Lord Jesus Christ, the true meaning of the Sacraments and the ministry—on these points we are determined to put our foot down firmly, and not to budge for a single moment.

And now, friends, I can only say that we want nothing but the old principles, we want no novelties, no new interpretations of our Prayer-book, no turning away from the grand Evangelical principles of our forefathers, nothing but the old principles in which we see the footsteps of such godly men as McNeile, Hugh Stowell, Henry Venn, and Edward Auriol—the old principles on which God has given His blessing to this Society, and on which He will bless it in days to come. So long as these are maintained, and so long as the old flag is held up, so long, I firmly believe, we shall give our full support to the Church Missionary Society, and never think of turning our back upon it. The old flag, I daresay, is not so grand as many of the things that are decorating the churches in many parts, but it is a good flag under which many have laid down their lives, under which Hannington died, and many missionaries have left their bones on the foreign field. We mean to nail it to the mast, and will not lower it a single inch; and so long as our Society maintains those principles—and I firmly believe that she will maintain them, for she knows that her support is from the Evangelical body—we will stand by her, and God will bless her and make her a blessing. She has been a blessing, and is a blessing, and will be, I hope, a blessing to the world for generations yet to come.

Speech of the Rev. Prebendary Webb-Peploe.

All true business men should have a full grasp of their business, and those who are acting as the representatives of

any great constituency or company ought to have a full, deep knowledge of every detail connected with their under-

taking. They should be well aware of the conditions of their charter; they should understand what their capital is, and what their assets consist of; they should know well what their liabilities or debts are, and they ought to look deeply into the openings before them, and fully to accept their responsibilities. And it is exactly this to which our Resolution of this morning commits this Meeting. The Company which we represent is the Church of the Lord Jesus Christ in this and all lands. The undertaking committed to this Company is nothing less than this, to preach the Gospel to every creature under heaven; and those of us who are gathered here are acting as the representatives and councils on behalf of the great Company which God has called into existence, for no less a purpose than this, that the evangelization of the world should be carried out under its agency. It does not behove us as Christian men and as good business men to accept the responsibility which this imposes on us without a full and clear understanding of the conditions under which we are acting, and which we are pledging ourselves to carry out.

If we turn for an instant to think of the charter under which we are constituted as a great Company for business, we are constituted under a charter which bestows on us simply boundless privileges and blessings from God, Who comes to us as Saviour and Lord, and is accepted by every individual soul who calls upon the name of Christ as the Master he is bound to obey. He is the King Who gives us the charter, and that charter bestows on us unbounded privileges, for it involves this central thought—that He Himself, the Lord and Master of us all, has said, "Go ye into all the world, and preach the Gospel to every creature." We look on our assets, our capital, and find that they are the unsearchable riches of Christ—"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." We look on our debts, and realise that, as the Apostle Paul could say, "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." So to all men, we who name the name of Christ are debtors. And while our debts are no trouble to us, because our capital is boundless, yet it behoves us, as true business men, to realise that these are our liabilities, and that we have to pay these debts of honour and duty. And it is simply because we have never brought our assets into close relation to our debts and liabilities as we ought to do, that so little has yet been done for the cause of Christ.

We look at the openings given to this Company, and acknowledge that they are actually world-wide. We think of our grand responsibilities, and acknowledge that they are in proportion to our openings. As business men we must know that an opening means a duty laid upon us, and the power of entering in; and to this business Company—that is, the Church of our Lord Jesus Christ—the responsibility is exactly the same as the opening; if the opening is world-wide, the responsibility is world-wide too. As Dr. Johnson says, "Responsibility is the capacity for the fulfilment of obligations." In spite of the Utopian speech of the Bishop of Liverpool, the darker side, to my mind, outweighs the lighter, and the responsibility which lies upon us is to me a very tremendous fact. When we consider the facts by the side of our responsibilities what do we see? Mr. Gladstone has laid it down that the annual income of this country is 1350 millions. The Church of England rather glorifies herself, in her annual *Year Book*, on the fact that in twenty-five years she has spent 81 millions of pounds in Church work, out of which 10 millions have been given to foreign Mission work on behalf of the Church of England itself as a Church. If we look at what has been done by the whole body of Englishmen at large, including Roman Catholics and those known as Nonconformist denominations, we find that in twenty years a total sum of 25,000,000*l.* has been spent on foreign Mission work. The Church of England has spent on all work, home and foreign—including church-building, education, and all social and moral attempts to reform the men around us—three millions and a quarter a year, and the whole nation has spent on foreign Missions a million and a quarter every year on the average. But if we look at the income wherewith God has endowed us, we realise, if we attempt to balance our work against our responsibilities, that we have offered one half-penny per head per year out of an income which God has made so wondrously large that our accumulated wealth is 330,000,000*l.* every year that has to be invested in new stocks and openings. I am bound to lay this before you, though it may have been mentioned before, because it is only as a business company realises its responsibilities, and takes advantage of the openings before it, that it can be credited with having done its duty to its great constituency.

We are about to pass this Resolution, pledging ourselves, in the sight of God and men, to do what in us lies to carry out the great comprehensive command of our Lord Jesus Christ; and never till

the Church of God awakes to its duty and responsibility will it ever acquit itself in the sight of God and of the world of the duty imposed upon it by its great Leader. Christ has imposed this duty upon us, and has given us the blessed privilege of self-denial. But it little behoves us to boast. Not only is the accumulated wealth of the nation beyond all understanding, but, while the times are considered dark, and depression is upon us, we can treat the new demands made upon us as matters of minor importance. Fresh taxation is laid upon us, and it is very heavy, people say; but who, as an honest citizen, dares to complain? Is it not to uphold the honour of the flag of England by building more ships and to provide for the preservation of the country, so that our bodily needs may be supplied? Self-interest is appealed to, and it is not in vain; the nation gladly replies to the appeal of the Chancellor of the Exchequer, because it must be so—necessity is laid upon us. I humbly dare to say, on behalf of the Master, "Necessity is laid on us. Woe is unto us if we preach not the Gospel."

And when we talk of our gifts, and point to this great Society as having the finest missionary income in the world, and when we glorify ourselves, as we have done in the last few days, on making up a deficit, bear with me when I put the matter plainly, and say that all this is an absolutely paltry and miserable return for what Jesus Christ has done for this nation. If the Chancellor of the Exchequer demands from us some millions, the money will be paid, and no great difficulty, I suppose, will be imposed on the great majority of the nation in supplying the deficit. The same readiness ought to be felt as regards our Master's business; we should feel that it is impossible to do otherwise, when there is a need, than to come forward and say, "Of what the Lord has entrusted to me, I, at least, must give my due part."

But it is not only money we must look at, but men. Add to the missionaries and agents of this Society all who are known to exist in connexion with other Protestant Societies, and you have a total of possibly about ten thousand English missionaries and agents, male and female, throughout the world, and you may have as a total some 25,000 Native agents, clerical and lay, including catechists and teachers of every kind. Thus, there is a grand total, devoted to your Master's business, amongst the millions who never heard of Christ, of 35,000 agents, men and women.

If these were all brought to this land, and set to work among ourselves, there would be only one to some 1200 or 1300

people, leaving the whole world untouched; yet in our own little country we have some 43,000 ordained ministers of the Gospel; while, including the Non-conformist bodies, there are only 35,000 ordained ministers, and agents male and female, for the whole Heathen world, with its countless millions, calling for Christ. Are these things what they ought to be? If we look at the openings which have been made for us, and then see what has been done, let us take a word spoken by King Khama, of Bechuanaland. He has said: "Lobengula never gave me a sleepless night, but to fight against drink is to fight against demons, not against men. I dread the white man's drink more than all the assegais of the Matabele. Drink puts devils into men, and destroys both bodies and souls for ever. Its wounds never heal." That is what Europe has given the Heathen, and to this has added fire-arms, and produced destruction where Christ would preach life. This ought not to be. But in obeying Christ's glorious behests, we have seen marvellous results; and I say with the Bishop of Liverpool, How utterly beyond our utmost expectations is what our Saviour has been pleased to bestow on us! Take one man like Bishop Caldwell, with 6000 nominal Christians when he entered upon his work, and 100,000 Christians when he died. Take Mr. Batsch in Chota Nagpore, who found not one Christian when he began his labours, and who left 42,000 professing Christianity. Oxford and Cambridge have sent men who are stirred by a deep spiritual conviction that sinners must be saved and that Christ's command must be obeyed, until the Gospel is found in every land. But let me say that Cambridge must never be bumped by Oxford, but it is an emulation of love and determination for God's glory, and we of Cambridge will give Oxford a hand, for while we row we can reach out a hand behind us, and say, "God speed you, though you shall not bump us!"

We want men; and, my brethren in the ministry, entrusted with parishes and souls, we want you to realise how splendid is the opportunity. To assist in this work, to give to the Lord in this work, will never injure your own work. There are some men who seem to think that by helping Foreign Missions they will possibly injure their own work at home. Who ever saw water stayed and kept back by human action that did not turn to swamp and miasma? and who ever heard of the Gospel being kept back by any man, or body of men, that did not lead to heresy and disaster? As long as men are introspective in spiritual life, and

intensive only, there is injury; for God meant us to be extensive, and intended us to feel that, whoever restrains the grace of God, either abroad or in his own sphere of labour, is doing himself a very mortal injury. Did it ever injure a parish to send out much to the foreign field?

I will illustrate this point. I am proud of my people. I do glorify them, even while I am going home to tell them that they have not done anything yet. It is a glorious thing to deal with a people who can be moved. Before the first great February Simultaneous Mission Meetings, we sent up to the Church Missionary Society from St. Paul's, Onslow Square, 4958*l.* in seven years, or an average for seven years of 708*l.* per annum. Immediately on the February Simultaneous Meetings, we were allowed to make a great start forward, and we have sent up in eight years 13,565*l.*, an average for eight years of 1695*l.* per annum: more than double, for we felt from that moment that we were called upon to do our part. And have we suffered at home? We have spent more in our own parish at home, and have done more for Home Missions than ever we were permitted to do before.

I take another illustration. Fifty-three years ago a Colonial Bishopric Fund was formed, and there were then forty-five Archbishops and Bishops in Great Britain and Ireland, and only ten Bishops outside these islands, connected with the Church of England. The Colonial Bishopric Fund was founded by

The hymn, "Crown Him with many Crowns," was here sung, and the collection taken.

Bishop Stuart, V.P., moved, and the Rev. Ll. Lloyd, from Fuh-chow, seconded, the second Resolution:—

"That this Meeting, recognising the absolute dependence of the Society upon the guidance and power of God the Holy Spirit for all success, both in extending a knowledge and love of the Missionary Cause at home, and in prosecuting the various methods of evangelizing the Heathen and Mohammedan peoples abroad, records its solemn conviction that no greater service can be rendered to the Cause than that of definite, constant, believing prayer—in private, family, and social worship—for Missions and Missionaries all round the World, and for the awakening of the whole Church to a due recognition of its great responsibility."

Speech of Bishop Stuart.

This year, on Christmas Day, it will be exactly eighty years since Samuel Marsden, the "Apostle of New Zealand," preached the first sermon on the shore of an island of savages and cannibals, from the text, "I bring you good tidings of great joy, which shall be to all people." I have lately left that island. As I sailed from its empire city of Wellington there was put into my hands a little pamphlet by an officer of Her Majesty's army. It was entitled, *The Transformation of Maori-land*. That pamphlet, by General

those who earnestly desired to see the episcopate advance; and now we see 800,000*l.* given to the work by those who delight in the progress of the episcopate, and at home we have advanced from forty-five to seventy-five Bishops, while in the foreign field we have gone on from ten to no fewer than ninety-four, making 169 Bishops at the present time.

People say that at home our parishes are wasting away for want. If they are wasting, it is because we have created miasma, and are so introspective that we have time for quarrels, and to fill our papers with bitter charges against other men. I especially appeal to my brother ministers, who are afraid of injuring their work at home, to get their people to give to God, and they will be blessed at home. But how shall we get our people to give to God? Take the words of our dear brother, Mr. Moule, at Cambridge; he says at the beginning of his new Commentary on the Romans: "To be a bond-servant is terrible in the abstract. To be Jesus Christ's bond-servant is paradise in the concrete. Self-surrender, taken alone, is a plunge into a cold void; when it is surrender to the Son of God, Who loved me and gave Himself for me, it is the bright home-coming of the soul to the seat and sphere of light and power." And Christ never meant us to keep life and power to ourselves; He says, "Freely ye have received; freely give." "I came that ye might have life, and that ye might have it more abundantly."

Schaw, described in simple and unexaggerated terms the wondrous change that has transformed New Zealand; and reminded the colonists in what is now a dependency of the British Empire of what they owe to the missionaries of the Church Missionary Society. They owe their very existence as colonists to the pioneer missionaries of this Society. But I will not dwell at this hour on mere outward changes; I will pass at once to what is, to my mind, the gist of this second Resolution. It is a devout ac-

knowledge of the power of God the Holy Ghost, and is a thankful recognition of the spiritual force on which the Church Missionary Society alone depends and ever has depended.

Now, I wish to bring forward very briefly what has struck me very much within the last two years of my episcopate as Bishop of what is largely a Maori diocese. When I first came to the diocese seventeen years ago, I continually met in my journeys among the Maori Christians with a reference to the work of the Holy Spirit. I may say that after more than twenty years in India as a missionary of this Society, I was able to make some comparison in my own mind, and I observed with joy and satisfaction that the Maori Christians had got a very firm hold of this truth, that all spiritual work, all truly religious work, all truly Church work, is the work of God the Holy Spirit. Continually in their speeches, for the Maoris are fond of "orating," continually in the meetings of their Native Synod, I heard a reference to God the Holy Spirit. I could only account for that in this way—that from the very first those early missionaries of our Society, who went out literally in those days taking their lives in their hands among a barbarous and savage people, were charged with this message, and preached the one Lord Jesus in the power of the one Spirit. They testified to the Holy Spirit. That idea was implanted among the Maoris from the very first as a Christian people, such as, I am thankful to say, we can recognise them now.

Truly, indeed, they are in diminished numbers, for from possibly a quarter of a million of Maoris who then inhabited the land, they are reduced now to some 43,000, according to the latest census. Those destructive agencies of which Prebendary Webb-Peploe has so well spoken have been forward in reducing their numbers. We brought them the fire-water. The Maoris were absolutely ignorant of all intoxicants before the English came. We brought the firelock, and we forced the Natives into what was, on the part of the English, an unrighteous war, as England, by the voice of the Imperial Parliament, at last declared when she ordered the land about which the quarrel arose to be restored to the Maoris. But, alas! we had by that time decimated their ranks, and for a while all Christian work seemed almost at a standstill. But, thank God! there were those who stood on the bridge and would not desert what seemed even to be a sinking ship. There was Bishop Williams, and there were others whose names I will not now recall. The name of Williams in connexion with Christianity and New Zea-

land must ever be held in respect. He stood on the bridge with others, his associates, and they said, "Sink or swim, we stick by the ship." And through God's grace they have been able to navigate it through all perils, and again we see the Christian Church in Maori-land, and that old flag, of which our President has spoken, I am thankful to say, still flies at the masthead, the flag of the Church Missionary Society, inscribed, as its name is, on the banner of the Cross that now floats over New Zealand.

In the last few years my heart has often rejoiced. Why? Because I have often seen the work of God the Holy Ghost—with all reverence I say it—exemplified to a wonderful extent in the lives of these Maori Christians. A wave of blessing has come to Maori-land. I am here thankfully to acknowledge it, and, under God, I date that wave of blessing from the visit of one doubtless known to many in this hall. I myself on my last visit to England heard him speak from this platform and describe the work he had been permitted to do for God in India. I mean the Rev. George Carleton Grubb. He came to New Zealand to work on a mission in the first place, I may say, to the European element in the colony. He came from Keswick, that place where the power of God the Holy Ghost seems often to be realised, and, anyhow, is most undoubtedly acknowledged. From Keswick he and his devoted associates came. His mission, as I have said, was no doubt in the first instance to his own countrymen, the European colonists in Australia and New Zealand. But the blessing did not stop with them. It overflowed to the poor Maoris. Aye, and what a change I have seen in many a Maori Christian since he got the blessing! just the change which our revered father in God, the Bishop of Liverpool, has described in words which he took from my own countryman, Robert Murray McCheyne, a blessing of peace and of joy in the Holy Ghost. I am here to testify to the things I have seen, and that that joy, that new spirit, which the Maori Christians in many cases have received, has proved an infectious joy. They are not satisfied now to remain quiet in their Christianity. They feel they must work for the dear Lord Who not only worked for them and for them, but died for them, aye, and rose again for them. And they look up to that ascended Lord, as we are seeking now to do, as shedding down the power of the Holy Ghost. So they rejoice now in doing work for Him.

Time forbids that I should go into details, but just one instance let me give. Nearly two years ago I was visiting a

distant part of my diocese, a place the name of which was once well known in this hall, for that place was the scene of the martyrdom of one of our missionaries. I was visiting Opotiki, where Völkner, a missionary of the Society, perished in that unjust war of which I have spoken. One day there appeared at the door of the parsonage where I was staying four young men. They were students from our Theological College at Gisborne. They had set off at the beginning of their holidays on a very difficult and perilous journey, and were on their way to the mountain fastnesses of the Uriwera, a tribe alienated from us since the war, and who are, to a great extent, estranged from the Christian faith. These young students had received the blessing, in the first instance, through the ministry of the dear friend I have named, and then had received a second stimulus from one who is with us on the platform to-day, Mr. Eugene Stook, in his much-prized visit to Gisborne. There they stood in the verandah of the parsonage. They came to have prayer with the devoted young clergyman of Opotiki, that they might be commended by him through the grace of God for the work they had taken in hand. Yes, and the very last Maori clergymen whom I ordained, who were they? They were two on whom I had the privilege to lay my hands to ordain them for the work, at the request of the Bishop of Auckland, for they were going out of my diocese to minister to the Waikatos. Waikato was the very theatre of the last Native war, and in consequence many of the Natives had revolted from the faith. These two young men were going there, and I ordained them for the work at the request of the Bishop of Auckland. In the meeting which followed the solemn service of the ordination—a meeting of the Native Church Synod on the following day—there was much talk about these two young men and their errand, and there was considerable opposition expressed on the part of many of the Maori members of the Synod to their being sent out of the diocese. It was considered that these young men were eminently qualified, and were likely to be so useful among the already professing Christians, that it was a matter of deep regret that they should be sent to the half-heathen Waikatos. When it came to my turn to sum up, I was able to say: "My dear friends, these arguments which you have urged are not new to me. I have often heard such arguments in my own country. I have no doubt they were urged in the case of those missionaries who first brought you the Gospel; but if they had then prevailed, you would not be Chris-

tians now." Afterwards what did I hear? That when they could not prevail with the young men themselves they approached what they thought, I suppose, the weaker vessel, and appealed to the wife of one. They said to her, "You are here among your own people, beloved and respected, and you will go there among a strange people, and your very home will be doubtful, and the circumstances will be full of danger. Why don't you stop at home and do good work as the wife of a parish minister here?" What did that good woman answer? She simply took the language of the Old Testament—for I rejoice to say that the Maoris have ever been familiar with the language of Holy Writ—she said of her husband, "Where he goeth, I will go; where he lodgeth, I will lodge. His God is my God: where he dieth will I die, and there will I be buried." She could not be turned from her purpose of sharing his toil and his trials.

I must say one word about the call for men to go out. I hope I am speaking to some young ardent students here—men who are, perhaps, on the threshold of their work in the ministry, and who may in their own hearts be considering, "Is there not a call?" If I am speaking to any such, I say that I have long urged upon many to go, and I hope soon to be again able to say from a distant land, "Come." I have left Maori-land, with all its deep interests. It was not without a pang that I left the diocese which during these seventeen years has become very dear to me. But I felt a necessity laid upon me. I felt that the call was more urgent from Persia. In New Zealand now the Church is self-supporting and self-extending, and the remaining work to be done there will, I believe, be done. The call came to me from Persia, that ancient land. It is a suggestive coincidence that just two years before Samuel Marsden first preached the Gospel in New Zealand, Henry Martyn laid down his life at Tokat, in Armenia—a martyr, we may truly say, to the Church in Persia, that ancient land, that Bible land, which was the first to send its ambassadors to the infant Jesus, to Him who was born King of the Jews, whose star they had seen in the east, and whom they had come to worship. Alas, that through the corruption of Christianity the land fell under the iron heel of the false prophet Mohammed! And so it remains. But will not some be stirred to go forth and join in this new crusade? Call it a forlorn hope! Ah! my brethren; it is a privilege always to lead in a forlorn hope. In the church in which for three years I preached in Calcutta, the old Mission church, there was a tablet

on the wall. I seem to see it now. It said, "Sacred to the memory of Henry Martyn, B.D., of St. John's College, Cambridge, who died at Tokat, in Armenia,

Oct. 16th, 1812, aged only 31 years." And then the most appropriate words of Scripture—"He was a burning and a shining light."

Speech of the Rev. L. Lloyd.

My duty this morning is a very simple one, to tell you as much as I may in the time at my disposal of the growth and extension of Christ's Kingdom in China, which has been my home for some seventeen years, and from which I have lately come. . . . We missionaries are sometimes charged with using exaggerated language when we urge upon our fellow-countrymen the claims and calls of our fields of labour. But it seems to me that a missionary from China can hardly do that. From whatever point of view we regard that vast and densely populated empire, we must admit its immense importance. Even those whose objects and aims are not the upholding of Christianity, the unsectarian, the merchant, the statesman, regard China with undisguised curiosity and interest, and admit her many claims upon our attention. But we as Christian philanthropists and missionary servants of Christ go further than that. We regard China not only with interest and curiosity but also with heartfelt sympathy, with intense pity and with deep concern. We try to catch the spirit of our Divine Master as we look upon this field as white to the harvest, and yet so short of labourers. And we pray that where English people send their bales of Manchester cotton, and, alas! their chests of Indian opium, they may also send in ever-increasing numbers the Christian missionary and the written Word of God.

China, let me remind you, contains nearly a third of the population of the entire globe. Her wide territory, her numberless people, her hoary antiquity, her ancient though stunted civilisation, and her possible power in the near future, appeal to us with irresistible force, and urge us to do all we possibly can to bring her people to the feet of Christ. Little more than half a century ago China was closely sealed against foreign intercourse. To-day she is widely accessible to us. We may travel where we will throughout the length and breadth of the land, and except in very few instances we can do so without molestation and without danger. We thank God that we have, my friends, in some measure taken advantage of these openings. The missionaries of the Church Missionary Society in South China in 1873 numbered only three. To-day they are twenty-eight, and to that we must add the noble band of ladies, twenty-eight in number also, belonging to the

Church of England Zenana Missionary Society, whose deep devotion, unflagging zeal, and brave endurance under difficulties it is almost impossible to speak of too highly. For this great increase in our numbers we join with you in thanking our gracious God. But it is no time for folding our hands in self-complacency and self-satisfaction, as if our task were almost accomplished and little remained to be done. To-day in China, reckoning the missionaries of all denominations, we have only one to more than half a million people. We must be up and doing if we are to overtake the existing needs. But while China is thus accessible to us, you are well aware that when we commence aggressive work among the Chinese people secular difficulties confront us. The opium traffic, the pride of the people, their dislike of foreigners, their belief in their own superiority, and the universal prevalence of ancestral worship as an act of filial piety, are obstacles of no mean magnitude; and it does seem to me, my friends, that if the Gospel of Christ were not divine it could not possibly force its way through all these opposing barriers to the hearts of the Chinese people. Yet, as I shall show you in a moment, even in proud, conservative China the Gospel of Christ is—if slowly, yet surely—winning its way, and China's sons and daughters in increasing numbers are holding the religion of Christ. It is not needful for me, I suppose, to say more than one or two words of the history of the Foochow Mission. It is one of the best known of the Society's Missions, not because the missionaries there have been more hard-working or more self-denying than those labouring in other parts, but simply because in God's providence a greater number of converts have been won to Christ in that region than in any other. And yet, as many of you know, my predecessors, many of them, laboured in that great city of Foochow for more than ten years without a single sign of encouragement. . . .

When I reached Foochow in 1876 I found Archdeacon Wolff superintending single-handed a network of stations extending 200 miles north of Foochow to Wenchow, and 150 miles south towards Amoy. At that time the number of converts connected with the Mission was some 1600, and a few weeks ago I left behind me more than 11,000. It has been my privilege to admit more than

1300 of these people into the visible Church of Christ by baptism; therefore we have had in that province a sevenfold increase in seventeen years. Therefore, looking at results alone, we have every reason to do what the first missionary to the Gentiles did when he met those early Roman Christians at Appii Forum—thank God and take courage. But people sometimes say—"What have we to do with results? Our duty is to carry on our work without impatience and without weariness in plain obedience to Christ's command, and in full reliance upon His promises." My friends, that is quite true; but we must not forget that our results are not dead things or dry statistics, but living men and women and children who have to be built up in the faith of Christ that they may become a living, active, Chinese Church. And this leads me by an easy transition to say a word or two about the educational work of the Mission, with which I have now been associated for some years as Principal of our Theological College and of our Boys' Boarding School. Of course, this branch of our work does not furnish those interesting facts and romantic incidents of which our friends so much like to hear, and I am quite well aware that some of our supporters look somewhat askance at the expenditure upon these

educational institutions. But, my friends, we must train our lads and young men, if we are ever to have an educated Native ministry and a self-supporting and self-reliant Native Church. We have in the Foochow Mission at the present moment a staff of ten Native clergy, 120 Native catechumens, and 110 schoolmasters, and where would this efficient body of helpers have been but for our educational work? . . .

Let me say one word more with regard to the quality of those 11,000 converts in Fuh-Kien. I do not want you to go away this morning with the idea that they are paragons of virtue, without fault and without failing, adorning every one of them the doctrine of God their Saviour in all things. It is not so. We have now and then to grieve over cases of gross sin, such as that which caused such deep sorrow in the early Church of Corinth; but I do say in perfect sincerity, and with perfect truth, that the great body of converts won from Chinese idolatry and superstition would compare most favourably with a like number of Christians in England, and I claim for them that the liberality they display so largely and the persecutions they endure so bravely, prove that they are Christians not only in name but in deed and in truth.

The third Resolution was moved by Sir Richard Temple, Bart., M.P., V.P., and seconded by Bishop Tucker, V.P., as follows:—

"That the General Review which has been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Reverend Edward Lombe for his Sermon before the Society last evening, and that it be printed and circulated; that Sir T. Fowell Buxton, Bart., be the Treasurer of the Society; and that the Committee be appointed for the ensuing year, with power to fill up vacancies."

Speech of Sir Richard Temple.

Your worthy and accomplished President has wisely reminded you of the smallness of our achievements compared to the immensity of what remains to be done. Now, that is the negative side of the question. There is also the positive side. On that side I take the statistics which I know to be correct, though, perhaps, within the mark—of the ordained missionaries, the lay helpers of both sexes, the catechumens, the converts, the Christians of more than one generation, the Christian villages, settlements, and communities, the children by hundreds of thousands at the schools; and if I compare them to what we may imagine to be the statistics of Christianity in the first century after Christ, and with the statistics of later centuries of the evangelization of Northern Europe—then I say, upon that comparison, we may take heart. I have a right to declare that this

Church Missionary Society is the most widely extended Christian organisation that has ever been seen, and that this succession of May meetings in this hall constitutes the greatest moral phenomenon of the age in which we live.

Now, my friends, what does this Report imply? Why this—that from the uttermost ends of the earth, from both hemispheres, from the Arctic regions, from the equatorial circle, from the Antipodes; from the banks of the Jordan, the Tigris, the Euphrates, the Ganges, the Indus, the Irrawaddy, the Yangtsekyang; from the Rocky Mountains, the Himalayas, and the Hindoo Koosh; from the Great Lake Region of North America and the equally Great Lake Region of Eastern Africa; from the islands of Ceylon, Hong Kong, the Australasian Archipelago, the insular groups of the Mid-Pacific—there is wafted the fragrance of the perfume of Christian

civilisation, there is borne upon every wind the story of missionary progress.

And what further does the Report imply? Why this—that although of all branches of our national service the missionary branch is the most deadly and the most dangerous—for our Mission people know that the missionaries are in peril often from savage races, from civil commotions, from the depressing heat, from the malarious exhalations, and from the deadly pestilence—although the missionary history is full of accounts of early graves and of bright promises prematurely blighted, nevertheless the greater the danger the more numerous are the applicants for missionary service, the more zealous and determined are the volunteers.

And what is the outcome of the Report? Why, surely this—that from the beginning of history no earthly potentate—no Roman Emperor, no Macedonian Conqueror, no Russian Czar, no form of Government—no Empire, no Monarchy, no Republic—has ever enjoyed the opportunity of doing good to the human race like that which has been cast by an all-wise Providence upon Great Britain. And surely we must measure by the magnitude of our resources the gravity of our responsibilities. My Christian friends, you know the words of Scripture, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Now, do you really believe the reports which are read to you? I am sure you do. Have you realised the revelation of God's work

done by His omnipotent right hand and His outstretched arm upon the mind of the Heathen? I am sure you have. You remember, further, what was said by Divine authority to one who had believed because he had seen, and the higher blessing that was promised to those who, not having seen, yet had believed.

Now, my friends, we stand before you as witnesses. We, of course, believe because we have beheld. We have seen with our own eyes the Churches raised in many forms of Christian architecture according to the necessities of many climates; the school-houses and the classes of scholars at the schools. We have seen Mission settlements. We have heard with our own ears the sermons preached, the addresses delivered in the market-places, in the highways and by-ways, in the crowded thoroughfares, in the sylvan solitudes—under the shade also of the ancestral village trees. We have observed the missionaries at work. We have heard the evangelist spreading the Gospel. Therefore, of course, we believe. What else can we do? Our belief is part of our consciousness and our mental possessions; we regard it as the most precious of the heritages of our heart's delight. But you have to credit our evidence, and if you do that then you may hope—I humbly say—for the higher blessing that was promised by our Lord Himself to those who not having seen yet had believed, and whose belief influences their action, and shines brightly through all their works.

Speech of Bishop Tucker.

It is, believe me, with a very deep sense of responsibility that I rise to second the resolution that has just been proposed by Sir Richard Temple, and to address for a few brief moments this great meeting which I see before me. It is always a responsibility to address an audience such as this, but it is a responsibility that I feel this morning in a very special degree. You, Sir John, in your opening address, referred to the great fact that Her Majesty's Government has announced its intention of undertaking the duties and responsibilities involved in the administration of the country of Uganda. When the announcement was made two or three weeks ago there was, I suppose, not one of us who did not thank God with a very full heart for such a gracious and wondrous answer to the prayers of His people. Very wonderful, indeed, does it seem to me when I remember that it was only some eighteen months ago, when leaving Mombasa on my way up country, that I received a telegram from Her Majesty's Government telling me that if

I went to Uganda I must go there at my own risk and on my own responsibility. Now Her Majesty's Government are going there themselves, and I trust they will be able to do so without any risk, although they certainly go with a very heavy responsibility resting upon them—the responsibility of establishing a just and wise administration, and one that shall secure for Central Africa for all time the blessings of freedom, of peace, and of civilization. The standard of Great Britain has now been planted where—thank God!—for some seventeen years or more, through the efforts of the Church Missionary Society the standard of the Cross has been flying, bearing a faithful and true witness to our risen and ascended Lord. As the historian looks back through the vista of the ages he notices how such and such periods have proved to be crises in the history of a country or of a Church. So I believe that as the historian of the future looks back to this year of grace, 1894, he will mark it as a period fraught with the most momentous consequences, not only

to the great continent of Africa, but also to our own country and Church. The only question that seems to me for a moment to be trembling in the balance is, Will the historian of the future be obliged, as he writes, to record in the annals of this time the melancholy fact that the Church failed in her responsibilities with respect to those countries now brought under British protection; or will he, in glowing and enthusiastic terms, describe how at this juncture or crisis the Church rose equal to the occasion and sprang forth with a youth gloriously renewed, sending forth her healing streams into these vast deserts of heathenism, making the wilderness and the solitary place to rejoice, and the desert to blossom as the rose?

If this latter alternative is to be case, then it seems to me that not only we, but this nation of England at large, must realise what Livingstone said years ago, that Africa is not simply a country to be explored or exploited, but a country to be pitied and redeemed. We must remember that she has suffered, and is suffering, from an open sore, and that she needs wise, loving, and tender treatment if ever she is to rise to the full maturity of her power, her strength, and her life. We must make up our minds that such misorable scenes as I have witnessed of desolated homes and devastated fields—the work of the slave-raider, Arab and Swahali—must henceforth be impossible; and we must realize, too, that yonder upon the northern shore of the Victoria Nyanza lies the key to Central Africa, and that from that northern shore as a base the forces of education, civilization, and Christianity must march forward on their beneficent mission.

But more than this, the Church must realise as never before the awful spiritual destitution of these vast regions now brought under British protection which know nothing of Christ. They are now brought within the sphere of British influence—I wonder what the word influence means—but they are all lying in darkness and the shadow of death, without Christ, without hope, without God in the world. I say that these things must be realised, and that now is the time for the Church to put forth her strength. She must make an effort it seems to me—a very special effort—with respect to the evangelisation of these vast regions. Can she hesitate? Is it possible with the Master's command ringing in her ears? He bids us go forth and witness for Him even to the uttermost parts of the earth. He bids us carry the good news of His love to every man, woman, and child. He bids us invite those farther off

to accept His mercy and to trust His grace. Nor does He leave us without help. He does not send us on a warfare at our own charge. The Lord is working with us. Of this great and blessed fact we have evidence clear and abundant. Listen to the words of the people of Uganda who crowd down to greet me as I voyage across the Lake. "Tell us," they cry, "of Jesus Christ." "Why do you wish to know about Jesus Christ?" Then comes this answer, and, oh, mark it:—"We wish to know about Jesus Christ, because we see that those in Uganda who know Him are able to live good lives." Ah! they had learnt the blessed truth that Christ Jesus saves not only from the penalty but also from the power of sin. And listen to the words of a letter that has just reached me from a Christian Chief who wished to give himself up entirely to the service of the Lord. "I greet you," he says, "in the name of Jesus Christ our Saviour, with many salutations, and after saluting you I tell you my news. I have given up my chieftainship, and am now serving the Lord Jesus, my Saviour, as a teacher. I am your child, who loves you very much, BARTOLOMAYO." That man has learnt the lesson that you and I so need to learn, that it is more blessed to give than to receive, and yet only a few years ago he was living in all the darkness of heathenism. Then look at Singo, our most advanced outpost. The work there commenced only twelve months ago, and yet we have at the present time something like twenty teaching houses in various parts of that great province at distances stretching fifty miles from the central station, and at these stations very nearly 500 people are daily under instruction with a view to baptism. Then we hear of a very wonderful wave of blessing coming over the land that reminds us of a Pentecostal Day, and as the news travels—as the letter written at Mengo telling how something like a thousand souls were gathered in in three days is on its way to Singo to carry the good news to our missionaries there, it is crossed by a letter written at Singo telling our missionaries at Mengo of a similar blessing there. "Not unto us, O Lord, not unto us, but unto Thy name be the Glory."

This then, to sum up briefly, is the situation. A vast need which no words of mine can adequately describe, spread over great territories brought within the sphere of British influence; spiritual destitution the most profound; the command of the Master most binding, and the provision of power the most complete and absolute; the fulness of the Spirit's power promised to all who

have the faith to use it. What is lacking? What is lacking? Two things. *Dedicated means; consecrated men.* This is what the Master—I take the words of my brother on my right (Prebendary Webb-Peploe), who spoke to us so solemnly at the beginning of this Meeting—asks at your hands to-day; and this, I believe, is what my Master has commissioned me to claim at your hands to-day.

The first is *dedicated means.* He asks for a ministry of cheerful and large-hearted gifts. These may amount to only shillings or they may amount to thousands of pounds. What He asks is willingness in giving—a self-denial that will enable us to give more in proportion between the amount we retain for our own use and that which we give to Him. You wish for an example of how to give. Well, on that I point you not only to that widow of whom we were reading only the day before yesterday in church, casting her two mites into the treasury, but I ask you to come with me to a hallowed, sacred, and consecrated spot on the East Coast of Africa, where in the Giriama country lie the mortal remains of a dear servant of God, Mrs. Douglas Hooper. A Native teacher receives there month by month as his stipend the sum of ten rupees or 13s. 4d., but as regularly as he receives the money he gives back into the hand of the missionary five rupees, so that he maintains himself and his wife on the sum, so dear to the legal mind—6s. 8d. Oh, friends, as I think of that man, very solemn thoughts fill my soul. The thought of him should constrain you, as I hope it may, to cast down at the Saviour's feet your treasure store, and dedicate it solemnly to Him and to His blessed service. Let the language of each heart be—

"Take my silver and my gold,
Not a mite would I withhold."

But the call is also for *consecrated men*—men who have yielded themselves as a living sacrifice into the hand of their Lord and their God, men full of the Holy Ghost and of love, who, as a living embodiment of the grace and power of Christ, are prepared to witness for Him even to the uttermost parts of the earth. The call comes not simply through the development of the political situation. It does that, but it comes in a very touching and pathetic way in letters that arrive by almost every mail. I hold one in my hand—a letter written by a man, a Native evangelist in Uganda, who has hazarded his life for the cause of Christ. He says, writing on January 18th:

"My dear Bishop Tucker—How do you do, my friend? I write to greet you, and to thank God for bringing you safely and protecting you from all danger on the

road and on the sea, which I hear is very great. And as He has kept you now, so we pray that He will keep you and bring you back again, as all of us who are here hope. I rejoice very much to hear to-day that you had reached England, and all my friends who love you will not fail to rejoice. Again we pray to God to give the Englishmen who are there in England a pitying remembrance of us, that they may be willing to leave their country which has great honour to come and teach us, as the Son of God got up and left His first position, which exceeded in glory the estate of the archangels, and strengthened Himself to come and die for us. Good-bye. May the grace of our Lord, which exceeds all things, be with you always, for ever. I am your friend, who loves you very much, SAMUEL MULAGO."

Has the Holy Spirit been speaking to you as that call has been read in your hearing? Then remember the words of the Lord Jesus—how He said, "As the Father hath sent Me, even so send I you." In His name, in the name of the great Rescuer of humanity, I stand here—and possibly for the last time I stand here—I appeal to you to place yourselves under His control, and to go forth as He went forth to rescue the perishing. Remember you have but one life to live here on earth, and, oh! if you should miss this opportunity! If it should be your fault or mine that the good news of Christ and His salvation do not find their way to those whom they might have cheered and saved, how shall we look the Blessed Master in the face at the last great day? How shall we greet Him? Will He not say to us—"Why did you not go to them and tell them I loved them and gave Myself for them? I would have gone with you as I promised. I would have strengthened you in weakness, guided you in doubt, comforted you in sorrow. I would have used you for My glory." How shall we answer? Oh, rest not then at ease whilst the bitter cry of the Heathen is ringing in your ears, but go forth in all your God-given strength, strong in the Lord and in the power of His might, and do your part faithfully, honestly, nobly. Lend your prayers, your money, your time, your efforts, in every direction for the advancement of this great cause. Work for the Christ that loves you and bled for you; work for the God who has redeemed you; work for the world that is sinking, and that appeals to you for help. Let this be your motto. "The love of Christ constraineth us, because we thus judge that if one died for all then were all dead, and that He died for all that they which live should not henceforth live unto themselves, but

unto Him who died for them and rose again." Blessed Master, I accept Thy call.

"Lead Thou me on: I do not ask to see
The distant scene—one step enough for me."

The Doxology was then sung, and the Bishop of Exeter closed the Meeting with the Benediction.

"Where thou goest I will go, where
thou lodgest I will lodge, thy people
shall be my people, and thy God my
God."

THE ST. JAMES'S HALL MEETING.

The Treasurer of the Society (Sir T. Fowell Buxton, Bart.) took the chair at this Meeting at eleven o'clock, at which time the Hall was well filled. After the hymn, "Give the word, Eternal King," the Rev. H. P. Grubb read Ps. xcvi. and offered prayer. After a short address by the Chairman, the Rev. B. Baring-Gould read the "General Review of the Year," and made a short statement respecting the Home Work of the Society. The next speaker was Bishop Matthew (V.P.), of Lahore, who was followed by Archdeacon Howell, of Wrexham. "Hark, Creation's Alleluia" was then sung, and a collection made. The Meeting was afterwards addressed by Dr. Mears (of China) and the Rev. Dr. Bruce (of Persia). The Rev. E. A. Stuart, of St. Matthew's, Bayswater, gave the closing address. The speeches, somewhat shortened, are printed below.

Speech of Sir T. Fowell Buxton.

There are two points that I would wish to say just a word upon. And they are alike in this, that they both have been the cause of much anxiety in the year that is past, and in the year before that, and previously for a much longer period. But they both at present are, nevertheless, cause for great thankfulness. Yet there are circumstances about them which compel us to recognise the need of great effort in the future, and the constant necessity for making them matters of pleading and of anxiety to us all. The first point is that of the finances of the past year. At the end of the year, on December 31st, there was a great gap between the expenses and the recorded income. It was a matter of much thankfulness at the end of our financial year in March, that we were able to say the two had drawn nearer together, and that the difference between them was only a matter of 13,000l. A strong appeal was put forth and many exerted themselves very greatly, and we are now able to announce to you that the special sums received in consequence of that deficiency have amounted to a greater sum than the deficiency itself. At the same time it would not do for us as a Society to feel that difficulties of this kind are easily got over. We must remember that if the month of April has brought in these sums, it has also brought in its responsibilities, and that the two are running side by side. Though the present circumstances should call for the greatest possible thankfulness, yet, at the same time, let us remember that the position is an anxious one, and entails

no small duty upon the supporters of the Society and upon those who manage its arrangements in Salisbury Square.

Another matter upon which I think I may touch for one moment is the subject of Uganda. We may view it from different points of view. There are those who recognise the duty of the Church as a whole to Foreign Missions, and who endeavour as far as is possible to perform the duty which they recognise as resting upon the Church of Christ in this country. Then there are those who recognise the duties that rest upon the Government, and who have got to guide opinion, and who have tried to take upon themselves some portion of that duty. Those who view the matter from these two points of view have both had much cause for anxiety during the past year or two. It will be remembered how the East Africa Company exercised authority up to March 31st, a year ago. That happened to be Good Friday, and on that day they departed, their officials were withdrawn, and the officers of the Crown took their place. But we could not obtain from the Government any assurance greater than this, that their officials were sent there for the purpose of inquiry. And from that time to this that state of things has continued. That state of uncertainty was full of the possibilities of mischief and disorder. Well, now, within the last few days we have acknowledged with great thankfulness that the conclusion, which also was logically inevitable, has been the conclusion adopted by Her Majesty's Government, and that they have stated their inten-

tion of continuing British protection in Uganda. We have yet to know what form that protection will take. We have yet to know what means of authority the Government will keep in the country. There is a great deal we have yet to know. But the mere fact of the statement that they will continue in the country, will be, I venture to believe, one of the most quieting influences which in one way could be exercised in the country. Well, but there is this to remember, that wherever companies and Governments come and go, or whatever happens to them, we all recognise that it is a duty resting upon the Church Missionary Society, that those who succeeded Hannington and who are working

with Bishop Tucker, and who have had much reason for encouragement, deserve the utmost support that we can give to them in their arduous work. There has been much to encourage. There is every reason to feel that the duty is perfectly clear before the Church and before our Society that the work which has been begun and so prospered by our God from Above must be continued without any question of flinching or of drawing from it. I am sure we shall not fail, but continue to feel for both missionaries and officials in those distant parts the utmost anxiety that they may have the protecting hand of God over them, and that their great work may be abundantly blessed from Above.

Speech of the Bishop of Lahore.

I am here this morning as Bishop of a diocese which owes all but half its clergy to the Church Missionary Society. Of the exactly one hundred ordained men in the Diocese of Lahore, forty-six, who include seventeen Native clergy, are agents of this Society. We have also lay missionaries of first-rate value, and devoted medical men. Amongst the agents of this Society there are admirable women, who are doing efficient work in the Punjab. Well, believe me, it seems to me a very serious responsibility when any one stands up before a meeting like this and has entrusted to him what may be called the presentation of the case concerning India. I do not forget that I am not this morning speaking to an unbelieving world, but to those whose hearts are warmly attached to, and who are deeply interested in, the great missionary cause. Is there not a constant need that we English Churchmen and English Churchwomen should be reminded of the special bond which binds us to India, of the special call which has brought us there, of the important fields, of the unparalleled need, and of the opportunities that God there presents to us? Let me just remind you of some of the things, for the mention of which I must ask your forgiveness if they are already familiar to you.

Let me remind you of the magnitude of the task. The last census shows that the population of India must now be approaching very near to 300 millions—that is to say, the population of India is more than one-sixth—nearly one-fifth—of the estimated population of the world. In other words, it has, numerically, more than twice the population living on the whole Continent of Africa. And then, consider this side by side with the accessibility of this missionary enterprise. Railways form a regular network over the country, north, south, east, and west.

Then consider the accessibility from another point of view, namely, the spread of knowledge and English education. Any one who feels he has a message to deliver to India may count upon having hundreds and thousands of people for his audience as he passes from city to city. Such opportunities are not only utilised by Christian men, but by those who go there with a very different story. Recently, for instance, Mrs. Besant has delivered her anti-Christian message in all the chief cities of India.

But there is also the great importance of the issue. Who could doubt for a moment the effect of the conquest of India by the Gospel on the whole of the East? If India were to become Christian the effect upon Persia and Arabia would be immense; the effect upon the Mohammedans of Central Asia, which now remains closed to the preaching of the Gospel of Christ in great part, would also be enormous. The conflict with Mohammedanism is nowhere carried on with such fair prospects of success as in our Indian Empire. You have heard of the conversion of Mohammedans during the past year. Nearly half the Native clergy in my diocese are converts from Mohammedanism. Some one has said that it is in the electric religious atmosphere of India that those two faiths, each of which claims for itself a divine heritage in mankind, are confronted face to face, as they have never been anywhere else on neutral ground, so to speak.

And, besides all these considerations, there comes the specially binding obligation of our hold upon that great dependency. What, I ask, can justify a Christian nation, occupying the position that we hold there, in standing neutral amidst all faiths? Nothing; unless the people of that nation go forth as a Church to press upon the inhabitants of India the way of salvation, and to

convince them that Englishmen have a religion.

Now, my friends, our work is work to which God is calling us by strong constraint, and a work which, as you may have gathered from the Report, He is still blessing. I must speak of what belongs to my own diocese. As some of you know, for some years past we have been labouring amongst the people who occupy the Central Punjab. They are poor, degraded people, and such as have in times past indulged in habits of life that are evil and offensive to us. But many of those people have been moving towards Christianity. I wish that those whom I see before me had had the opportunity that I have enjoyed of entering their little prayer-houses, erected in different villages, with their four walls and without furniture, save that a bedstead does duty for a chair when the Bishop is there. In these prayer-houses the people gather, with ladies from England sitting on the floor and looking over the hymn-book with them, and the sight has touched my heart sometimes more than that of the worshippers in far grander edifices. As I have heard these people in their Native tongue, with their heads bowed down until they touched the ground, repeat our Confession, and then at the close of the service, as they raised their heads, ejaculating, "Victory, Lord Jesus!" my heart has indeed been touched, and I am sure yours would have been, too, had you been there. Again, last year I had the privilege of dedicating a church which Mr. Rowland Bateman had been enabled to build. It was very striking in the service held in the outer court, when proclamation was made, "Let the Christians stand to recite their Creed; non-Christians remaining seated"—to see the Christians rise up in scores or hundreds from beside their Heathen neighbours and repeat their belief in the Father and Saviour and Sanctifier.

These are signs that God is blessing the work. It is work carried on amongst the very poorest. No doubt our missionaries from time to time have felt an anxiety lest the admission of these very simple and despised people into the Church might result in repelling others of higher education. But, so far, God has so blessed us that we have had no reason to believe that there has been any such result. I was at a place for a Confirmation, and it had been my plan to leave that place very early the following

morning. Mr. Bateman asked me to stay to the Communion which was then to take place. I pointed out the difficulties as I had other engagements, but he said, "The fact is just this: there is a Brahmin convert here, and we have doubts whether he can be prevailed upon to kneel at the same rail with those whom you have confirmed." There was only one answer, of course, and next morning that Brahmin was found kneeling at the Communion-rail, where he received the pledges of Christ's love by the side of the others.

I have spoken of God's blessing. But do not imagine that I am not deeply alive to what has been called in the Report the inadequacy of our present efforts. I have spoken of the ingathering of those poor people; we are already embarrassed by it. But we could get on much faster if we only had more missionaries. The Central Punjab is much blessed, but look out to the frontier and see the state of our Missions there. We have indeed need to call, "Come over and help us." We want ordained men. That is where we are falling short just now. We want educational missionaries. We want to have our Christian schools made really efficient, and dominated by Christian teachers of the right sort. And then we want literary and translating missionaries. There is an immense work for Christ, in the way of Christian literature, to be done. And though we have lost the services of our friend Mr. Shirreff from the Divinity School at Lahore, I still think he may be not beyond rendering help at home in this direction. Such then is the call which India makes on us. There are those who will come back from India, and though God is clearly working, they will tell you that they see it not and do not believe in it. But Bishop French called his cathedral church "The Church of the Resurrection," and when he designed the armorial bearings for his own diocese he represented the five rivers of the Punjab, with the sun rising above the Himalayas, to shine over its plains, thus expressing his own confident belief that the Sun of Righteousness would arise with healing in His wings over that province which he loved so much. This work for which we are calling men to India, and which we trust the Holy Ghost will increasingly bless, is the work about which I have been compelled so very briefly to speak to you to-day.

Speech of Archdeacon Howell.

We have just had a supplemental chapter to the Acts of the Apostles—that Gospel of the Holy Ghost. We have had the same blessed tidings of miracles

of grace, and of lives laid down in testimony to the truth that God is, that Christ reigns, and that the Holy Ghost is still working in and through the Word.

We have not, indeed, heard of a day of Pentecost, with three thousand souls born again in one day, but that will come. I have not a doubt about it. "Shall a nation be born at once?" Yes, most certainly, as soon as Zion travails. I have no deeper conviction than that the day of Pentecost was intended to be an object-lesson to the Church in every age of the world. I believe it was intended to be an example of what spiritual force is capable of producing, and will produce, wherever similar conditions obtain, that is to say, wherever there is the same faith, brotherhood, expectancy, and patient waiting upon God. Good people sometimes speak of the day of Pentecost as if nothing of the kind could ever take place again. But surely God's promises were meant to be fulfilled. The cheques are duly filled and signed, and only wait to be presented; and if our work for God does not prosper as it should, it is because we are straitened in ourselves, and not in God. It were atheism to doubt that true prayer is as prevailing a power in the moral government of God to-day as in any age of the world.

Why, then, is it that the work of Missions, which has brought us here to-day, is not making far greater progress than it is? For one thing, it is because we are satisfied with so little. If we just exceed last year's income, we are jubilant. If we fail, it is because we have not got our hands as deeply as usual into the pockets of dead men. We think a great deal of an income of 256,000*l.* But this is less than the income of not a few individual members of the Church of England. It is just one-fourth of what was spent on the game of football in this Christian England of ours in 1892, and only about one-sixtieth what we spend in tobacco. We spend an average of three guineas a head on drink, and only ninepence a head on Missions. 256,000*l.* is the income of the leading Missionary Society of the wealthiest nation in Europe, whose savings amount to more than 150,000,000*l.* a year.

Mr. Chairman, I am haunted by the thought that the world is rapidly becoming more Heathen than Christian; and that even this Britain of ours may some day have to be re-Christianised. Think of a Church Missionary Society, not for Africa and the East, but for Britain and the West! Think of a great Anniversary Meeting held in Uganda, with returned missionaries from England, giving an account of their labours in Liverpool and London! Let me remind you that at this very time the population of England and Wales is increasing at the rate of a thousand a day—a thousand additional

souls every twenty-four hours; and will any one tell me that there is any proportionate increase in the means of grace? We are told that in about one-fourth of the parishes in England and Wales, no collection is made for the Foreign Missions of the Church. Is a more appalling fact well conceivable? But what shall we say of Heathen lands? There the increase of population is far outstripping all our missionary efforts. During the last ten years the population of India has increased by 29,000,000; whereas all the Christians in India number only 2,500,000. The population of China is increasing at the rate of two and a half millions a year, and thus there are more than three times as many children born of Heathen parents in China every year, as there are Christians in the whole of that land. It is reckoned that there are 800 millions of human beings on the surface of this globe who have never heard the name of Christ. It is also estimated that there are over ten millions of square miles in Heathen lands, on which the foot of a Christian missionary has never trod. And such facts as these might be largely multiplied.

Well, then, and is the work of evangelizing the world a hopeless work? On the contrary, it is most hopeful, and never so hopeful, but not as we are going on now. What, then, is to be done? For one thing, we must get rid of the traditional guinea. Expelled from the world, it has found refuge in the Church, and we must disestablish it—I mean the guinea, not the Church. In other words, there must be a revolution on the subject of Christian giving, both as to its motive and as to its measure. There must also be a far greater use made of the Press. The conductors of the secular Press will be found far readier to circulate missionary news than is generally supposed; and for one reader of purely missionary publications, tens of thousands will be reached through the secular Press. Then, again, there must be a persistent exposure of the fallacy that missionary work is a pious fad of certain sections of the Church, and not the first, the foremost, and the most imperative duty, mission, and vocation of the Church herself—that, in fact, for which the Church exists. Moreover, Christian women must be increasingly employed. As Christianity has done most for woman, so women should do most for Christ, and I believe they do. It was the quaint saying of an old friend of mine, that wherever there is any work of special difficulty "women are the men to do it."

And there must also be, not only in the outside world, but in the Christian world as well, a very different estimate of the

dignity of the missionary vocation. At present it is men of war, not men of peace, who are the idols of the so-called Christian world. It is the soldier, not the missionary, who still receives the highest honours of so-called Christian countries. For instance, a general leaves his home for a foreign campaign, and returns, perhaps in a few months, with the laurels of victory. Millions of human voices ring his praises. His name is enrolled among the peers of the realm, and the sovereign of the empire receives him in her royal home, and loads him with honours. Be it so. But a missionary returns, after spending a lifetime among Heathen savages. He has been the pioneer of civilisation among some of the most degraded tribes of mankind. He has reduced their language to grammar, and has taught them the arts of civilised life, to say nothing of souls brought to the knowledge of God, and to newness of life. At last that missionary returns home, a worn out, shrivelled, decrepit old man, a kind of living mummy, tottering to his grave. How will he be received? Will the great ones of the land vie with each other as to who shall offer him the warmest welcome? Will his advent to the land of his birth be heralded by ten thousand tongues and pens? To put these questions is to answer them. My brethren, the time has yet to come when even the Christian world will be the first to welcome, as they deserve, "the baptized for the dead."

Once more, there must be a far different wrestling with God, if this missionary cause is ever to become an irresistible power in the world. Why don't we plead for the impossible—the impossible with man, but the possible with God? We talk of our "ventures of faith," but where are they? My dear brethren, our timid and tepid requests are a disgrace to us. I am half tempted to say, that it is beneath the Majesty of God to give us crumbs, when He is urging the bounties of His infinite benevolence upon us. Fancy a King's son going to his Father for a penny! But is not this a picture of our dealings with God? Most of our failures come from our misconceptions of God. Forgive my saying it, but the thought has sometimes occurred to me, that some very imperfect versions of the Bible must have got into circulation of late years, versions from which some of the most assuring words of our blessed Lord have been left out. For instance, I don't see how it is possible that such words as these should be found in modern Bibles—"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "Verily, verily, I say unto you, he that

believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto My Father." Mark the words, "Greater works than these shall he do." My dear brethren, do see to it when you go home, whether these words are in your Bibles, for He who spake them meant them.

My contention is this, that in these words, and in the report given us this morning, God is challenging us to "ventures of faith" in this blessed cause. Even now the success attending missionary work abroad is far greater than that attending our parochial work at home. I have seen it stated, that for every missionary of the Church Missionary Society there is an average of 500 Native adherents on the registers, and an average of 100 communicants. Now could this, or anything like this, be said of the parishes of England and Wales? It seems to me that God is honouring our Mother Church in the Mission-field in a far greater degree than He is honouring her at home. Long has He made her the mother of saints, but He is now crowning her more than ever with the still higher honour of making her the mother of martyrs. We have, indeed, our martyrs at home; but I think Africa is more honoured than England. Said the devoted Bishop Steere, who sealed up the translation of the last chapter of Isaiah ready for the printer, and then fell asleep at Zanzibar, "England may be the easiest place to live in, but Africa is quite as good a place to die in; and the death of a Missionary Bishop at his post may do more than his life." True, most blessedly true. Who, for instance, would exchange nine-tenths of the epitaphs at St. Paul's and Westminster Abbey for the rude lettering over the resting-places of such men as Hannington, and Parker, and Mackenzie, and Patteson, and Hill, and others of the heavenly hierarchy? My brethren, the missionary has well been called the most glorious outcome of the 19th century; and I am bold to say, that when the "Roll-call" of the truest benefactors of the human race in this century is called over, among the very foremost, yea, the foremost, to be called out of the ranks to receive the crown of righteousness, in the presence of an assembled universe, will be many a missionary, and many a missionary's wife, and many a daughter of England, now lying in graves unknown to man, but carefully guarded by the angels of God. Africa will be found as near the throne as England, and the King's voice will sound as sweetly there as here, as He will say to His risen saints: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." My brethren,

to us at home as well as to those abroad, the motive-principle of life may well be that of one of old, who said, "Let us live as though our Lord had died yesterday,

risen to-day, and were coming again to-morrow." "Even so, come quickly, Lord Jesus!"

Speech of Dr. Mears.

I have been asked to speak on "The magnitude of the need of medical missionary work as a direct moral agency," taking the special condition of China as an illustration. The magnitude of that need is more than we can express in words so as to get any idea of it. The Bishop of Lahore has already told you what is the number of the people of India. But in China we approach to a continent, a new world, of which as missionaries we are only just touching the fringe. In regard to that country of China, which is larger than all Europe, if the people it contains were distributed all over the world, over Asia, Africa, America, Europe, and the Isles of the Sea, then every third man you came to, every third house you came to, would be Chinese. These people, for four thousand years, have been shut up to themselves, and it is only within the last twenty or thirty years that the country has been thoroughly opened to us beyond a limited number of small places on the coast. And then, when one comes to think of the moral and spiritual need, how can I convey that to you? These people in every district, in every county as we would say, are increasing very rapidly, and they have the greatest difficulty in earning for themselves the necessities of life. Ninety-five per cent. of them are what we should call peasants, living on a wage of three, or four, or five shillings a month, so that, as you may imagine, they are existing from hand to mouth on their own produce, and a slight disturbance either in the weather or at the seaports brings about famine. It is just three years ago that such a case occurred in the north, when several millions of people died from starvation at one sweep. That occurs frequently in China. It is only thirty or forty years ago that a revolution swept away twenty millions of people who were slaughtered and starved. These people are kept at work from the earliest dawn of day till after dark, working every one of them, man, woman, and child, down, one might almost say, to the youngest, for the bare necessities of life. You never see any one idle there. They are always at work, Sunday and week-day, excepting two or three days in the New Year. That is a hard life. It would be a hard life for Christians, but these people are Heathen.

Have you any idea of what life in a Heathen country means? Suppose you were living in an England where Christianity had never been preached, in an

England which was Agnostic, where every man was wholly taken up with his own success in life, in which no man believed in any good god or in a future state; suppose you were living in a place where the Gospel had never been preached, where no social blessings had come through the Gospel, nor any medical and healing art whatever. Practically, the Chinese, if they fall sick, have no help; they have simply to die. Their only help is in certain magical powers, the driving out of demons, the administration of remedies, so-called, used in the Middle Ages, including scorpions, deer horns, tigers' claws, and so on. They are left hopeless for this life and a future life. But these Chinese people have a positive side to their condition. They are haunted the whole of their time, almost from the time they are born to the time they die, by a vague fear of evil spirits and influences which they believe to be constantly round them, and striving to harm them. Everything they do is governed by this fear. In every house you will see images of devils, and also in their ships and public buildings. More than that, they have substituted expediency for duty, so that if a man is honest it is because it is simply expedient that he should be so. The things of life which bring us so much joy they deliberately and of set purpose refuse, because they feel that if they gave way to them the giving way would increase the pain of life.

There is no joy in anything to them. Of all these hundreds and millions of people, with the exception of a few thousands of Christians, every man lives by himself and dies by himself, practically without a friend to give a helping hand. Do you think I am exaggerating? I was coming home from my house in China one day when I saw a crowd just outside. There was a great tree in the street. A man had fallen from that tree and was lying on the roadway very much injured. Were these people helping him? They were simply laughing at the injured man. It was to them a pleasant interlude. They would let that man lie there for a week, and not one of them help him. They say, "We have enough troubles of our own, and we cannot afford to be troubled by any one else." They have substituted for love a sickly pessimism, which laughs at the troubles of others and mocks at their fears. You almost feel that you are in the presence of the

Devil himself when amongst these people. They are just like a great merciless machine, and if they should ever break out from a compact nation and go to live in other parts of the world, such for instance as Australia and India, there will be a great account to settle in the world.

Now, what do they want? They want a full Gospel for the soul and for the body. Who will give them help and hope and relieve them from this fear of devilry in which they live and die? As we go along their narrow streets, what is their one request? They beg of us medical help. When we reach a station or a village, we have around us at once a great crowd of people who show us their injuries, ulcers, and other troubles, and they implore us to give them help. When it is known that we are coming to any station, sick people have themselves carried in from miles round, and they are carelessly thrown down in front of us just like a sack of coals. The worst of it is that if we tell them that, for financial or other reasons, we cannot give them help, they say it is not because we cannot, but because we will not, because we cannot get any advantage out of them. But when we are in a position to heal them of those troubles, they recognise that that is something new in their experience, and that we are exercising love towards them, a thing which they have only tried to suppress. They ask us, "Why do you give us this help?" and then we have the opportunity of telling them why. The Chinese are sunk in an abyss of indifference to religion; they care nothing for their idols as idols. But when they come to realise that we come to them in love to help them, they say at once, "These foreigners are not devils; they are real men, who are giving us just the help we need." When I have been going through that country I have seen the people, for a distance of a quarter or half a mile distant, running away like rabbits, as they thought I was an evil spirit. But as soon as they recognise that we have come to help them they crowd about us and put themselves into our hands. And they go back to their villages and tell their friends that we are not such

bad people as they had supposed. Their friends then come to see us, and we are able to tell them that we are there to give them help, because we are servants of God and not of the Devil, and that God has sent His Son into the world to give His life for them and to deliver them from the fear of death in which they live. The work in China is very largely spread by those means.

In the year 1876 two Native catechists went up to the north-west of our district, and they had been there only a few days when a violent assault was made upon them, and one of them was practically murdered. That place remained closed for some years after. Six years ago, however, two medical students went up there and opened an opium-refuge, and now we have a flourishing hospital, three European families, and a number of ladies living in security in that place. That is the result of those two men's work. One of these two men I know very well, and he has just lost his mother. As a missionary servant he receives an income of only twelve shillings a month. The man, in order to pay off family debts, after his mother's death, went into private work, and in one week he was making something like eight times as much as he had before received in a month from the Mission. But now, I hear in a letter just received, that after having paid off these debts that man has come back to the Mission at his former rate of salary and is going up to another station, where it is death for any European to show himself, in order to preach the Gospel there.

Then there is one other branch of the work that I should like to speak about. There are lepers who abound on all sides, and I have never in any place—and I have worked in East London amongst the Christians there—seen such a hearty, holy joy as in that leper hospital amongst the forty lepers, many of whose faces are dropping to pieces. This, then, is the work that we as medical missionaries are trying to do. We are trying to reach the people through the one soft spot which they seem to have. [Dr. Mears closed with an earnest appeal for help.]

Speech of the Rev. Dr. Bruce.

My special subject is missionary work in Bible lands. Now first, just one word or two about what these lands are. I am sure they are lands in which every Christian ought to be, if not more interested, certainly as much interested as in any other lands. We should have thought that they would have been the very first lands to which the Church of Christ would have sent the light of the Gospel. They are lands which have

been hallowed by the names of all the prophets, patriarchs, apostles, and evangelists, and above all by the name of the Son of God Himself. They have been sanctified also in these later days by names that we all love and honour—Henry Martyn, Valpy French, and one not so well known, but whom I honour just as much as the others, namely, Florence Valpy, and many more. Bible lands are, moreover, the birthplace of the

two great religions, Christianity and Mohammedanism. And we find in those lands peoples that I think we ought to feel an especial interest in. We find nearly ten million members of various Oriental Churches. We find Christians scattered everywhere in them. Again, we find in them the two great branches of Abraham's seed, a people in whom Christians ought to feel a very warm interest. We also find the Arabs in those Bible lands, and I think we ought to feel an interest in the Arabs. The Arabs are the descendants of Ishmael, and I believe God has a blessing for them also. And yet, Arabia is the only land—I may add Persia—to which no Christian Church or Society has ever taken the initiative in the British Isles of sending a Mission. These lands are also very interesting from one fact, a very melancholy fact, and one which, when compared with all other missionary fields in the world, is unique. In Egypt, Turkey, Persia, Arabia, Afghanistan, and Beloochistan, there is not a single Mission as yet in which as many as five or ten converts from Mohammedanism have been won for Christianity. And yet I believe the door is opening in them to the preaching of the Gospel. The religion which the peoples of those lands profess is, as you know, Mohammedanism. It is without doubt the one heathen system which can be said to be the Goliath of the non-Christian systems; which, in its own home, in Bible lands, seems to defy the armies of the living God.

Now, it is an interesting question, Why does missionary work seem to make so little progress in Bible lands? I suppose that the first reason is the intolerance of the system. Mohammedanism was in the beginning spread by the sword, and it seems to me as far as I can see that it will fall by the sword. But at the same time it is our bounden duty to preach the Gospel to the Mohammedans just as much as to idolaters—to preach it for a witness, and if possible to gather out from among them much people for Christ. The intolerance of Mohammedan law is something very terrible. It is a law of the Koran, that if a Mohammedan becomes a Christian he must be put to death, and also that if any Christian attempts to convert a Mohammedan he is also guilty of a capital crime. But this second law is no longer acted upon. Within the last three years, however, I have often been asked in my study the painful question, "I believe in the Lord Jesus Christ, and long to be baptized, and so make public profession of Him; but on having done so, if I am not put to death, I certainly will be driven from the land

and deprived of my means of livelihood. What therefore shall I do?" I have often answered: "Our Lord Jesus Christ did not tell you to court martyrdom, but said, 'When they persecute you in one city, flee to another.'" Then they would often tell me that they had got a wife and children depending upon them. I have been privileged to baptize some during the twenty-five years that I have been in Persia, and they all, with the exception of two, have been obliged to flee, some to Russia, some to India, and others to other places. Within the last twelve months we have had the first two martyrs who have sealed the Church with their blood. They were in connexion with the work of the American Mission. One of them was an Armenian Christian who did all he could to preach the Gospel. Some, what are called "holy men" among the Mohammedans, fell upon him in his own house and murdered him, then dragged his body through the streets, tied it to the dead body of a dog, and threw it into a cesspool. About the same time a Mohammedan who became a Christian was cast into a dungeon, where he lingered for several months, but remained faithful to the end. He was one day preaching the Gospel to his fellow-prisoners, and certain outlaws fell upon him and murdered him. They asked him, "Who is true—Mohammed or Jesus?" and he answered, "Jesus is true, though you kill me." And they did kill him.

In Persia there is great encouragement for the future. Our Mission station is in a suburb of Ispahan. It is separated from the city by a river, and formerly no Christian was ever allowed to cross the river into the Mohammedan part of the city. As soon as a Christian came to the Mohammedan quarters he was always obliged to go on foot. On a wet day no Christian was ever allowed to enter a Mohammedan street. The reason is that to a Mohammedan a Christian is a dog. A dry Christian is a dry dog, and a wet Christian is a wet dog, and they think they are polluted by a wet Christian or, as they believe, wet dog going about the streets. A Christian merchant once called upon me and begged me to become his tenant and take possession of his house, for, said he, "My great-grandmother's sister's great-granddaughter has become a Mohammedan, and she has taken away my property." It was a law there for thirteen centuries that if any Christian became a Mohammedan he could take away from his relatives their property. But I am thankful to say that that law is now entirely done away with. We have also greatly advanced in

the matter of education. We have a school with 400 boys and girls, and the Armenians have been stirred up in educational work to get schools for themselves. God has raised up from amongst them some of the most devoted men and women that I have ever seen in any country.

[Dr. Bruce then briefly narrated the oft-told tale of the foundation of the C.M.S. Persia Mission.]

I am full of joy and thankfulness at the way in which God's work is progressing. I thank God that sinners are being gathered in. The very opposition raised against the work there has been overruled for good by God, and the doors are opening on all hands. A noble work is being done in those lands by Christian women to uplift degraded Mohammedan women. I do not know any woman who

has done nobler work in that direction than Miss Bird in Ispahan. I often wondered how the doctors ever passed her, for she is physically one of the weakest of her sex, but spiritually she is stronger than one hundred men. I thank God that He has in such a marvellous way blessed her work.

In regard to those dark prophecies which we have heard as to our relapsing into heathenism and having missionaries from Uganda over here, I think the Lord Jesus will come first. The Lord never told us that we should Christianise and civilise all lands, but that we should be a witness unto all nations. And the time is drawing near when Jesus shall come and take the Heathen for His inheritance and the uttermost parts of the earth for His possession.

Speech of the Rev. E. A. Stuart.

What is to be our closing message to-day? I believe that if ever I had a message from God it is the message that I want by God's grace to give to you here to-day. When I received last night from the Church Mission House a copy of the Report which has been read to you to-day, I was immensely struck by the text which was prefixed to the Report. It was entirely different from any other text, so far as I could find, that had been prefixed to any previous Report of this Society. I took down one volume after another, reaching back some twelve or fifteen years, and I could find no text prefixed to any one Annual Report which could be in any way compared to the text which has been chosen for this year. Year after year the Society has prefixed a text bringing home to the Church of Christ its responsibility to occupy till He come, and to hold fast till then, or texts speaking of the lovingkindness of the Lord and of the great things which God has done. We may look upon the work as work entrusted to the Church. We may look upon the work from the standpoint of the misery and the ignorance and the sin of those to whom we are sent. But this year our Church Missionary Society raises our thoughts to the very highest platform, namely, that we are to look upon the work from the very Throne of God, and from the standard of Jesus Christ. It is not what God has given His Church to do; it is not the great call of Heathenism to us, "Come over and help us;" but it is what Jesus Christ expects. "Expecting, till His enemies be made His footstool." We are to consider the missionary subject this year not simply from the thought of the misery that there is round about us, or the responsibility which rests

upon those of us who name the name of Christ; but we are to consider the missionary call this year from this standpoint—What does the Lord Jesus Christ expect?

And that brought me to another thought. If the Lord Jesus Christ is to-day "expecting," must we not say with the greatest humiliation that Jesus Christ must be bitterly disappointed? Do not say that I am speaking in half-anthropomorphic language. We cannot afford to do away with the language that God has revealed to us in His Word. Again and again in the Bible, I almost hear a bitter sigh from the Throne of God as God expresses His disappointment with His people. I need scarcely remind you of the disappointment in the life of Jesus Christ when He was here upon earth. You remember how He brought it out in picture in that closing miracle of judgment upon His way to Jerusalem. He saw a fig-tree having leaves, and He went if, haply, He might find fruit thereon, but He found none. He was disappointed. It was but a picture of the Jewish nation with all their profession and privileges. He found none. He takes us back to the fifth chapter of Isaiah, where one having planted a model vineyard came seeking grapes but found only wild grapes; or to almost the saddest place in the whole of the Bible, the sixty-third chapter of Isaiah, seventh verse, "For He said, Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted . . . and He bare them and carried them all the days of old. But they rebelled and vexed His Holy Spirit." Oh, the disappointment of the loving God!

When I look up and see that He is

expecting, I cannot but see how bitterly disappointed He must be. Then I ask myself, "How is He disappointed? Is He disappointed with all those hungering masses of Uganda? Is He? Is He disappointed with those of whom Dr. Bruce has told us in Persia? Is He disappointed with those Heathen of whom we have heard in the Report this year? No, brethren; Jesus Christ is not so much disappointed as He looks upon the Heathen lands abroad, as when He looks upon His Church at home. There is an old Dutch picture where the painter has perhaps rather drawn upon his imagination. It is the picture of the Lord Jesus Christ in the wilderness. It is not the picture of the Temptation. It is very clearly a picture of the Lord Jesus Christ after His resurrection; for there are the nail-prints in His hands and the mark of the spear-wound in His side. His face is covered with one hand, and trickling between the fingers of that hand covering the face you may see the tear-drops which are falling upon the

ground. And underneath, in German, there is written this inscription: "I died for you, My children, and will ye treat Me so?" Oh, men and women, do you not think that Jesus Christ, expecting till His enemies be made His footstool, must be bitterly disappointed as He sees the lives of many of His people here at home; as He sees them living for themselves; as He sees them spending for themselves; as He sees the miserable pittance that they give to carry the Gospel of Jesus Christ to the ends of the earth? Do not you think that Jesus Christ must be bitterly disappointed at the result of His agony and His love in producing such a race of Christians as we see here in our land to-day?

Can He say that His death has produced in us the great result for which He laboured? Shall He see in us of the travail of His soul, and will He be satisfied with the life which we have lived? Shall the Lord be disappointed with us or shall He receive us, having seen those fruits of His agony and His suffering?

THE MEETING FOR LADIES.

Princes' Hall, Piccadilly, was filled from end to end with ladies for the afternoon Meeting. The Rev. F. E. Wigram took the Chair at three o'clock. After reading a few verses from Zech. iv. and offering prayer, Mr. Wigram made a few introductory remarks, and then called on Mrs. Braddon, wife of Mr. J. B. Braddon, a member of the C.M.S. Corresponding Committee at Allahabad. Mrs. Mears, L.K.Q.C.P.I., wife of Dr. Mears, of South China, was the next speaker, and appealed strongly on behalf of Medical Missions. A hymn, "All hail the power of Jesus' Name," was sung while the collection was made, and then Miss G. Cox, a young missionary from Japan, gave a bright account of the joy of work for Christ amongst the Heathen, and a description of her own special work as head of a Training Home for Native Bible-Women. She was followed by Mrs. Hall, wife of the Rev. A. J. Hall, who had been working among the Red Indians in Alert Bay, on the North Pacific coast for fifteen years, and gave a cheering account of her work for Native girls. Mrs. Urmston, wife of Col. Urmston, of Maidstone, represented the Home Workers, and made many excellent suggestions for the extension of missionary interest. Mr. Wigram closed the Meeting with the Benediction. (A fuller account of this Meeting is given in the *Gleaner*.)

THE EVENING MEETING IN EXETER HALL.

The Archdeacon of London took the Chair at seven o'clock, when the Large Hall was again densely crowded. "O Spirit of the living God," was sung as an opening hymn, and the Rev. F. Baylis read a portion of Jeremiah i. and led the Meeting in prayer. The Archdeacon then delivered his address, and Mr. Eugene Stock spoke the Report. The Rev. E. N. Thwaites, just returned from conducting a series of special "mission services" in India, then addressed the Meeting, after which the hymn, "Tell it out among the Heathen that the Lord is King," was sung, and a collection made. The other speakers were the Rev. P. Ireland Jones (of Calcutta), the Rev. Yung-King Yen (of China), the Rev. A. J. Hall (of the North Pacific Mission), and the Rev.

Canon Eyre, of Tiverton. All the speeches are given below, as fully as our space permits.

Bishop Tucker pronounced the Benediction at the close of the Meeting.

Speech of Archdeacon Sinclair.

Dear Christian Friends, for the very encouraging report which has been placed in our hands this day, parts of which we are about to hear, we venture humbly and reverently to thank the Almighty Being who has graciously prospered our efforts. To double in ten years the number of missionaries, and, in spite of the prolonged depression that has for years brooded over the country, to be able to spend fifty thousand pounds a year more than a single decade ago, this is indeed a privilege which we cannot acknowledge too earnestly. The perfect freedom of missionary enterprise which is one of the chief watchwords of this great Society, and which makes it one of the conspicuous glories of our day has always been a recognised principle of the churches from the very earliest days. At one time the Gospel would be preached by a captive, at another by a lay evangelist, at another by a voluntary company of earnest men who felt the missionary impulse strong within them, at another by an itinerant Bishop. The voluntary principle has from the first been a characteristic of missionary effort. If men had waited for purely official organisations or for a whole church synodically and formally to agree on the foundation and direction of their Missions then the lands might have waited long enough for the message of the Gospel. It has always been a divine source of vitality and progress in our Society that Missions rested on the life, zeal, and enthusiasm of the great mass of Christian people themselves. It has always had the advice, the fatherly assistance, and the blessing of the authorities of the Church, and, perhaps, better than any other institution, it has preserved this principle of voluntary association, and the combination of individual efforts and of deriving its energy from popular enthusiasm. Strange it is to look back upon the time when Newman—who was then unconsciously preparing the way for his own passage into the Church of Rome, and who led so many thousands in his wake, and is still leading them—tried by a sudden incursion of unaccustomed voters to capture the Church Missionary Society. That was not the fate in store for its future, thank God! By the firm and courageous declaration of its simple hold on Gospel truth, it has rather been in an increasing degree a rallying point for all who are most loyal to the Reformed Church. And in that most definite in-

fluence it has been in God's mercy an incalculable blessing to English Christianity.

Brothers and sisters in Christ Jesus, there is another point in which the Church Missionary Society is of deep spiritual importance to our own souls. It brings home to our hearts individually the lesson of personal consecration. There is a tendency amongst us Christians at home to lead easy, comfortable lives; to devote no very great share of our thoughts, interests, or resources to the things of God; to think a great deal of quiet reasonable enjoyment, and, with the exception of being regular and consistent in our religious duties, to seem not so very different from the people of the world. As long as we exercise ourselves to have a conscience void of offence towards God and towards man, it appears, on a merely superficial view, that of us no very great effort is required. With that superficial view too many Christians are content. And then there comes to us like a lightning flash the example of Bishop Hannington, Bishop Parker, and Bishop Horden,—and Bishop Hill. Yes, here he stood only last year full of earnest hope and energy, ready to spend his life, be it long or short, among heathen savages in the service of the Lord in whom he so utterly and entirely believed. He might have remained at home in some pleasant English country rectory, and had a very useful career, and filled his church with devout worshippers, and visited his schools and tended his sick, and died in a good old age amidst the genuine tears and affectionate regret of his people. But he chose to face death and danger in his loving sympathy for the thousand millions of the earth's inhabitants who do not know the way of peace. And the death, of which he had counted the risk, came to him with unexpected rapidity. And other bright young lives, full of promise, were taken with him, by the same inexorable law of nature that fever is the Nemesis of an undrained tropical country. Such noble, saintly, illustrious examples of Christian heroism are worthy of the very best days of the Church.

But there was no different command laid upon them from that which is laid upon you and me. To you and me there is the same merciful law. "If any man will come after Me let him deny himself and take up his cross daily and follow Me." "Ye are not your own, ye are

bought with a price." "He that loveth father or mother"—the best on earth we have—"more than Me is not worthy of Me." There is no command of self-devotion and self-sacrifice which applies to them which does not apply to us also.

We at home must be as complete and heroic in the relinquishment of our own desires, ideas, and wishes as they. Each of the ninety-three missionaries who in the past twelve months have been accepted by this Society is a direct warning to ourselves. They are leaving father, and mother, and brothers, and sisters, and children, and lands—ties as dear to them as to us—for Christ's sake and the Gospel's. We have chosen to stay and fulfil our duties at home. What then are we doing, compared with their resolve of unselfishness? Are we devoting the whole of our time and energies and resources to the spread of the kingdom of Christ at home and abroad? Yes, besides the support of those who sail away to distant lands to fulfil our duty of preaching the Gospel unto every creature, there are multitudes of tasks of high and holy devotion to be done at home, many a deed of chivalry to be performed, many a noble cause to succour. Have we taken this higher, deeper,

larger view of the Christian life? Oh! when we read of Christians in China beginning to forbid the cruel foot-binding of their girls, and the use of opium; when we hear of the wondrous change effected by the Gospel in the lives of the Red Indians; when we hear from the lips of Bishop Tucker of the divine outpouring on Uganda; when you think of the addition of three to four thousand converts annually amongst the Heathen in all parts of the world, and seven thousand of their children added to the Church; when you know that the Native pastorate is slowly but surely growing up in every country where we are at work; when you hear of the deepening of spiritual life in every Mission—then I ask you to remember that the more heralds of the glorious Gospel that we send forth, so much the more will those blessed results, in which on this great annual occasion we rejoice, be multiplied. And I ask you in the coming year, with greater zeal, and power, and enthusiasm than ever before, to support the Committee in their loyal and faithful resolve that no servant of God who offers himself, if he is found truly called of the Spirit, and if he be found fit for his great responsibilities, shall be refused.

Speech of the Rev. E. N. Thwaites.

We are here to-night as soldiers of the Cross, fighting under our great Captain, the Lord Jesus Christ. Every one of us has been signed with the sign of the Cross in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, but manfully fight under His banner against sin and the world and the devil, and continue Christ's faithful soldiers and servants to our lives' end. Having just returned from a very interesting tour in India and Ceylon, I am asked to speak in regard to it, especially, to-night. I was sent out there with the kind wishes and the earnest prayers and liberal gifts of my congregation at Salisbury, who paid for me at their own expense. I have been away from my parish for four months, and my eyes have seen many wonderful things that I had never thought of before, and my ears heard things that have made me gladly rejoice. I have been to the great continent of India, which is eighteen times bigger than England, and contains an enormous population of 286,000,000 of people, of whom only about 11,000,000, it is supposed, can read a single word out of a book. When you remember that in India between twenty and thirty millions of Hindus and Mohammedans are added to that enormous population simply by the increase of births in ten years, you can understand what an enormous and mighty

population there is in India for our missionaries to work amongst.

You would like to hear from one who has just come from visiting different missionary stations the latest news respecting them. I have visited Bombay, Agra, Lucknow, Calcutta, Allahabad, Jubalpoore, and several places. I have travelled during those four months 16,000 miles. I have met with many dear missionaries, men and women, whose hands I have gladly grasped, and I have found them full of zeal in their blessed Master's service. I have met with many Christian congregations, composed of English people, and Eurasians, and with Christian congregations of Natives. I have met with many Heathen who speak different languages—Bengali, Hindustani, Tamil, Singalese—and I have had to speak to these through an interpreter.

Well, if you ask for the latest news, I have good news to report all along the line. The missionaries that I have visited are all in good spirits. They have been making attacks upon the devil's kingdom, and by the grace of God they are succeeding. Christian congregations, that are being looked after by the missionaries, are being carefully trained and taught in the Word of God, as I found to my happy experience; for, while speaking in the southern part of India, when I began with a text the whole congregation finished it

before I could get to the end. I am glad also to say that as a band of soldiers fighting their battle throughout India attacks are being made by those Christian congregations upon the Hindu and Mohammedan world. Let me read to you a letter I received two or three days ago. Speaking of the mission held amongst the people of Bengal and Calcutta, a native of one congregation writes:—"You will be glad to hear that the chief outcome of the missionary service has been the formation of a missionary band, in connection with the native Trinity Church, whose object is to raise up Bengali Christians for missionary work amongst the Hindus and Mohammedans. We have also started a voluntary Sunday-school Daniel's Band, who are to start Sunday-schools for heathen boys in different parts of the town." He adds:—"The mission services have been crowded to the door, and we are extending the sphere of missionary work amongst the street beggars who are quite unable to work. It was started by me a year and a half ago, that they might assemble to hear the good tidings of salvation, and more than forty beggars, old widows, invalids, and lepers assembled in Trinity Church compound to hear the Gospel."

In telling you about this missionary work, let me just say something about the field of operations. I went to Agra, and there I saw an old man, into whose hands the prayers of the people are put, with a bag in his hand in which are some beads, and he goes through the streets to pray for the people. I saw him going through the streets, and the people there think that their prayers are likely to be answered. I have a household god which was given to me by one of the missionaries. It is a little household god which is found in many a home at Agra, and whenever the people worship him they ring a little bell to wake him, and they have a small lamp lit which they hold before him to please him. They then pour some water into a broken spoon and throw it over their god to cleanse him. Thinking that they have pleased him they fall down and say their prayers. I might take you to Benares, which has a population of 250,000 people, and where there are no less than 6000 temples, with idols. Here I found, before ten o'clock in the morning, almost the whole population of Benares swarming on the banks of the river Ganges and washing themselves, thinking that by bathing their bodies in the "holy" water they were thereby getting rid of their sins. They brought from all parts of India dying Hindus, and put them in the "holy" river Ganges that they might have

"holy" water upon their bodies, and by having this done, afterwards go, as they thought, to the place of happiness. I saw that awful temple, which is full of the most terrible sights, sights so terrible that I dare not and cannot refer to it more. Its filth, and sin, and lust, and wickedness are beyond the conception of anyone who has not seen it. I might also tell you of the Golden Temple there. It has a great dome and is covered over with sheets of gold, and that temple with its golden dome cost no less than one million rupees. I could tell you of a holy street in Benares, packed with people who were worshipping their idols on every side—one complete street from end to end, with not a single private house or shop. In every street there is a temple, and in every temple there is a god worshipped. I saw people throwing the "holy" water, from the Ganges, and casting their "holy" flowers, over these gods, thinking thereby to please them, and so to get by and by to the place of happiness. I could tell you about a visit to the Monkey Temple at Benares, where in days gone by there were hundreds of monkeys worshipped, and where the people are still worshipping the monkey, which they think will give them some blessing in return. Or I could tell you about a very interesting visit to a certain person there who is called the "holy man" in all India. He is sixty-six years of age. I shook hands with him. He is worshipped to-day by no less than 80,000,000 of Hindus. We saw people bowing down before this man, who was stark naked. While we were talking to him, in came a troop of over twenty-seven people who had come on a journey of fifteen hundred miles to worship this "holy man" at Benares. First of all, they put their hands together and worshipped him. Then they bowed down and took the dust off his naked feet and put it upon their foreheads; and their look of satisfaction and joy and peace on having done so was indeed sad to see. They thought they had done a great and noble work in having come to worship this man. Surely when I talk of India I could sum it all up in the words of Ezra, 9th chapter, 11th verse:—"The land unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness."

The next point I want to bring before you is our plan of campaign. How are we working? First of all, I was glad that emphasis was laid in the Report upon the splendid and noble work that is being carried on by our schools and colleges, where every boy and every

girl, whether Hindu or Mohammedan, is compelled, before he can get a good English education, to have fifty-five minutes of religious instruction every day. If you want to see the glory of England fade, then prohibit the Bible in your schools. If you want to see our work prosper in India, teach your boys and instruct your girls in the blessed, pure Word of the living God. In our plan of campaign we have got Zenana work. I cannot speak too highly of Zenana work. If by the mercy of God the women of India are converted to Him, we cannot tell what a glorious and blessed result there will be on the future of India. Then there is another campaign carried on by our evangelists, who itinerate from village to village. Again, there is the pastoral work carried on both by our ordinary and our medical missionaries. There is also the distribution of pure literature, and when the men and women of India are being increasingly educated, how important is it that good literature should be scattered broadcast over the whole land.

Now, let me tell you something of the success of the work. I had what I suppose no one else hardly in this room has ever had. At the last house I visited, which was at Colombo, in Ceylon, a man-servant waited upon us at dinner; he was a converted Buddhist priest. Did you ever have that class of person to wait upon you? I came to the house and found the missionary was out. I asked this man if he was converted to God, and to my astonishment he said, "Yes, I am." I said, "How long have you been converted?" and he replied, "For five years." Five years ago his heart was won for Christ through a missionary giving him a portion of the Bible. I could tell you of the success of the work in the villages. In India we have got whole villages of Christians—every inhabitant nominally, at any rate, Christians. I might tell you of the success of the work in Agra. There I met with a man whose Christian name was Paul. He was a man of strict Mohammedan birth and taste, and of great education. The Bible was at last put into his hands. But remember, first of all, he had been to a school where the Bible was taught for the first fifty-five minutes, and he had got, as it were, the foundation Christian principles instilled into his mind. Well, the Bible was put into his hand, and it opened his eyes. He began to see that the teaching of Mohammed could not be true, because that god that Mohammed

went to allowed Mohammed to break God's law and commit adultery. It could not be, thought he, that God made laws and then permitted men to break them. He then began to see that he had broken God's law. He saw his danger, and came to one of our best missionaries at Agra, the Rev. W. L. McLean. After six or seven months of preparation, he has been baptized into the name of the Father, the Son, and the Holy Ghost.

Let me say, in closing, that it seems to me one of the scandals of the Christian Church to-day that there are millions and millions of people who are dying, year by year, without the knowledge of the truth, when we have got such a lot of Christians at home who have got plenty of time to waste in unwholesome family quarrels. For instance, there are some people in my own parish, and in other parishes of England, who are hearing the Gospel Sunday after Sunday, and there are those Heathen people who have never heard the Gospel at all. It seems to me that we Christian people ought to give these poor people a chance, and let them hear of the Lord Jesus Christ, at least for once. That was the reason that carried me away from my own parish for four months. Are they willing to listen? On one Sunday evening I said to a missionary that I should like to go out into the open air and preach to some of the real Heathen. He said, "Come along," and I went into a large square, in the centre of which was a great sheet of water. Around the square a number of Hindu young gentlemen met together by hundreds to speak to each other. Hearing my voice, these young fellows kept gathering round me, and in a few minutes we had about 250 of them listening to the sound of the Gospel. When I had done they cried out, "Go on!" and after trying to go on I said, "I cannot speak out of doors any more, but if you will follow me over to the large room there, I will talk of the Lord Jesus Christ a little longer." You would not find in London a hundred gentlemen who would follow you through the streets of London simply to hear the Gospel preached in a mission-room. But a hundred gentlemen from the square in Calcutta, every one of them Heathen, followed me right down the crowded streets, and when we got to the room we packed eighty of them inside, and twenty or thirty stood outside listening to the Gospel for an hour. Oh, may God give us grace to go in and possess that land for Him!

Speech of the Rev. P. Ireland Jones.

I was working in a suburb of East London a good many years ago, when the news came to us that the Dean and

Chapter of St. Paul's Cathedral, London, were thinking of putting a great new bell in the south-west tower of the

Cathedral. The text on that great bell, in Latin, is taken from St. Paul's Epistle—"Woe is me if I preach not the Gospel." I think that when Canon Liddon chose that text he chose the one text that described the ambition and purpose of the Apostle's life. If you read through St. Paul's Epistles, that thought will be borne in upon you over and over again. St. Paul felt that he had an individual responsibility to preach Christ's Gospel. Beginning with the first verse of the Epistle to the Romans he says, "Separated unto the Gospel of God, called to be an Apostle." And in the Epistle to the Ephesians he says: "To me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Reading the Epistles and the Acts of the Apostles, the thought that seems borne in upon one's own heart is that of personal responsibility, individual effort, those lessons of personal consecration of which our Chairman has spoken. And of that I want to say first a few words.

May I give you two illustrations, one taken from the beginning of this century, the other from the present day? Charles Simeon was Vicar of Holy Trinity, Cambridge, long ago, and preached the second annual sermon of this Society from that text in Philipians, in which St. Paul speaks about the humiliation of the Son of God, of His unselfish toil, of His self-sacrifice on behalf of human kind, as our supreme example. As he saw the undergraduates coming in at his church door, he used to pray for each individual man who came in to worship. Why did he pray? Because he was conscious of the infinite possibilities that lay in each individual who gave himself up to the Gospel of Christ, depending upon the Holy Spirit. In 1756 he went up to the Highlands of Scotland, and, detained by sickness, spent a Sunday with a Presbyterian minister, at a place called Pitlochry. In that Scotch manse there, he led the minister, Dugald Stewart, by God's grace, to a new view altogether of spiritual truth, and set him working in his parish with a new sense of the Message God had given him to preach. In Stewart's parish there lived two people who were won to Christ by him, and there was born to them a little child whom they dedicated to Christ. That child afterwards went to the university, and one day kneeling down in his room with tears running down his face he clasped his hands, and looking up to God said, "Silver and gold have I none, but such as I have I give Thee. I give Thee myself." That was that prince of missionaries, to be remembered in Calcutta, as

long as our work shall last—Alexander Duff. I only give you that as an illustration of the sense of individual responsibility.

Then again, there was a clergyman who had been some years in Orders in a very happy English parish, in the south of England, and who felt: "Here's my sphere; my opportunity is here, and God in His own time will give me the blessing which I seek." To that parish there came two clergymen. One of them was Mr. Bambridge, now, alas! unable to return to India. These two servants of God spoke to the audience gathered before them. But the clergyman on the platform was more touched than anybody else. He said to Mr. Robert Lang (one of the speakers), "I cannot help feeling that it is my duty to go to the Mission-field." "Yes," was the reply, "it is, if you feel it to be so." But, said he, "I have my father in Essex and I am his only son. I cannot go yet." Two years passed, and these two, father and son, came to London to the Anniversary meeting. Mr. Handley Moule gave an address. When Mr. Moule sat down the young man's father, who was sitting beside him, turned to his son and said, "Herbert, have you sent in your name to Mr. Wigram?" "No," was the reply, "I thought my duty was to you." His father said, "Then send it." That was Bishop Tugwell whom I saw off from Liverpool, full of bright hope and faith, on Wednesday, last week. These two cases were full of Providential events in the Divine purpose leading to the missionary call.

And now, here we have this great meeting. What I long to see is that each individual here will separate himself from all the rest, and think of the vast number of those who have not the knowledge of God's truth, and whether it may not be his duty to take that truth to them. I want in your name to thank Miss Stock for what she has done in giving us her hymns and books on missionary work. There are thousands who, in every clime, will thank that gentle lady for her hymns and books. And what makes me speak to-night of her just now is that touching hymn which she has written:—

"A cry, as of pain,
Again and again,
Is borne o'er the desert and wide-spreading
main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing:
It comes unto me;
It comes unto thee;
Oh what—oh what shall the answer be?"

Yes, who shall answer it? That seems to me to be the thought borne in upon my heart as I speak on this platform to-night. Christ is speaking to us individu-

ally. But the whole Church of Christ, with her official organisation, as the Archdeacon said, has not yet wakened up to her missionary duty and privilege. Individual effort therefore is most necessary. Here we are all to-night, unknown to each other, but known to God, known to Christ, known to His Holy Spirit. Let us separate ourselves off from the people sitting on the right hand and on the left, and say :—

"It comes unto me;
It comes unto thee;

Oh what—oh what shall the answer be?"

People are waiting for whole battalions of men and women to move out to the Mission-field, but that is not God's way. His way is as in the case of Isaiah, and of Amos, and St. Paul. When the call came from God, "Whom shall I send?" Isaiah replied with a sense of his own imperfections and sinfulness, "Here am I, send me," Amos said, "I was no prophet, neither was I a prophet's son. And the Lord took me, and the Lord said unto me, 'Go, prophesy.'" May God speak to us to-night, and let us in this great meeting hear that call coming to us as it came to Duff and to Bishop Tugwell, and to so many more.

I am thankful for what my friend Mr. Thwaites has said about India. We people who live in India do not see things, perhaps, as we might, and as those from western lands do. We get to look at things as of merely common occurrence, and yet they are full of lessons for ourselves. May I say something about India. There was a very distinguished Moham-medan who said some time ago, "We want from you English people your benevolence, your charity, your justice, your truth, your science, your railways, your telegraphs, your education, your electricity; but we do *not* want your Christian dogmas, we do not want your doctrines of the Trinity, we do not want your words about the Divine nature of the Son of God; give us all the rest, give us what we think will do us good, but leave alone your doctrine and theology." A great English preacher, who heard these words repeated, said it was as though some Pharisee had gone to our Lord and said, "Raise the dead, cleanse the lepers, open the eyes of the blind, cast out devils, feed our famishing peasants on the hill-sides of Judæa; but do not preach to us about sin or righteousness and eternal judgment." But we know how faithfully our Lord spoke. And shall we then give to those people our law and commerce and education, and not give them the Gospel of redeeming love? We need to deal with them individually, as Christ dealt with men. We come to believe in that more and more, the one-man audi-

ence, the one individual, dealt with personally, remembering the one sheep, the one piece of money, the one lost son of St. Luke xv. Let me tell you of two men known to myself, simply as illustrations of what God is doing in and for India. A missionary is sitting in his tent in Bengal, with a number of workers gathered round him, and he says to them, "Let me have from each of you one text." And then they went on from one to another. At length it was the turn of a convert from Hinduism. And he replied, "I used often to wonder, as a Hindu, *before* all that we see around us, what was there? And *after* all this fading world has passed away—what shall be? The Bible answers both questions. 'In the beginning, God,' 'And I saw a new heaven and a new earth.'" Let us hear another, a Bengali Christian speaking in Bombay: "I open my Bible, and what do I learn? That we are one great family, and sin has come in and separated us one from the other. Yet I come to this Bible and read that through the one Blood we may again be brought into one family and be indissolubly united throughout eternity." India is the land of disruption, there you have the spectacle of hostile religions, varying nationalities, differing languages and social usages. But these two individuals had learned God's purpose for India, for which we pray and labour. May I now go back again to the beginning of this century? In 1792 Carey, with his great missionary heart, got hold of Fuller's arm, as they were separating from a meeting, and said to him, "Andrew Fuller, are we again going to do nothing to convert the Heathen to Christ?" May that be the voice in our hearts as we go out from this room to-night! And think of blessed Adoniram Judson, the Apostle of Burma. "You would shake off both my hands," said he to his American friends, "and shear off my hair for love-tokens, but you will let Missions die." We think to-day, St. Philip and St. James' Day, of St. James, the man of action (Be ye doers, not hearers only), of Philip, of whom we read in the first chapter of St. John. There you have a spiritual history of what may be true of many here to-night. Christ findeth Philip, and saith unto him, Follow Me. Philip findeth Nathanael. The missionary spirit is infused into Philip's heart. And so from St. Philip that message comes to us to-day. Oh, that we may ask Christ by His Holy Spirit to find us each one, and to put into our hearts His own love, His self-sacrifice on behalf of others. May we each find our Nathanael, as individuals who hear the call of God in our own hearts, and respond with our own personal consecration!

Speech of the Rev. Yung King Yen.

I feel it a great pleasure and privilege to be on this platform to speak to you. I feel that I am no stranger here, because I am a son of a sister Church of the Church of England. I have been in orders for twenty-seven years, and I have been labouring among my countrymen in various parts of my native country. Previous to coming here, the Bishop of Mid China gave me a letter of introduction to the clergy of the Church of England, which letter I showed to the Archbishop of Canterbury, who was pleased to give me a licence to preach in any church in Britain, provided I should be allowed to do so by the Bishop of the diocese. I offer my congratulations on this Anniversary for the great change which this Church has brought about in various parts of heathendom. One great feature of the work of the Church Missionary Society, in China, has been the preparation of men for the ministry. There are three of them in my native city of Shanghai, and they are prepared to receive orders as any young man in Africa or India might do. Then, in regard to the evangelization of the world, the opportunities now offered are the measure of the Church's responsibilities and duties. I may say that there are in China great opportunities, and these are widening year by year. Let me mention two facts. One is that in my native city of Shanghai the Christian workers have established a Prayer Union who pray for the increase of Native workers. And I think that as we pray for Native workers, the churches in Britain and America ought to send missionaries in order that they may go forth with our Native workers. The field is broad and the door is wide open. I suppose you have heard that our Imperial Emperor of China the year before last issued an imperial edict granting freedom to Christianity throughout the length and breadth of the land, and enjoining upon the local officers to give their support to the workers and protection to those who profess Christianity, "because," said he, "Christianity teaches men to do good." This edict is posted up on the door of every church in China. Another opportunity is that our Imperial Majesty is studying your language to-day. He has teaching him the English tongue two men who were brought up in the Pekin University, of which Rev. Dr. Martin is a director—and I am sure that his studying the English language will open his mind to many things as regards Christian doctrine. But not only that. The son of our Prime Minister is also studying English, and so are two sons. You will

see then that God is working amongst our officials to prepare the way for the incoming of the Gospel yet more. Now seeing these facts, it is your duty to be aware of your responsibilities in the great work of Foreign Missions that lies before you, and to take possession, so to speak, of the promised land.

But I am here especially to speak to you about the special mission on which I have come to your beloved country. Amid all our encouragements there is yet one hindrance, one rough road, one hill that has not been levelled—I mean the evil of opium-smoking. We in China consider that opium-smoking is an obstacle to the advancement of the Church of Christ. It is a vice, and in China, from the officials down to the peasant, there is not one who has any good word to say for it. I have read much since my coming to your country about the reports of the Opium Commission. But they have been speaking of the question, leaving the opinions of the Chinese out altogether. They have been playing "Hamlet," but they have left Hamlet out entirely. I could give you the opinion of our Commissioner in 1899, the opinion of our Prime Minister in his letter to the Secretary of the Society for the Suppression of the Opium Trade, the opinion of the heads of various hospitals, the opinion of the Japanese, who have a law that the smoker of opium shall be punished and imprisoned—all of whom are strongly opposed to opium-smoking. Then again, our Chinese Christians, to the number of forty thousand, have repeatedly sent petitions to your country, praying that you should stop the exportation of opium from India to China. I have, moreover, in my hand nine pamphlets written by non-Christian people in China, all of whom condemn the evils of opium-smoking, and exhort the people to abstain from it. Then again you have the information in the newspapers this morning that fifteen British missionaries, who have been resident in China for over twenty-five years, advocate that the use of opium should be restricted to medicine only. This evil must be removed, this rough road must be made smooth, this hill must be levelled in preparation for the coming of the Gospel more and more into my country. And in preventing this evil I beg of you to note that Great Britain must take the first step. And why? Because the cultivation of opium in our country is growing more and more every year, and will increase unless the trade is suppressed. Our prime minister says that if England suppresses this trade our officials in China will endeavour to

stop its growth in our country. I beseech of you, Christian brothers, for the sake of Christ, and His Church, and the Gospel, and for the sake of my poor people, that you will use your efforts to suppress this opium traffic. Our forty thousand Chinese Christians are endeavouring to bring about many social reforms, and a reform in the opium trade is one of the first to which they are putting their hands. Another fact is that the suppression of the opium traffic will raise the honour of England before our eyes in a manner which you cannot conceive of. I think that by suppression of this trade

you will show that there is no moral system like that of Christianity, and by so doing Christianity will get an impetus which it has never received since the day it came to our country in 1807; because if people know that your morality is higher and nobler than our Confucian philosophy, they must come to the conviction that Christianity, upon which it is founded, is a greater and nobler religion than Confucianism. Will you not help our country, our officials, our families, and the Christian men and women of my country, to get rid of this terrible evil?

Speech of the Rev. A. J. Hall.

I have been a missionary to the Heathen seventeen years, and I am returning to my work next month in the North Pacific. I labour amongst peoples speaking three languages. There are I think about twelve thousand natives comprising these three different peoples, and I am happy to be able to tell you that two-thirds of that scattered population belong to a Christian Church. The remainder I am working amongst. I will tell you why we commenced this mission on the North of Vancouver Island twenty-five years ago. One of Her Majesty's gunboats bombarded two villages because of the cruel treatment which certain of the natives inflicted on the neighbouring peoples. Those savages came south in their canoes and murdered many persons, cutting off their heads, and they took the women and children away and made slaves of them. When I first went, our missionary there told me he had sometimes seen the heads of men stuck on poles. Well, the gunboat was sent twice to punish those barbarians, and on the second occasion the captain called the Indians together to speak to them. At the close of his speech an old chief made this remarkable speech: "You have been here twice to punish us for doing what is wrong, but you have never yet sent us anybody to tell us what is right. Why has no one been sent to my people?" That very evening the captain of the gunboat wrote to a missionary and said these words: "Why does not your Church send out more missionaries? It is missionaries that these poor people want and not men-of-war." The old chief travelled with that message three hundred miles to that mission station, and before a crowd of eight hundred Christians he begged the missionary to "throw out a rope and save the people." I suppose he meant that we should throw out the rope of the Gospel to those perishing Heathen.

Some fifteen months after that chief went and begged for this rope, in God's

mercy the Bishop sent me to commence this mission of evangelising the people there. Never shall I forget the day I landed on the shore of Fort Rupert. I had to learn the language, and it was not till after several months that I was able to speak to the children in schools, so that they could understand what I said. There were perhaps 250 of those painted savages waiting when we landed from the little steamer. I did not know where I was to sleep or what to do. I remember that I went on my knees somewhat tremblingly in prayer when I saw these painted fellows there. Then a man came through the crowd and put out his hand and very sweetly said, "How do you do." I was very thankful, as you may imagine, that there was someone there who could speak English. He looked me in the face and said, in answer to the question how he could speak English, "I was two years in gaol in Victoria, and during that time I learnt some English." Now, I found the people most eager for instruction. They crowded into the church the first Sunday I was there. In the interval I had been able, with the assistance of this man, to translate very roughly the Lord's Prayer. Since then I have revised it at least four times. On that first Sunday I remember I knelt before them and bade them all kneel down and shut their eyes. I could just read this rough translation of the Lord's Prayer in their presence. We were also able to sing a simple hymn, and I am thankful to tell you that the same little hymn I have sung thousands of times in that part of the world during the past seventeen years. The first verse I translated into English commences thus:—

"Jesus is my Saviour,
Because He died for me."

These people were so anxious for school-training that they prepared a house for me. They made rough seats where they could sit and listen to the Gospel. Then after getting the place put into shape, there was a deputation to know if that

would do. I had been there two months when the missionary who sent me told me not to be in a hurry with the school, but to give all my time to the language. But I soon had about seventy men, and women with babies in arms, flocking in, and I could not get them away. . .

But the great work which God has blessed has been the preaching of the Gospel for a witness to these people. I can tell you of a visit I had two years ago to the west coast of Vancouver Island. The women there have very peculiarly-shaped heads. When the girls are born the mothers strap a piece of leather tightly round their heads so that the skull grows abnormally long. The hair is partly painted red and the face also. No one had been there with the message of the Gospel. I took with me little printed prayers on cards, and the English was this, "Oh God, wash me from all my sins in my Saviour's blood, and I shall be whiter than snow." I told them that if they would learn that prayer I would give them a little card. At the end of the fourth day the whole of the people could say that prayer. No one had given them any idea of prayer. There was no word in their language for prayer. Before I left I found those cards hung up just where they offered their prayers at night. They could not read the prayer but they knew what was on the card. When I was on my way back one of the men and his boy carried my blankets through the Island. I shall never forget what the man said to me on that occasion. "Sir," he remarked, "is not it time to look up?" "Yes," I replied, and we knelt down and asked God to wash away all our sins in our Saviour's blessed blood. In another hour the man looked up again and said, "Sir, is not it time to turn our faces up?" That is all he knew about prayer. I could tell you

of other visits. I could take you to where I found some four hundred people whom no missionary had visited, and who were living without God in the world. On one occasion I was teaching about twenty of these people. They had all said the Lord's Prayer, and I was telling them about the Saviour, when I heard a horrid noise which I cannot describe. The whole congregation immediately ran away, and in came a fellow, perfectly naked, with a rope round him. Five or six men had hold of this rope. Then he rushed after the women, and they shrieked. I had then to pack up my box and go elsewhere. I went to another village, where I got another congregation, numbering about forty. When they were sitting close to my feet, and looking up to my face, with their elbows resting on their knees, and listening quietly to me, I heard this wretched noise again; and away the women ran once more with their children. I said, "The devil is too much for me to-night, I cannot do any of the blessed work here." That same night one of the natives told me, "Do you know that that man is a flesh-eater, and has bitten two people, and he wishes to bite another." From January to March in most of those villages it is very difficult to gather the people together, owing to the horrible custom which I have just spoken of, but during the other nine months there is no difficulty whatever. Now, God has enabled me to reduce three of the Gospels to the grammar of the language, and also to translate the Book of Common prayer into their tongue. . . . The Gospel has been preached for a witness to all these people. They have heard it again and again, for I have taught it them myself. "Whosoever shall call upon the name of the Lord shall be saved."

The Rev. Canon Eyre's Closing Words.

My dear Christian friends and fellow-workers in this great and glorious enterprise, the duty which has been entrusted to me by the Committee is one of obvious difficulty, but I know I shall have your sympathy, and I trust that in the few minutes during which I shall occupy your attention I shall have your prayers also. My duty is to remind you that high privilege is always followed by the most solemn responsibility. I am satisfied that I carry you with me when I say that we have been highly privileged to-day. I have been almost overwhelmed when I have tried to realise that, unworthy as I am, I have been allowed to listen to such stirring words as those to which we have listened to-day. We must remember that oftentimes responsibility begins just

where privilege ends, and this gives, to my mind, the most solemn sacredness to the close of such a meeting as this. It is an easy thing to enjoy high privilege, but a very hard thing to realise and to carry out the consequent responsibility.

I shall make no apology therefore, to you for taking you at once, if you will go with me, directly into the presence of our personal Lord and Saviour. And I am going to do so, not in any words of my own, but in one little word from the Holy Scriptures, and it is this: "He sent them away." Does not this one little sentence, which closes the history of the feeding of the five thousand and then of the four thousand, bring us under the shadow of the presence of our Redeemer? It is at the end of our

meeting that we need most careful, watchful, and earnest prayer. I should suppose that there is not one in this room who did not kneel before the Master and ask His blessing before coming to this meeting. I should hope there are but very few in this hall this evening who have not lifted up their hearts, now in thankfulness, now in humble confession, and now in earnest intercession for the searching words we have listened to. But now, having had the Master with us, are we going home with Him or are we going to leave Him in this hall? God forbid! We must leave this meeting under the shadow of His presence, and we shall do so if He sends us away to-night. Now, this word which I have chosen is a sweet one. It is full of tender gentleness. It stands side by side with another word. "He left them." Whom were they whom He left? They were His enemies. But these whom He had fed He sent away. And my friend, this solemn dismissal must be a personal one. St. Mark tells us that Christ Himself sent them away. That was a duty he would not place upon others. It must be done by Himself. And there must be the last word of loving tenderness straight from Himself, to that departing multitude whom He had fed. Let me ask you, before you pass to your rest to-night, to kneel down and just bring these thoughts before God in prayer. He fed them, and then He sent them away. He never sends us to a difficult duty without giving us sufficient food to do it faithfully and fully. I have often been struck with the sympathy which we see in His feeding the multitude with the fish and the loaves. The bread contained sufficient nourishment, but the fish gave it relish! I venture to submit that we have not only had bread from the Lord to-night but we have had the relish also, which has helped us to enter more fully into the spirit of this great and noble enterprise of Foreign Missions. I thank Mr. Eugene Stock for the publications we are permitted to read regarding our missionary work. There we get not only the living bread, but also the relish, the well-told tale, the well-taken photograph or illustration which stamps the subject upon our minds. Now, my friends, it is not sufficient to eat. We must also assimilate what we have eaten. I want to ask you to-night whether we do not sometimes attend our meetings and read our publications, and eat the Lord's bread simply for eating's sake. We should remember that these things should be a means to an end. Christ means this food to make us stronger, and if it is assimilated by us it will become part of our nature.

This brings us to our solemn responsibility.

My brethren and sisters, what are you going to do with this meeting? What is to be the practical outcome of it for you? If you try to do things for yourselves you will fail. You know the secret of the feeding of the five thousand. It was because the Master broke, and blessed, and distributed, that sufficient food was given, and so it will be true of ourselves. The man or the woman who is sent away by the Master to-night, and who kneels in prayer, and carries out God's purposes in regard to him or her, shall have the blessing. He *fed* them.

The second thought is this. All of us who know our New Testament will know that that word is, "He *freed* them." He gave them release. There is power and conscience-searching warning in that word "*freed*." He whom the Lord sends away from such a meeting as this will go out free. It is my duty to-night to ask you if you are free from everything that would hinder you in this great and glorious work? Is there any infirmity or sin that is spoiling your work for the Lord? Is there any unholy friendship which discourages you in taking part in this great missionary enterprise? Do you know what it is to grow slack? Dear friends, let us resolve that we will go from this building to-night freed by the Lord Himself, just as it was after He fed the multitudes. When a man has fetters upon his hands, by one turn of the key the man's hands may be set free. Christ it is who, with His key, can unlock any handcuff that is preventing us in our work for Him. If the Son of Man shall make you free, you shall be free indeed.

Now for the third part. He sent them away, and then He *followed* them. Surely that is the meaning of that part of the story where we read, that when He had sent them away, He went up into a mountain to pray. Dear Christian worker, brother or sister, do not forget, that if He sends you away to-night, He follows you with His *prayers*. When you kneel down and ask His blessing, and recognize your responsibility, and ask to be true to it, then you have His prayer. He knows your difficulties, and He will help you to overcome them. He follows you with His prayers, and plans, and purposes. If you want His prayers you must be in sympathy with His plans and purposes. You must remember that you have got a place in these plans and purposes. If He has got these plans, and you and I are in them, and we fail to hear His voice, we thwart them. I wonder, for instance, whether the privileges we have had this day will

lead anyone here to go forth to foreign lands to preach the Gospel. My brother, the Master is following you. It is not, of course, for me to say that He is telling you to go, but it is for me to say that you should listen carefully and prayerfully to Him, and try to find out whether it is part of His plan and purpose that you should go forth to take part in this work. Then He follows you with His *power* also. "All power is given unto *Me*. . . . Go ye, therefore, and disciple all nations." He will give you power to overcome difficulties, to conquer temptations; He will give you guidance in

perplexity. And then, with His tender trustworthiness, He follows us. As He is sending us away once again to work, He says to us, "Will you not do more? Will you not do it better than ever before?" Above all, my friends, He follows us with His *presence*. "He sent them away." We are each in a corner, where we have been placed by His providence. But we are not away from Him. We are indeed undone if He sends us away from Him. It is this, my friends, that I pray for you and for myself—That He may send us away.

THE EVENING MEETING IN THE LOWER EXETER HALL.

At this Meeting, Robert Williams, Esq., took the Chair, and the Rev. G. Furness Smith spoke the Report. The speakers were the Rev. J. Vaughan, a member of the Committee of the New South Wales Association; the Rev. W. Morris, representing East Africa; the Rev. A. W. Baumann, North India; the Rev. E. Corfield, the Punjab; and the Rev. J. G. Garrett, Ceylon. The Rev. C. G. Baskerville, Vicar of St. Stephen's, Walthamstow, brought the Meeting to a close with a few words of solemn and affectionate application.

THE GLEANERS' UNION CONFERENCE.

THE afternoon gathering of Gleaner secretaries in the Committee Room at Salisbury Square was as pleasant this year as it has ever been. Ordinary frequenters of that apartment would be astonished if they could see how many people contrive to get into it on these occasions. Nor is it a crowd of scattered items. They are generally known to one another, or at least to the G.U. workers at the centre, and have common interests and common aims even beyond the ordinary C.M.S. bonds of union. It is this fact, and the utter absence of formality, which make this meeting of C.M.S. specialists so popular.

Mr. Stock took the chair at 3.40. After two verses of "All hail the power of Jesus' Name," the Rev. Bachelor Russell offered prayer. Then Mr. Stock said that we had not come to compliment each other or to praise the Gleaners' Union. He prayed that the spectacle of "Christ *expecting*," which had been put in the forefront of the Annual Report, might be the spectacle before our eyes. We were met to hear from our friends what we could do and what there is more that we had not done, for the work of the Union.

There is always a little hesitation when the Chairman sits down. No one likes to plunge into the "imminent deadly breach," or, to use the Chairman's metaphor, to build, like the ants, a bridge over which the others may follow. The Rev. J. G. Garrett (Kandy) did so by urging Gleaners to "come out to Ceylon and glean there." Many complained that the door was shut for them, but "doors," said he, "have a habit of opening if you put a hand to them." Mr. Stock remarked that it was well we should have Mr. Garrett's invitation, for Mr. Thwaites was insisting that every one should go to India.

Then followed a stream of short speeches. The Rev. W. Robinson (Manchester) and the Rev. G. W. Jackson (Gateshead) gave some details about missionary-boxes. The Rev. C. W. R. Higham (Norwich) advocated parochial as against town or district branches of the Union. He was afraid that the Gleaners' Union was going to become a Ladies' Union, and urged that men's missionary bands should be fostered in connexion with it. The Rev. J. G. Garrett (Kandy) described a

Gleaner examination at which he had been present. The Rev. James Gilmore (Sheffield) thought there was a danger of looking too much to numbers, and questioned if the G.U. was as spiritually-minded and as useful a body as it might be. General Hatt Noble (Redhill) wanted to have a family Gleaners' Union. Every day they remembered the Cycle in family prayers, and the servants had become keenly interested. He humorously complained that the Redhill Branch secretaries "had a habit of going out as missionaries." The Rev. P. H. Cooke (Hackney) spoke of intercession for Foreign Missions in church. Mr. Stock having referred to the New Year Letter to Gleaner Secretaries, the Rev. E. D. Stead (Falmer) described the intention of the Sussex Gleaners to have a County G.U. Missionary of their own. Mr. Thornton (Nottingham) gave an account of a self-denial week held in that town. Captain Cundy, the Rev. H. Knott (Hereford), and Mrs. Thwaites (Salisbury) spoke briefly. Then Miss Tristram stated that Durham proposed to have its County G.U. Missionary, towards whose support they had the promise of 120*l.* a year. Like some previous speakers, she insisted on prayer first, then work. Miss Goodall (Lagos) told a touching story of an answer to children's prayers. Miss Gollock mentioned that the Sowers' Band now numbered 200 branches and 8000 members. She warned us against trusting too much to method instead of the Holy Spirit's power—"not," as she put it, "more machinery, but more steam." The Revs. Bachelor Russell, G. C. Martin (Liverpool), and J. Vaughan (Sydney), having spoken, the Conference was closed with prayer.

In this condensed account much detail is necessarily omitted. There was less description of new methods than heretofore, and a more general insistence on the need of increased prayer.

J. D. M.

THE UGANDA MISSION.

Progress in Singo—"Synagogues"—Work among Nubians—Sale of Books at Mengo—Spiritual Revival—Mr. Pilkington with Army in Bunyoro—Revival in Kyagwe.

Annual Letter of Mr. A. B. Fisher.

Tucker Station, Milyana, Singo,

Jan. 1st, 1894.



AST year when we got our first sight of the great Lake, and again when we first sighted the wonderful church on Namirembe Hill, we all with one accord sent up a song of praise to God for His love in permitting us to enter this great field. And now as we look back over the year spent here, and the blessings God has given us, we would again from full hearts praise our God for His love in bringing us here.

After the Mohammedan rising I came down here alone, and at once resumed the work, but soon it became evident that as most of the gardens were from two to four miles away, it would be impossible to get the people to attend classes here daily. We therefore devised the scheme of building reading-houses in each garden, and in that way reaching the people. The

scheme has, I am delighted to say, now been almost carried out. There are now twenty reading-houses, or, as the Natives call them, Synagogi, built and in good working order, at a distance of from two to twenty miles right round the station. They have all been gladly built by the people after much prayer and work, inviting me only to select the place and size. The small chiefs in whose gardens they are built will be responsible—(1) for cleaning and keeping them in repair; (2) selling books; (3) gathering the people to daily classes; (4) and, if possible, to bring them in here on Sundays to church. After Sunday morning service a short prayer-meeting and conference is held at my house for chiefs of synagogues and teachers, when reports of progress are given in, &c., and the whole work brought to God in prayer. We have sent out fourteen boys to teach reading in gardens where we found no one knowing how to read, seven of whom

are baptized, and the others are converted boys themselves reading for baptism. Every week all the synagogues within three hours' march are visited by myself and the other five teachers here, three of whom have been sent me by the Church Council. (Having no classes on Monday sets us free for this work.) The average daily attendance at the synagogues is twenty, and the average here eighty, thus making a total of 480 people attending daily classes in connexion with our work here.

God has abundantly blessed this special effort to reach the people. From one garden (Mwaziza), where before we only got two men to come into church on Sundays, we now get twenty-six, and the first week after the reading-house was built the chief sold forty-six books to his people. Our Sunday congregation has increased from 250 to 400, and from 50 to 250 in the evening.

On each of the three islands [not on the Victoria Lake, but on a small lake in Singo] we have succeeded in building small churches, and placing a baptized teacher in charge. The attendance on Bagwe is seventy, on Tigwe sixty, and on Keraza, the smallest, thirty. On the islands we met with great opposition from a number of Lubare priests, who saw full well that their little business and wine presents were about to be upset. On the largest of these islands, Bagwe, I spent three days; the first two days no one would come near or speak to me. In the evening we called together a few of the chiefs and got from them the reason for this strange conduct, which was that the Lubare priests had told them I was come to eat men and women, and that if they began to read Balubare would go, and then everything would go wrong. I spoke with them about an hour regarding their absurd reasons, and preached to them Jesus. In conclusion I said I would go next day, unless they agreed to build a church for God, and commence to read. We then had much prayer, and sent them away to consult together. To my astonishment next morning (it is with shame I confess it) there came a number of men and women with poles and reeds to build God a house. I was soon out, and selected a place on the centre of the island, within easy reach

of all, and to work they set, and now a very nice little church is built, and also a house for the teacher. It was here I first saw Lubare houses and worship in full swing, but now my teacher Enoch writes to say Lubare has tied up and gone for ever, and his priests with few exceptions are all reading. But it would be a great mistake to think that we meet with no opposition. The fact is, there are a great number who refuse to read, and say all kinds of things about us, such as that we eat men and women, send women to England, come here for good food, &c.; but all these things must be met and conquered in connexion with the opening of a new station. We also meet with serious opposition from a number of men and women who smoke bhang, and are scattered all over the country. These people, after a short time smoking this horrible stuff, become fools, unable to understand anything, and, if they are not tied up by their friends, become perfect skeletons and die. If the opium-eating is anything like this, I do not wonder at the zeal of our India and China friends. May God grant them success in their noble war against such a soul and body destroyer.

Since the opening of this station over 3000 books, including all kinds, have been sold. We found about twenty here who could read a Gospel, and now there are more than 300 known to me. Our first convert was baptized a short time ago in Mengo (Saulo). Since then ten men and three women have come forward for baptism, and are now being specially instructed.

On Christmas Day we had a very bright service, attended by over 800 people, but it was plain many came for the feast which we had afterwards. However, it was a grand opportunity of telling them about God's love, and we felt that God was very specially with us as we urged them to accept Jesus. I am not yet able to speak as one would like, but I thank God for the help He has given me.

This station will never reach all the people in Singo. We want another station in Ntute or Buru, which is sixty miles from here, and the centre of a great number of people. But it is the old cry, where are the *men*? The Government have now brought over 4000 Nubians into Uganda, and

have placed over 1000 in a fort within ten minutes' walk from this station. In a conference with the Nubian officers, they agreed on behalf of their people to be instructed in reading, writing, and the Christian religion. Here is a grand work for someone—over 5000 Nubians without Christ. The Finance Committee say, What can we do? However, in the meantime

we will do what we can to help them, and (D.V.) when the men come back from the expedition against Kaba Rega we will build a church near the camp, and see how much can be done through Luganda.

I have just now been joined by Mr. Snigden, one of our new men, and together we shall work for God's glory in the salvation of Singo.

Annual Letter of the Rev. E. Millar.

Mengo, Buganda, Jan. 19th, 1894.

During the first five months of my stay here, I was living in Mr. Roscoe's house, waiting for the Natives to build me a house of my own; and while with Mr. Roscoe I was enabled to help him, by taking charge of the store and looking after the sale of books, &c.; this latter work I still keep on and enjoy doing it. At the beginning of last year an experiment was made of letting some of the chiefs have books to send into their gardens and sell, bringing the shells back afterwards. This was not a success, as the chiefs first gave the books out to their people, and then had considerable difficulty in collecting the shells in payment thereof; hence we gave up this plan after a while. It entailed a great deal of work, and the number of books sold did not warrant the work entailed in the issue of the books. We now make the Church Council responsible for this work, and they send men from time to time to different parts of the country to teach and sell books, and are themselves responsible if the books are not brought back, or the shells in payment for the books sold; hence the book fund bears no loss. Some books sell very slowly. The book of which we have sold least is Bible Stories; next to this comes the Acts of the Apostles, which is very little read; Mr. Roscoe has just finished reading it with one of his classes, and I am now reading it in the mornings, with about twenty or thirty in my class. The favourite book, on the other hand, is the Prayer-book, which being in large type is the first book read, after the elementary reading books have been mastered. It is rather comic to hear a number of small boys solemnly reading the marriage service through. We have now four elementary reading books; I call them by their native names. (1) Walifu (Alphabet), a little four-page sheet containing alphabet, syllables, Lord's Prayer,

Creed and Commandments. This we sell for two shells. (2) Mateka (Commandments), Alphabet, syllables, syllabic Lord's Prayer and Creed, Commandments, and a selection of texts, price ten shells. (3) Mateka ago emikono (Commandments in writing), first reading book with script. This book was specially printed for Mr. Walker by a friend in Bristol, and is much liked. Its contents are as in (2), but with the addition of an alphabet and syllables in script. The price is twenty-five shells. This book supplies a long felt want, as it gives the people letters to copy, when they wish to learn to write, and so saves the missionaries the trouble of writing out alphabets, as has been the case hitherto. (4) Mateka Matukirivu (Holy Commandments), the Luganda Primer. Contents as in (2), but with the addition of a selection of texts by Samwili Naganafa, and well bound in limp cloth. Price sixty shells. This book is much liked, but many are prevented from buying it by the high price. I should mention that 25 shells are worth two pence, hence prices of reading books in English coin would be about one-sixth of a penny, three farthings, twopence, and fourpence three farthings, not very high prices, when you consider that this includes cost of carriage.

As to the number of books sold during the past year, it is not possible to give an exact account of all books sold, because the invoices of the loads which came up with the Bishop are missing; however, from February 17th until the end of the year the sales in round numbers have been as follows:—Gospels and Acts, 160; single copies of Gospels or Acts, 5000; reading books, 22,000 (after the Bishop's arrival, and before February 17th, we sold 5000 large reading sheets and hundreds of small ones); Prayer-books, 3200; First Catechism, 1700; Second Catechism, 3000; Church Catechism, 270. These

are the principal books sold ; I do not enter here into the minor sales.

We have lately been having a great spiritual revival among the people. Some of us have been feeling for a long time that the Christianity of these people was too dead ; too much a matter of reading, and too little of the heart. As an example, I had quite an argument in a class one day because I said that a man who could not read could be saved as easily as a man who could read. The opinion that only those who can read can be saved was very widely spread among the people ; a man on being asked if he had eternal life, replied that he had read half through the Prayer-book, and hoped soon to read St. Matthew's Gospel. When told he could have eternal life at once, he ran off to find out more about the matter from one of his friends who had recently been converted. We, seeing this was the condition of affairs here, had been praying about the matter, and on Pilkington's return from the island of Kome, where he had been taking a holiday and seeing after the work of the teacher who was stationed there, we talked over this matter, and thought it would be a good thing to have a few days' special mission, and put the way of salvation clearly before the people. There was no time to be lost, as the army was about to start to Bunyoro, to fight with the King Kabarega, and so on the following day, without any previous notice to any of the people, we began our services ; and the result was wonderful. People stayed behind by hundreds to the after-meetings, and we were sometimes three hours and a half in church before all the people had gone away. Multitudes were saved ; one man who had announced his

intention of going back to heathenism was in the church and was converted. The majority of those converted could read a little, but some could not read at all, and on being converted at once wished to learn to read. One of Pilkington's *bayima* (cow-boys) came out very brightly, and told the others about God's love, the consequence being that on the next day one of our *bayima*, whom we had previously not thought much of, came to me and said he had accepted the gift of God, eternal life, and now wished to have a reading book, that he might learn to read. Needless to say, I gave him a book at once, and we can see the change in his life, he is quite a different man, and full of joy ; since then another cow-boy has come forward. This is the more wonderful, because the *Bayima* are generally very backward in learning to read. (The *Bayima* are the tribe whose especial care is that of looking after cattle ; there is a proverb to the effect that you can more easily kill a *Muyima* than you can take his cattle.) The Mission only lasted three days, but the effect will, I trust, last for ever. One remarkable feature of this work in the eyes of outsiders is that the great chiefs in the land were not afraid to confess that they had not hitherto accepted Christ, and that they wished to do so. At the service at the king's on the last day of the mission, one chief who had been one of the leading teachers, but had been suspended for misconduct, confessed in front of the king and his boys that he had not previously accepted the Lord Jesus as his Saviour, but did so then. We had special meetings for the deepening of the spiritual life during the week which followed the mission, and we trust that many were helped.

Extracts from the Rev. G. K. Baskerville's Journal.

Emfumu, Kyagye, Nov. 29th, 1893.—I arrived here about an hour ago, on my way to Mengo, to meet Walker's party, now expected every day. I stay here (D.V.) two days and then go on to sleep at Luka's (Mutenda), and on Saturday morning (Dec. 2nd) go on to Mengo. The chief here is called Namfumbambi, and his name is Eli Njiri (Gospel). He is one of those to whom the Bishop gave a lay-reader's licence this time.

Mengo, Dec. 4th.—I got here at 11 a.m. on the 2nd. To-day war

is again being talked of, though this time with an outside foe. Kabarega, the King of Lower Bunyoro, has long been a thorn in the side of Buganda. Originally a tributary king, he gradually threw off the yoke, the Baganda, occupied with civil wars, being unable to keep him under. Lugard went against him and drove him back, but did not follow him up and thoroughly subdue him ; now, he has driven out two Basoga chiefs and sent messengers with insulting messages to the Resident, and some of his people have fought

with and been driven back by Major Owen.

7th.—There are fifty-six people who are anxious to be baptized before the war.

8th.—Pilkington got back yesterday evening from Kome about 5.30; he came over to dinner with us at Roscoe's, and told of the glorious times he had had on Kome. He told us, too, how he had definitely while away received by faith the Baptism of the Holy Ghost, and manifestation of His power had followed. People had testified to the saving power of Christ, including Christians of some standing, I mean some who have been baptized but who as yet had not really accepted Christ. One man, a genuine Native of Kome, stood up and said, "You see me a Native born, not a Buganda, not a Native of Kome. Do not call me longer by my old name, for I have been born anew." Others said, "I was blind, now I see." Praise to God for His goodness. It has been our private wish for some time to have some Mission services here. We can scarcely hope for special missionaries until a railway comes, and it occurred to us that God wants to use us. We all in prayer dedicated ourselves to Him and asked Him to baptize us anew.

This morning we began; we had not told the people, but went up after prayer at the usual time, believing for a blessing. Pilkington conducted the meeting. We began with our version of "Have you been to Jesus for the cleansing power," and then Pilkington prayed. He began by speaking about a man, a very sad case, and which has been the indirect cause of these meetings. A certain Musa Yakuganda who has come to us and told us that he gets no profit from our religion and wants to have his name given out as having returned to the state of a Heathen. Asked if he knew what he said, he replied, "Do you think I have been reading seven years and do not understand? Your religion does not profit me at all. I have done with it." Pilkington pointed out what a cause of shame this was to us. Those who had life being asked to stand up, about half stood up, but there were several notable men and church officers who remained sitting. I cannot on paper describe every detail of the meeting. I said a few words. Many accepted life. On two occasions some hundreds were

all praying for forgiveness, others praising in the simplest language. Some 200 or 300 must have professed to taking and receiving life this morning alone. We left the church at 12, having been there since 8.30. Roscoe is now with some of the teachers, and Pilkington has some boys in the next room. We go up to the church directly to another service.

10th.—Our hearts are indeed full. The showers have come; the blessing is amongst us. Some of our oldest teachers say they had never understood before. This morning the church was very full. We are particularly believing about the king. He is not happy—love of glory and riches is his stumbling-block, and he tells Roscoe, who goes to teach him daily, that the Roman Catholic Bishop offers him anything to again change sides, but he tells him that he cannot embrace a religion which does not give him the Word of God. Oh, Rome, when will your eyes be opened to your nakedness! My heart is so full of joy I really cannot write a collected account. I must just tell you how that Musa has come back. It is grand. He was in the church when Pilkington told the people about him at the first meeting on Friday. No one dreamt of his being there. The Lord had brought him. We have the Lord's Supper this evening, and each afternoon this week there are to be Bible-readings for Christians. On Tuesday is to be begun a morning exposition—hitherto after the morning teaching is over at nine, there has been a short service of prayer and praise—to this now is to be added a short exposition taken at first by the Europeans, and after a time by the Native teachers in turn.

13th.—Pilkington has gone. On Monday night he told us that God was calling him to go out to the war with the Baganda. We all felt it to be the right thing, and all has been arranged well, and he left this morning. He will be thrown in contact daily with hundreds of people who never come near the capital, drawn from every corner of the country, many of them Roman Catholics and Mohammedans. He is not travelling with the white men from the Fort but with the Baganda. He wanted at first to go without a tent, but the people would not bear of it, nor indeed would we. They have given him about ten porters.

The people are all delighted that he has gone—their joy was very touching. In fact we are all about as full of joy as we can hold, and the people are particularly rejoiced that Pilkington has gone. All say what a unique opportunity he will have. He has two cows with him and he will, I am sure, be well looked after by the people. Last night we had a very solemn service as a farewell, the Colonel and all the men at the Fort came but one. Pilkington preached a short sermon, and several of them particularly thanked us.

20th.—Leakey met the brethren * on Monday just preparing to start walking up. We, that is Roscoe, Millar, and I went out about 4 p.m., and met them just beyond the King's place. First came Fletcher on the king's horse, with two little dogs belonging to

Walker. Millar went back with him, and a few yards further on we met the others. It was good to see Gordon and Walker again, not looking a bit changed, especially Walker. You would not have thought that he had been a week away. Mika was still behind, but he got up later on.

Walker and Gordon are clearing the Bishop's house. Sugden is in Pilkington's and Fletcher in Dr. Wright's. We are most joyed at receiving the Luganda New Testament, and the Bible Society could not have produced a neater volume or one more calculated to please the people. They so like little books. I hope the Prayer-book will be printed the same size and shape. One box of my books has come, and the other, I hear, is down at the Lake. My boys were delighted to get New Testaments.

Extracts from the Rev. J. Roscoe's Private Journal.

Mengo, Nov. 30th, 1893.—I received a letter from Pilkington, who is itinerating on Kome Island. He gives a good account of the reception of the Word, and willingness of the people for instruction. Many are deeply in earnest, and some, he thinks, are converted. He has sold 148 reading-sheets and some Gospels.

Dec. 7th.—I found Pilkington had arrived. We had a splendid time with the Lord, and decided to hold a few special meetings for deepening the spiritual life of the Christians, and making special efforts to arouse the nominal Christians and get at the unconverted.

8th.—We began our service this morning by special hymns and prayers. Then Pilkington addressed the people (we had previously had a special prayer-meeting between ourselves). It was a very solemn morning. After the first appeal and prayer a good many stood up to say they were at peace; these were invited to go, and the work of dealing personally and individually began. It was noon before the last three or four were brought down to Pilkington's house. At 1.45 p.m. we met again for prayer. Then I took some of the teachers in the vestry and explained the difference between the new birth and receiving the Holy Ghost. At 3 p.m. we had another gathering,

and again many stayed for the after-meeting. I went to the king to read, and asked him to attend the meeting to-morrow. He said he would do so.

9th.—We have had another day of great spiritual blessing. At each service God was present, and souls were brought into union with Jesus Christ. The beaming faces of some who found peace yesterday were sufficient testimony to their changed state, and words were unnecessary. The Katikiro wrote his testimony; in September he found peace, but has now entered into fuller blessing. Each morning we have had fully 500 present at these meetings. This afternoon we had a specially solemn service for those who had the assurance of salvation, about 200 being present. We expect from the Lord showers of blessing to-morrow, and await the outpouring of His Spirit in faith.

10th (Sunday).—We are in the midst of a great spiritual revival. To the Lord be praise and glory and honour! Our joy is beyond expression. After the morning service fully 200 stayed to be spoken to, and I believe the majority went away rejoicing in the Lord. This afternoon I took the service and preached at court on St. Luke viii. 46, on the difference between nominal and real Christians; between those who go with the multitude but get nothing,

* Archdeacon Walker, the Revs. E. C. Gordon and H. R. Sugden, and Mr. T. B. Fletcher, who left England Midsummer, 1893.

and those who touch, accept, appreciate the gift of eternal life. Some thirty or forty stayed for personal inquiry, and most of those who did went away looking happy. The king was among the few who went away looking unhappy. I never saw him look so miserable. He fully understands the plan of salvation. God grant him grace to accept his Saviour! On my way back to the church Thomas Semfuma told me every one was astonished at what God had wrought, and at the humility of those who, having heard teachers for years, acknowledged they had not life. Musa, the man I formerly mentioned as wishing to give up Christianity, has repented, given up his wives and chieftainship, these being, in his case, the offending hand and eye.

11th.—All this morning I have worked at accounts. One man came to see me who has been blessed by means of the Mission; both Pilkington and I prayed with him. At noon Pilkington was called to Kampala to

translate something; there he had an opportunity to speak to the officers and to one of the French priests; and from the Fort he went to Rubaga and spoke to the other priests. We had a good time in church this evening.

12th.—At 6.30 we had a service in the large room of the Bishop's house for the Fort people, who start for the war to-morrow. Ten of them were present. Baskerville took the service, and Pilkington preached with great power. I feel sure God's Word will not return to Him void.

13th.—All the Europeans from the Fort left for Bunyoro to-day. Owing to Pilkington's leaving for the war with the Baganda army, we had no teachers in church for the classes preceding the service; they had all gone to see him off. The Christians are very much pleased at his going, as he will be able to preach to hundreds in the army who never come up to Mengo, and have not heard the Gospel.

Further Extracts from the Rev. G. K. Baskerville's Journal.

*Ziba, Kyagwe, Dec. 31st, 1893 (Sunday).—*I got back here [from Mengo] on Thursday, after sleeping Wednesday night at Namfumbambi's. We had another meeting of the Finance Committee on Tuesday afternoon, in which it was settled that Crabtree should be asked to go to Kavirondo to open the new station for which Mr. Paynter of the Guildford Convention is paying.

*Jan. 4th, 1894.—*Crabtree got off for the Island of Kome to-day about nine o'clock. It is settled now that he goes to open the new station in Kavirondo, and his fellow-worker there will probably be Rowling, one of this last party. Rowling's place at Nasa, if it is still necessary to have a third man there, will be taken at present by Leahey, who has volunteered to go so as to set Rowling free, and thus to waste no time in opening Kavirondo.

13th.—The Sunday I got back from Mengo we had a very good time. The Lord was with us, and I have since heard of five accepting the gift of life either at the service or subsequently. Many professed to do so by standing up, but from these five I have heard personally. The Lord's name be praised! Two letters have come from Pilkington since he left for the war; the second from Kadoma's, ten miles

over the Buganda frontier, and their first camping place in Bunyoro. In his first letter he says, "Some twenty-five have professed salvation since we left Mengo." In his second he says, "The Mohammedans are listening eagerly, even their chiefs come to hear. I have preached to great crowds four times, numbering from 1000 to 2000, and on Sunday Zakaria preached a capital sermon to some 2000 people." He also says that if I would wait a few months longer in Buganda it would be possible for us to itinerate the whole of Protestant Buganda before going home, or to set others to do so. I can say nothing definite at present, but I think it highly probable that I shall not now leave till June or July for my home-going, and I am in excellent health, and so there is no reason on that score for going home in a hurry if there is a work like this which needs doing. Many people have been stirred up greatly, and I think we ought to seize an opportunity like this for pressing home the Gospel all through the country. The Lord who gives the work can give the strength, and I feel sure that if He calls me to it He will make me see that it has not been waste time, and the home-coming will be all the sweeter because delayed a little.

A PROPOSED AFGHAN MISSION IN 1840.



AFGHANISTAN was first entered by an English army in 1839, and the country was occupied by force. No resolute opposition was offered, and, with the exception of Ghuzni, the chief towns submitted without a struggle. The object of the expedition was to restore Shah Soojah to the throne, and the greater part of the army was withdrawn as soon as this was accomplished; but as the position of our ally was not considered secure without our help, some English and Indian troops remained to garrison the chief towns.

In November, 1839, about three months after the Shah's public entry into his capital city, a few officers of the Cabul garrison, one of whom was Captain Richard Raban, of the 48th Bengal Native Infantry, the father of the writer of this sketch, met together and drew up an appeal to Christian friends to raise funds to establish a Mission, in the first instance at Cabul and subsequently at Candahar, in connexion with the Church Missionary Society. The appeal, which I found among my father's papers in his own handwriting, is now printed, and will be read with great interest. The sum of Rs. 600 was collected at Cabul and forwarded to Bishop Wilson, then Bishop of Calcutta, by whom it was handed over to the Church Missionary Society; but the English authorities at Cabul were so opposed to the idea of its being occupied as a missionary station that nothing could be done. The contrast between the terrible disasters which befell the Cabul garrison in January, 1842, and the peaceful organisation of the Punjab a few years later, will occur to our readers as a remarkable commentary upon the action of the authorities, and suggests the thought that if obstacles had not been placed in the way of circulating the Scriptures and establishing missionary stations in the country we might have been spared the indignity of captivity and the horrors of massacre in that ill-fated retreat from Cabul to Jellalabad.

The disposition of the Afghans towards Christianity was not at first hostile, and was remarkably shown by an incident which took place at the close of 1839 or very early in 1840. My father was going through part of Henry Martyn's Persian Testament, and one day allowed the Munshi to take the book home for some purpose of transcription. The next day the Munshi came to my father with the book, and said that he had shown it to Mullah Syad Ghoolam, and that he was so interested in it that he had taken it into the mosque and read some of it to the people, and that they had wept to have it taught to them. The passage read was part of the twelfth chapter of St. John's Gospel. The Munshi was most anxious to borrow the book again, but my father did not think it lay within his duty to comply, as the authorities had, in the most express terms, forbidden any attempt to interfere with the Mohammedan religion—and of course, such a thing taking place in a mosque might easily be so represented, or lead to some wild, fanatic impulse, the consequences of which might be difficult to foresee.

One result, however, did come of this remarkable incident. Some friend of my father's, hearing of it, was so strongly impressed with the readiness and desire of the Cabulese to hear the Word of God, that he asked the Calcutta Bible Society to send up a parcel of 200 Testaments in Pushtu (the Afghan vernacular) to Cabul. The parcel was accordingly sent, but not consigned to any officer of the garrison, as it was known that the authorities were very much opposed to the Scriptures being circulated among the Afghans in their own language. In due time the books arrived, and several officers of the force at Cabul (amongst them my father) were asked about them, but none of them knew at the time who had sent them or how they came to be sent. After some delay the authorities decided to return the books to India, but the convoy by which they were despatched was plundered by one of the hil

tribes, and the books never crossed the Afghan frontier. We may be sure that God's Word has not returned to Him void, although we may not be able to put our finger upon any definite result. Mussulmans never destroy a book which contains the name of God, and therefore, unless the contents were accidentally damaged by water, so as to render them illegible, it seems difficult to believe in the destruction of the books. I have been told that copies of the New Testament in Pushtu and Persian are kept by Mullahs at Cabul, so some of these books may be actually preserved in the very place to which they were sent, in spite of the way in which man sought to hinder and prevent it. There are now many copies of the Scriptures scattered about in Central Asia, so that it is difficult, if not impossible, to trace any more definite result from these books, but the hand of God seems marked in their dispersion in Afghanistan. Many years ago I heard that Korans had been seen in Afghanistan bound up in covers of Bible Society Testaments, which seems to confirm the suspicion that some of these books may have accidentally perished. About fourteen years ago there was a very interesting account in the *Intelligencer* of a visit paid by Dilawar Khan (I think), a Sabadar in the Corps of Guides, on furlough in Kafiristan (inhabited by the White Kafirs, supposed to be descendants of Alexander's Greek soldiers), and of his finding some knowledge of the Gospel from a Pushtu Testament which had been taken there: possibly this may be one of those originally sent to Cabul in 1840.

I must not close these reminiscences without mentioning an attempt made in 1840-41 to reach the Jews in Central Asia by means of a transliteration of Martyn's Persian Testament into Hebrew characters. How far my father was connected with this project I do not know, but he was deeply interested in the Jewish cause, and was attracted to the Afghans by his belief that they belonged to the lost tribes. Lieutenant Dawes (afterwards so well known in London as Colonel Dawes, Lay Secretary of the Society), who carried out this transliteration, was my father's most intimate friend, and it is not unlikely that he and my father had talked it over together. Possibly the mosque incident may be connected with this transliteration, but now that all have passed away who would be able to give information, I cannot tell for certain. When Lieutenant Dawes left Cabul early in October, 1841, with Sir Robert Sale's force, he placed the unused copies in the care of Captain Colin Mackenzie (afterwards well known as General Mackenzie), but they were lost soon afterwards, when he was forced to evacuate the fort he occupied in the city. One of the Jews, however, who was employed in the work, Mullah Musa, had a copy or two with him, which he carefully read and studied during his imprisonment by Akber Khan, and it is believed to have effected his conversion, so that this work for God was not in vain.

"Precious in the sight of the Lord is the death of His saints," and God, who buries His workmen but carries on His work, is not unmindful of the prayers and aspirations of His servants; still it is a solemn call to us as a nation to remember that more than fifty years have passed by and we are still waiting at the threshold of Afghanistan. Its soil has been enriched with the blood of some of our noblest and bravest sons, treaties have been made and embassies sent, and yet the nation has never used its opportunities for circulating God's Word amongst the Natives of that land. The Government of India have been verily guilty, and yet no doubt had the Church at home been more alive to her mission in this respect more might have been done. God grant that Afghanistan may have such a place in our prayers that the Society may be enabled ere long to realise the hopes of my father and his friends, and occupy both Cabul and Candahar in the Name of Christ!

R. C. W. RABAN.

BISHOP BOMPAS AT HOME.



ANY parts of the mission-field provide far more sensational and stirring materials for missionary history than the Arctic region, in different parts of which twenty-eight years of Bishop Bompas's life have been quietly spent. The privilege of preaching the Gospel to large masses of people has been denied to him, nor has he experienced opposition and persecution: his heroism and devotion, none the less real, have been proved by other means. Isolation from the civilised world, so complete that letters from home can only arrive at rare intervals and through unofficial channels; pioneer journeys over immense tracts of country, braving either the snow and ice of winter, or the heat and glare of the short Arctic summer; an utter uncertainty, humanly speaking, as to how the barest necessities of life are to be supplied; these are some of the hardships to which an Arctic missionary is exposed, and who shall say that the truest heroism is not displayed by him in voluntarily facing them? Bishop Bompas, in his interesting *History of the Diocese of Mackenzie River* (S.P.C.K.), touches lightly upon these hardships, preferring rather to dwell upon God's providential supply of all his needs, the healthiness of the climate, and the many opportunities for quiet study which are afforded to him by the long evenings and comparatively light Mission work of the winter months. Of these opportunities the Bishop makes the fullest use. He is an enthusiastic Bible student, and is able, being familiar with Hebrew and Syriac, to make independent researches into the original text; researches most minute in detail, and carried out with astonishing perseverance. He also writes English verse with great facility, and one of his poems, "A Plea for the Wild Sheep of the Rocky Mountains," appeared in the *Gleaner* of last November. Every line of it breathes out the writer's tender yearning over the souls of the Heathen, especially over those of his own dear flock, who form, as he delights to remember, the last link between eastern and western Missions, thus completing the missionary chain round the world. Referring to this inspiring thought, he writes, in the poem-already mentioned,—

"From ocean's bound far eastward
Is wanting, as we think,
To chain it with the westward,
But this one missing link.
So tidings of salvation,
With world-encircling bands,
Shall rouse remotest nations,
And East with West clasp hands."

Another poem, entitled, "A God of Stone," is a modern development of Bishop Heber's well-known hymn, and draws a sad contrast between the simple faith of Christian converts in Heathen lands, and the agnostic tendencies which prevail so widely in Christian England. We give the first two verses :—

"From Arctic Rocky Mountains,
From Western prairie lands,
Where many bursting fountains
Sparkle with golden sands,
From earth's remotest places
Men join the solemn strain,
To own in heartfelt praises
The Lamb for sinners slain.

"Call home the convert prayerful,
Now taught in many a place,
With grateful soul, all tearful,
To know a God of grace,
And let him see in wonder,
On ancient Christian sod,
The world-wise, in their blunder,
Invent a new-made god."

Many other poems have been written by the Bishop in his enforced leisure, of which only passing mention can be made here. One, of great length, entitled, "The Critic," deals quaintly, yet forcibly, with the modern criticism

of the Bible ; another, upon "Lot's Wife," contains a solemn warning against tampering with "the pleasures of sin," and the remainder consist chiefly of parables and leading events recorded in the Gospels, rendered in a versified form.

Many, no doubt, would have welcomed further quotations from the Bishop's writings ; but we hope enough has been said to enable the friendly minds of those who love and admire him to picture him in his moments of recreation, as well as in his devoted labours for the extension of Christ's Kingdom in his far-distant diocese.

LETTERS TO THE EDITOR.

"WHY DO NOT EDUCATED BUSINESS MEN OFFER?"

SIR,—“Why do not educated business men offer?” This question raised by your correspondent, H. T. Birch, in this month's *Intelligencer* is truly an important one ; and as you invite comment, suffer a word.

A somewhat large experience of earnest educated business young Churchmen has led me to a similar conclusion to that of your correspondent, that when they feel drawn to the Lord's work abroad, they fear to offer to the C.M.S. : 1st, Because of delay in sending them out ; 2nd, Because they will be fettered with undue control, and lose that liberty of action to which they have been so long accustomed, and which to a laymen is very dear.

You state in your editorial footnote, “That the common notion that a man has more freedom in a small undenominational Society than in a large Church Society is an entire mistake.” This may be so, but it remains that it is a “common notion” and very largely prevails, and he will do the Church of England a great service who dispels it, for there is no doubt our Church is losing from this cause the loving service of some of her best sons and daughters.

Broom Holm, Cheetham Hill, Manchester,
May 16th, 1894.

LEONARD K. SHAW.

I FEAR I cannot claim to have had the public school education of our friend Mr. H. T. Birch, but as the junior partner in a mercantile firm I accept your invitation in your May issue to state in as few words as possible why, in my opinion, the C.M.S. fails to secure the services of business men.

1. I quite agree with reasons 1 and 2 given by Mr. Birch in this month's *Intelligencer*.

2. I also agree with his third reason, viz., that when Deputations come down to address us, great stress is laid upon the need of men in orders, or having a University degree. They seem to think that coming from London is everything, forgetting that in coming here they have to brush with men whose experience is as great, and in some respect superior, to theirs. We think they ignore we have a University of our own in Manchester, and that in addressing the C.M.S. people here they come in contact with, I may almost say, the leading Lay Teachers' Union out of London, and whose speakers have, during the seven years of its existence, delivered in the Sunday-schools no less than 1000 addresses and lectures without the cost of a cent to the Society.

3. It has been my privilege to give about ninety of these addresses, and I usually pleaded for volunteers. This I did tremblingly, for had any offered other than you usually ask for, I might have experienced great difficulty.

As a proof of my statement, it was once said to me, “It is no use asking for men, as they only want clergymen, doctors, generals, captains, &c.” At one of our meetings where I did say a few words, a medical man did offer and was subsequently accepted by the Society ; but had he been a business man I should have

been inclined to advise him to wait till a more convenient season. While I was Senior Hon. Sec. of the M.L.W.U. I was brought in contact with quite half a dozen men, mostly in good commercial positions, well educated, and of known capacity for administrative work, men who could cross swords with most disbelievers of our Holy Faith, whom I did long to invite to give themselves for the Mission-field. What hindered me from acting? Not a sense of their unfitness or inability, but fears—

(1) That they would be subjected to a more rigid scrutiny than graduates, which they would resent.

(2) Or possibly one or two might be forty-five years of age and be rejected in consequence, although I hold that a man at that age who has lived a proper life is better fitted to go out than one at twenty-five. But doctors differ.

(3) Others might be told they ought to be trained, even though they might be able to carry off most of the prizes usually given for Scriptural knowledge.

(4) If all this were overcome, what might "an educated business man" hope for? To my mind he can only go out as an associated evangelist, possibly with men of inferior education as his colleagues, and a clergyman of twenty-five to thirty years as his master or leader, who may be quite inexperienced, whom he might have to check or put right, thus running the great risk of being the cause of friction.

You certainly cannot expect men who have all their business life been rulers of men, who have filled responsible positions, to go wherever you may choose to send them contrary to their better judgment. Sooner than do so they will wait and go out and work on their own lines as Mr. Monro is doing in India.

No prizes are offered to them, in my opinion, worthy of their abilities. Could not, say, two of the home Secretaryships which are held by clergymen who are mostly engaged in conducting the various Missions be held by laymen? Also, why should not the Secretaries of the leading Missions abroad, which work is mostly administrative, be laymen, and thus free the clergy for purely clerical work? My experience of the laity is that with due care and management they could be the means of great usefulness at home and abroad. They fear they are not trusted, and they don't care to make their fears known. They simply hold aloof. If only the C.M.S. would take the matter up in a proper spirit, I feel certain that they might double their workers and treble their income.

Manchester, May 4th, 1894.

H. S. BELL.

[Mr. Bell's letter is an illustration of the misconceptions which may be entertained even by an active and hearty friend. Perhaps it may suffice to tell him one fact. In the past few months, several graduates have been studying in the C.M. College alongside men of much less education, in order that they might be more thoroughly furnished in knowledge of Scripture and ability to use it. And this fact has been mentioned in our pages before. To one of his charges the Society must plead guilty. It has no "prizes" to offer. Missionary work is not a profession, but a vocation, involving sacrifices for Christ's sake.—Ed.]

DEAR SIR,—I have read Mr. Birch's letter in the May number with much interest, as I had some ideas of the same kind when I went out to India, several years ago, to take up educational work as a certificated teacher. In India I have had the privilege of knowing many very useful and highly valued laymen, some of whom were members of "the great class of educated business or professional men" who have been sent out by the C.M.S. Committee, and as all lay agents are welcomed alike, my experience may be of some little value.

1. Concerning Mr. Birch's first reason, there are many very suitable men who earnestly long to be foreign missionaries, but are prevented by insuperable difficulties, such as sacred family responsibilities. I have met with many such in England and elsewhere who have impressed me very much by their zeal and ability in Lay Workers' Unions and Missionary Associations of various excellent kinds. We can only pray in Christ's Name for their way to be opened.

2. As a rule, any one over thirty cannot acquire any foreign language with great fluency. But before that age a living language, in its native land, may be mastered much sooner than Latin or Greek. All classes and ages are speaking in their own vernacular around the young missionary all day, and the Native teachers are very patient and regular and polite. Study, under such circumstances, is often very pleasant, especially as the young missionary has no other hard work given to him until he passes. But for men who cannot become fluent in a foreign tongue, there is a large field open among the thousands of young Christian and non-Christian Natives who are eager to hear lectures and Gospel addresses in English. The prayer-meetings, Bible-classes, Y.M.C.A. lectures, &c., are often crowded with intelligent students of the Bible, numbering Indian lawyers, teachers, merchants, and others.

3. To the third part of Mr. Birch's letter I can answer as I do not possess either of the qualifications mentioned in it, namely, "orders" or a "degree," and I know several laymen in the Mission who are like me in these respects. I have been treated by all the Home Committee, both when they elected me, and ever since, with the greatest kindness. Like many of the Committee, some of us do not feel called to "holy orders," and can work for God very freely as we are; but the ordained brethren both in England and in the foreign field never think of making any difference for that reason, except to treat laymen with more consideration. There are four laymen connected with the Tinnevely Mission, and they take the weekly Bible-class in turns with the other brethren, address the Missionary Conference, and preach in the Native churches very frequently. Of course, there are some advantages in the fact of being ordained, and in the possession of a University degree; but in the foreign field, with one missionary to a quarter of a million, every European is soon well known and valued for himself, and has plenty of scope for his talents and energy. Many men who cannot easily obtain work suited to their powers in England will find ample opportunities for great spiritual usefulness in the service of Christian Missions.

4. I have not found any difficulty of any moment in working for the Committee, though I have been thousands of miles from it, because the excellent Corresponding Committee in Madras is always ready to help. I have some experience of undenominational societies, and cannot praise them sufficiently, but I have not found more freedom, more spirituality, or less officialism in connexion with such societies than in the C.M.S. All the Missionary Societies are doing their best, and doing it well and devoutly at home and abroad. In a large society of Christian gentlemen managing Missions from near the Arctic Circle to the north, and New Zealand to the south of the Equator, and thus embracing all climates, there is a noble parish for Evangelical crusade.

EDWIN KEYWORTH,

49, Mall Road, Hammersmith, W.,

C.M.S., Tinnevely Mission.

May 11th, 1894.

"MISSIONARY MISSIONS."

DEAR MR. EDITOR,—Permit me to say a few words on the important subject of Mr. Wilson's letter in this month's *Intelligencer*.

And first, let me thank him for putting before us so plainly the true way, and therefore the best way of interesting people in missionary work.

If I may say so, I am sure he is right. Mr. Wilson's visit to us during our last missionary week is a case in point. We enjoyed his coming amongst us, and delighted in hearing all he had to tell us: but this usually happens when a missionary himself speaks or preaches. In that missionary week we felt that there was a power amongst us leading us to look at this work for God in a far higher light than is usual.

But this is no new thing in my experience. For years when I was at Whitechapel, and since I have been here, I have had missionary weeks that have been always interesting; but we always tried to put before the people that that week was to be a week of true spiritual work. And they have never been without results.

One instance must suffice. It is but a few weeks ago that Mr. John Fryer

left our shores for the Gond Mission. In his last letter to me he begged me to remember him to the Rev. H. Newton (formerly of the C.M.S. in Ceylon, and now Vicar of St. Mark's, Brighton) for his words of high and holy teaching uttered some seven years ago at a large meeting in Whitechapel schoolroom, in one of our missionary weeks, for he was then led to think first of the foreign field.

I have long held that the C.M.S. would do well to have, say, two preachers, whose sole aim should be to speak of Missions in their highest aspect: I am sure we should soon see results in money and men.

But such a preacher must be one like Mr. Newton or Mr. Wilson, who has been in the Mission-field, a thorough gentleman, with a good voice, ample knowledge, and above all, abounding in spiritual power.

Fervid exhortations from men who have never been in the Mission-field, or the ordinary missionary addresses from men who have, will not suffice. To the former the retort is obvious, and is often given in private if not in public, "Why don't you go?" The latter do not quite meet our wants to-day. We want *Missionary Mission Weeks* specially for our communicants, held by men who have the right to exhort us, and the special requisite gifts. Mr. Newton has conducted such for me for years in the East End, and now in the West End, and God's blessing has ever rested on them.

ARTHUR J. ROBINSON.

Holy Trinity Rectory, St. Marylebone,
May 17th, 1894.

THE CONVERSION OF INDIA.

DEAR MR. EDITOR,—In the *Intelligencer* for May, page 328, in the first part of the instructive article entitled "The Conversion of India," by the Rev. P. Ireland Jones, we read that "the number of Syrian Christians chiefly in Cochin is now rather less than a quarter of a million." That wonderful compilation, the Church Missionary Atlas, tells quite a different tale: and based on its figures, under Travancore and Cochin, I have felt myself justified in stating that the C.M.S. work for the Christians of St. Thomas affected a population of 600,000.

I am sorry this book is not by me just now, but I find from the Travancore Census Report for 1881, the latest in my possession, that in that Native State the total number of non-Roman Syrians is 287,409. From the *Travancore Almanac* for 1893 I learn that the Romo-Syrians in the Diocese of Trichur, Cochin, are 100,932, making a total of 388,441.

But in this are not included the non-Roman Syrians of Cochin nor the Romo-Syrians of Travancore. Mar Dionysius, the non-Reforming Jacobite Patriarch of the Syrians, claiming the chief power, reckons his flock at 400,000, which is probably the total of the non-Roman Syrians (including the Reformed) in the two Native States. This goes far to justify my estimate of 600,000 for the whole of the Syrian community in Travancore and Cochin, but I have no doubt that it is nearer 700,000.

Another point I would call attention to, namely, that though the Syrians may be technically Jacobites (Eutychians or Monophysites), in the *Syrian Christians*, edited by the Rev. G. B. Howard, the author, a Syrian priest of Travancore, gives the following question and answer:—"Q. What do the Syrians think concerning the union of Christ's Divinity with His Humanity? A. Not like oil and water, but like wine and water they are joined together and become one, and they believe in Him as Perfect God and Perfect Man both at His Conception and Birth, His Sufferings, Death and Resurrection, and at His Coming at the last day, and that He did not destroy His Humanity by His Divinity nor His Divinity by His Humanity." When our Honorary Secretary was in the mission-house in Alleppey in 1886, the late Metran, or Bishop of the Reforming Section, assured him in my presence that their views were the same as the Church of England in this matter, and that the creed they hold is the Nicene Creed, omitting only the *Filioque* clause like the orthodox Greek Church. But I felt it

my duty to say at once to Mr. Wigram, "Yes, this is true of the Bishop and his friends, individually. But as a Church they are bound by the views of their titular head, the Jacobite Patriarch of Antioch, which they have never repudiated." I think that many of the Syrian Christians regret their doctrinal position, and desire the truth.

Oxford, April 28th, 1894.

W. J. RICHARDS,

C.M.S., Travancore.

[There are two points noted in Mr. Richards' letter, i.e., (i.) The number of Syrian Christians in South India, and (ii.) Their doctrine of the Person and Nature of Christ. (i.) As to the former, the authorities consulted by me gave the following figures:—Dr. George Smith, p. 30: "At the present time the whole number of Syrian Christians in India, chiefly in the feudatory State of Cochin, is 200,467, out of the 2,284,172 who returned themselves as Christians in the Imperial Census of 1891." On p. 201 the same writer states, "Syrian Jacobites (say) 300,000." Thus, "less than a quarter of a million" seemed the mean between these two figures. Dr. Milne Rae, p. 3, states that the Syrian Church has "a community more than 400,000 strong on the mountain slopes and in the villages of the Malabar coast." The Census of India Report, 1891, gives the Syrian Christians as 84 per cent. of the total number of Christians in India, thus making the Jacobite Syrians to be only 199,876. Thus amid these conflicting statements it seems likely that a quarter of a million to 300,000 may be the actual figures for Syrian Christians not connected with the Roman Communion. (ii.) As to doctrine, it is well known that the Eutychian error as to the Natures in Christ, condemned at the Council of Chalcedon, A.D. 451, was variously understood. The Armenians, e.g., held that the Divinity is the sole Nature in Christ, the humanity being absorbed, as a drop of honey in the ocean; the Egyptians and Abyssinians held the doctrine, known as Monophysite, which declares that the Divinity and Humanity make up one compound nature in Christ. To this latter view the Syrian Christians have, since 1665, given their allegiance, and the catechism quoted by Mr. Richards plainly reiterates this view when it denies that the natures are separate as oil and water are separate, but states that they are "joined together and become one like wine and water." This is not the Catholic Doctrine of the Bible and the creeds, e.g., that of Athanasius so called, "not by conversion of the Godhead into flesh, not by *confusion of substance*," nor is it, as the Definition of Chalcedon stated, "One Christ in two natures, without compound, without change." Thus the statement of the Metran to Mr. Wigram implied either a misconception of the doctrine of the Church of England, or a strange inability to recognise that the doctrine of his own Church in this particular matter differed from that of the Church to which Mr. Wigram belongs, and we are glad that Mr. Richards at once pointed this out. We thankfully learn the fact of their recitation of the Nicene Creed, and are assured that, however imperfect may be their view of the relation of the two natures in Christ, this ancient Christian Church, which deserves all our sympathy and help, asserts with us the true Deity of the Son of God, and the true Nature and Personality of the Holy Ghost.

P. I. J.]

NOTES ON OTHER MISSIONS.

THE Annual Meeting of the S.P.G. was held in St. James' Hall on May 10th, with the Archbishop of Canterbury in the chair. The meeting was saddened by the announcement of the death of Bishop Smythies, and the Archbishop at once offered prayer, selecting a collect from the Burial Service and one of the Good Friday collects. The Report of the Society gave its income at 113,079/. The Society supported or made grants in aid of the support of ten Bishops and 708 other ordained missionaries during the year, of whom 173 were Natives of Asia or Africa, and doubtless others were Natives of North America or the West Indies. The number of those sent out from England or in what C.M.S. would call "local connexion" were not given. Twenty-four

new missionaries were sent out during the year. Besides the above agents, the Society employed 2300 lay teachers, and there were 2600 students in its colleges and 38,000 children in its Asian and African schools. One of the topics referred to, apart from statistics, was the work of the Cambridge Delhi Mission, the head of which, the Rev. G. A. Lefroy, is now at home. The controversies which the Delhi Mission have instituted are said to have "altered the whole relation of Mohammedan thought towards Christianity." The Archbishop in his speech referred hopefully to the prospects of peace in Natal under its new Bishop. He also spoke of the forthcoming Missionary Conference. The Bishops of Cape Town, Lahore, Iowa, and Lebombo, besides Archdeacon Shaw and Canon Mason, also addressed the meeting.

The MISSIONARY LEAVES ASSOCIATION, which held its Annual Meeting on May 2nd, was able to report that it "has not only held its own, but, in spite of increased activity and a heavier burden, has made a positive advance, and is in a better financial position than it was." That the M.L.A. fulfils an increasingly important function may be judged by the fact that it received 5427*l.* on behalf of Native pastors and missionaries for special purposes, 1354*l.* for the support and education of children in Mission-schools, Bible-women, and other similar objects, besides smaller sums, and sent out goods to the value of 2328*l.* The expenses of this very large agency, including the office expenses and the very heavy payments for carriage and freight, fall upon the General Fund, which this year received 1160*l.* and expended 1137*l.* The debt upon the General Fund has now been reduced by 200*l.* The multitudinous commissions which the M.L.A. executes are such as the C.M.S. could not very well undertake to supply, not because they are not necessary, but because they do not strictly come within the scope of its operations. "None but the missionaries themselves," writes Dr. Neve of Kashmir, "know what a very small portion of such expenses can be met from C.M.S. grants. The great Society, indeed, has its hands full in the sending out of missionaries to its world-wide sphere, in the payment of passage-money, salaries, and rents. But what relation in England does the income of the clergyman and the rent of the parsonage bear to the total expenses of the parish work?" Here are a few typical objects selected from the long list of requests:—Magic-lantern and slides, Scripture pictures, quinine and anti-febrine, harmoniums, carpenters' tools, tent, "a neat Communion cloth without crosses on it," medicine-chests, lint and bandages, commentaries and similar books, articles suitable for school prizes. Each item tells its own tale. At the Annual Meeting, Bishop Royston, and the Revs. W. J. Richards, Ll. Lloyd, A. J. Hall, E. J. Peck, and J. B. Wood, representing very varied fields of labour, testified to the help they had received from the M.L.A.

The SOUTH AMERICAN MISSIONARY SOCIETY held its Anniversary on April 27th. Additional interest was imparted to it because this year is the Jubilee of the Society. Among other interesting speeches, Commander Sullivan, son of the Admiral Sullivan who was on duty in the Falkland Islands in 1844 and 1849, gave an account of the series of circumstances by which the help that was waiting for Capt. Allen Gardiner failed to reach him. The Report of the Society is saddened by the death of Mr. Burleigh, who was drowned on December 23rd at his station of Tekenika Bay. Mr. Burleigh went out in 1877 to Keppel Island. In 1888 a new station was opened in the neighbourhood of Cape Horn, a most inhospitable situation, among a people "sunk beyond description in savage ignorance and wickedness." After three years of uncomplaining toil attended with great success, a better site for the Mission was found in Tekenika Bay, to which missionaries and Natives migrated in a body. Mr. Burleigh's death in the midst of a career of blessed usefulness has been keenly felt. "In this age of heroic missionaries," says the Report, "Mr. Burleigh, for faith and courage, is entitled to occupy a very prominent place." The finances of the Society are flourishing, the income being 11,107*l.*, which is more than 500*l.* above that of last year. The Mission to the Paraguayan Chaco attracts a great deal of interest.

The CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY held its Annual Meeting

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on Friday, May 4th. Out of a number of interesting speeches the one which seemed to create the strongest impression was that of Miss HESSIE NEWCOMBE, from Fuh-Kien. The Report stated that the number of workers added to the roll during the past year was 22, but owing to deaths, marriages, and removals the nett increase was only 9, bringing the total number of European workers up to 137. Besides these there were 73 missionaries in local connexion, 196 Bible-women, and 349 Native teachers. Twelve of the Bible-women were supported by the British and Foreign Bible Society. The total ordinary receipts for the financial year were 30,559*l.*, a decrease of 948*l.* from the income of the previous year. The expenditure was 33,241*l.*, an increase of 2927*l.* May not the nett deficit of 846*l.* be in part due, besides the causes which have operated everywhere else, to the fact that the last year ended with a credit balance of 2018*l.*? Efforts slacken when the impression gets abroad that a Society is financially prosperous. The Committee have to set off against their adverse balance the fact that a Capital Fund of 7000*l.* has been raised and duly invested. In the foreign field the chief events, after the death of A.L.O.E. and other missionaries, have been the formation of a Training Home for workers near Calcutta, and the laying of the foundation-stone of a hospital for Mohammedan women at Bangalore. The cry for more workers is urgent. Thirteen are called for in North India alone.

The ZENANA BIBLE AND MEDICAL MISSION, whose Annual Meeting was held on April 27th, reported an income of 17,765*l.*, with a nett balance, available for 1894, of 557*l.* This statement of income does not include sums received abroad in the form of Government grants, medical and school fees, and other contributions. The medical work grew 50 per cent. during the year. No less than 676 in-patients, 14,377 out-patients, and 486 at their own homes were treated. The hospitals at Lucknow and Benares were in full working order, and the foundation of a new hospital at Patna, to take the place of the mud building which has hitherto been used, was laid last July. Towards this object the late Sir William Mackinnon contributed largely. The zenana, school, and village work was satisfactorily reported of. Fourteen new missionaries were added to the staff.

The SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST has suffered during the past year a long succession of losses by death. This is not to be wondered at. The Society is the oldest organisation of women's work in the foreign mission-field, and it has succeeded in winning the most lasting attachment among its supporters. It is not unusual to find mention of members of its Committee, and other friends, who have laboured in its cause for thirty or forty years, or even more. These deaths, and the prevailing depression, have borne heavily upon the F.E.S. during the year. The sum of 1126*l.* has been granted to the different stations, besides 463*l.* specially contributed, and goods to the value of 2853*l.* sent out. Thirty-four missionaries are employed by the F.E.S., besides Native agents. The senior missionary, Miss Cooke, of Singapore, who went out in 1853, came to England last year for a short stay, after eleven years' absence.

The effect of the committal to writing of some hitherto unwritten language, and the translation of the Bible into the newly crystallised tongue, is to give that language a pre-eminence among neighbouring dialects. In S.E. New Guinea the conviction is now general among missionaries that Motu will become the literary language. As an evidence of the extent to which it is spreading, the Rev. W. G. Lawes has applied to the British and Foreign Bible Society for 5000 copies of the Motu St. Mark, and looks forward to a call for an early revision of the New Testament.

It is always refreshing to read of the missionary efforts of small and struggling churches. The Presbyterian Church in Brazil, which owes its existence to the Presbyterians of the United States, has become anxious to engage in foreign work. The minds of its leaders have turned towards Africa. Not only have their spiritual fathers, the U.S. Presbyterians, a Mission on the Congo, but, as the Brazilians say in a circular, "the generous African blood flows abundantly" in their veins.

J. D. M.

EDITORIAL NOTES.



THANKFULNESS has often been the note of C.M.S. Anniversaries, but never, perhaps, more than this year. Exactly twenty years ago, when a financial high-water mark was reached, from which the tide soon ebbed, and which was not again touched for a long time—though of course now left far behind,—Bishop Robert Bickersteth of Ripon began one of the most animating of his many animating speeches with the Prayer-book version of Ps. cxlvii. 1, "A joyful and a pleasant thing it is to be thankful." Financial encouragement it was, though in a different form, that led this year to the interruption, both morning and evening, of the Secretarial statement by the singing of the doxology. But although the deliverance from the cloud of deficiency, so graciously vouchsafed by our never-failing Master and Friend, naturally and rightly elicited the outburst of praise, the survey of the year's proceedings presented many other and greater subjects for thanksgiving; and the rapt attention with which the "Report" was followed showed that its points were not missed:

We do not notice them further here, because in this June number, as usual, is inserted what is known as the Abstract Report, that is, the "General Review" read at Exeter Hall, and the Abstract of Mission Reports, to which is this year added an Abstract of Home Operations. We commend the whole to our readers. They will find in it abundant reason for singing the doxology. But it deserves their special attention on another account. It is the one really official publication of the year. Every line is gone over and revised by a picked Committee; and the General Review, especially, is, even in the turns of the sentences and the adjectives used, the Committee's own utterance. It is different, therefore, from these Editorial Notes. They are, indeed, on any important subject, not the voice of the editor only. Those of consequence are submitted to one or two, or all, of his co-secretaries. But the General Review of the Year is much more than that. It is the most authoritative thing that issues from Salisbury Square.

ANOTHER note, however, louder even than that of praise, is sounded, deliberately sounded, in the General Review. The facts of the past year, and the present position in many respects, call for thankfulness; but the Committee lay special stress on the ringing words of Mrs. Bishop's famous speech to the Gleaners on Nov. 1st, in which we are bidden to "turn from these enchantments"—the success of our work—and "set our faces towards the wilderness, that 'waste howling wilderness' in which one thousand millions of our race are wandering in darkness and the shadow of death." And they emphasise this by the text chosen as a motto for the Review, in accordance with a custom introduced fifteen years ago by Henry Wright. The thought they suggest to all friends, and particularly to preachers and speakers for the missionary cause, is that embodied in the words of Heb. x. 13, "From henceforth expecting." *Christ expecting*, as He sits on the right hand of the Father, is what we are all called upon to contemplate. Expecting what? Expecting us to do the work He gave us to do, and waiting till it is done. Can any thought be more impressive and more humbling? If our readers will turn to the Rev. E. A. Stuart's speech at St. James's Hall (see page 437), they will perhaps be led to ask, each one for himself, When the Expecting Lord looks at me, is He disappointed?

THE Anniversary proceedings are fully reported in this number; and this

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financial retrospect and prospect are discussed in the first article. It is only needful here to notice a few salient points in the incidents of the two days. It is a significant testimony to the crowds expected to throng St. Bride's that the attendance this year has been called "thin," when perhaps a dozen seats were vacant on the ground floor (after filling up the aisles with benches, all of which were occupied), and the north gallery (from which few can see the preacher) was only half full. Our clerical and country friends seemed to be in as full force as ever; but the cold rain kept away a good many London ladies. The experiment of a second sermon seems to be justified by the congregation of several hundreds that well filled the body of even such a church as St. Martin's-in-the-Fields, despite the rain, and without the historic prestige of the St. Bride's service. The gathering of friends at 5 p.m. in Salisbury Square crowded the committee-rooms and library and staircase as usual. The Clerical Breakfast on Tuesday morning, although the attendance was about two hundred, is certainly not so great a function as it was in old times. The provincial vicars who used to fill the hotels in and around the Strand are now quartered upon friends in distant suburbs, and only enthusiasts manage to reach Exeter Hall by 8.30. But the younger clergy of London itself muster well. Exeter Hall was densely crowded both morning and evening, ladies as well as men standing in masses in the gangways from beginning to end,—for the few that went away before the close did not vacate seats enough for half of them. The secondary meetings, at St. James's Hall in the morning and in the Lower Exeter Hall in the evening, were large but not crowded. Princes' Hall was full in the afternoon; and of course the large Committee-room was thronged for the Gleaners' Conference, although London members of the Union, except clergymen and branch secretaries, were excluded.

WE will not comment in detail upon the speeches. Bishop Ryle's cheering contrasts of past and present should reassure many minds that are disposed to take a gloomy view of things. Prebendary Webb-Peploe, who immediately followed him, was thought by some to take a gloomy view notwithstanding; and an Exeter Hall audience always prefers the bright side. But Mr. Peploe compared our missionary work, not with what it was in the past, as the Bishop had done, but with what it *ought* to be,—and in *that* comparison no brightness can be found. We earnestly and specially commend his speech for reading. Bishop Stuart represented in his own person almost our oldest and youngest fields, New Zealand and Persia; Mr. Lloyd naturally claimed his full twenty minutes for China; Sir R. Temple gave valuable, albeit too short, testimony from his experience in India; and Bishop Tucker seemed to us to surpass all his previous speeches, if that were possible, in earnest pleading for Africa. Archdeacon Sinclair's address from the chair in the evening was highly appreciated. Never have the vivid impressions of an eye-witness of Indian Missions been more graphically communicated to a rivetted audience than by Mr. Thwaites; never have the possibilities of one individual's influence been more strikingly set forth than by Mr. Philip Ireland Jones; never was the delightful simplicity of Red Indian Christianity better realised than in listening to Mr. Hall. Our Chinese brother, the Rev. Yung-King Yen, of the American Protestant Episcopal Church, showed only too clearly that while eminent Anglo-Indians may dispute about opium, there is no difference of opinion among Chinamen as to its disastrous effects. But to our mind the most effective speech of all, not in the evening only but in Exeter Hall all day, was the last, Canon Eyre's. How is it that such a speaker was not secured long ago?

Of the St. James's Hall and Princes' Hall and Lower Exeter Hall speeches the present writer cannot say anything for himself; but all the St. James's ones, which we report elsewhere, are worth reading, particularly those of the Bishop of Lahore and Archdeacon Howell, while we are assured that Mr. Stuart's was a most moving wind-up to a deeply-interesting meeting. Miss Gertrude Cox was especially winning in the afternoon, and Mr. Garrett in the evening.

MR. LOMBE'S Sermon will be published as usual, both in the Annual Report and for distribution. Mr. Knox's Address to the Clergy will be found earlier in this number, and we hope shortly to print Mr. Fox's Sermon also. All three will be read with deep interest. It is safe to say that there has been no such triad of addresses in the history of the Society. The St. Bride's Sermon was such an one as we never hear now, and probably never shall again. It was "old-fashioned" in the best sense. One seemed to be back again in the days of Stowell and Miller and Marsh and Cunningham and Elliott and Mackenzie. We wish it might be read aloud in every vicarage in the land, slowly and deliberately, for all hearers to mark and inwardly digest the contents. It is, moreover, a sermon to pray over in the reading—just as we are sure it was prayed over in the writing. "I purposed, but was let"—what a lesson on the uncertainty of human plans! "I am debtor"—the thought of all others that English Christians need now to cherish. "I am ready"—the certain result of the Spirit's revealing the reality of the debt. "I am not ashamed"—yes, ashamed indeed of ourselves, but of the Gospel, never! Such were the ringing words from the depths of St. Paul's soul which, as embodied in his inspired Epistle to the Romans, Mr. Lombe adopted as the text of the Anniversary Sermon. An "old-fashioned" text, too, some one remarked; yes, and all the better for that.

IN addition to all the Anniversary proceedings, so much developed in the last two or three years, a new Annual Meeting has been held for the first time, that of the Society's Medical Mission Auxiliary. It is a significant illustration of the increasing estimation in which Medical Missions are held. On May 18th there was a large gathering of friends and supporters in the Lower Exeter Hall, presided over by Mr. Wigram, and addressed by the new Secretary of the Auxiliary Committee, Dr. Herbert Lankester, and by three of the Society's medical missionaries, viz., the Rev. R. Elliott, L.R.C.S.I., late of Gaza; Dr. Marcus Eustace, of Quetta; and Dr. Ernest Neve, of Kashmir. Dr. Lankester gave an interesting report of the work of the new Auxiliary Committee with the Medical Mission Fund entrusted to it, in supplying C.M.S. Medical Missions with drugs, instruments, &c., and generally bearing the expense of them. In the past year 1720*l.* has been dispensed in this way.

AN interesting new extension of our North American work is about to be inaugurated. On June 20th, the Rev. E. J. Peck sails from the north of Scotland for Cumberland Bay (or Sound). Mr. Peck has long laboured among the Eskimo on the eastern shores of Hudson's Bay, and some of our readers will remember a journey he took across the northern part of Labrador to Ungava Bay. But Cumberland Bay is much more remote. It is on the west side of Davis's Strait, opposite Greenland. The 65th parallel of west longitude and the 65th of north latitude cross each other just at its entrance, and the Arctic Circle crosses it higher up. Upon its coasts, and scattered over the wild wastes behind, are bands of wandering Eskimo hitherto entirely

unreached ; and to them Mr. Peck is going to carry the glad tidings of a Saviour's love. He is accompanied by a young layman from our Clapham Preparatory Institution, Mr. J. C. Parker.

DEATH has again been busy striking names off the roll of C.M.S. friends and fellow-workers. From the Vice-Presidents' List comes the revered name of Bishop Pelham, the brother of our former President for over half a century, the Earl of Chichester, and a tried friend, both as a local secretary in Norfolk in former years, and during his long episcopate in the same county. The tribute to his memory embodied in the Committee's Minute printed on another page renders any further words here quite superfluous. Another Vice-President removed is the Bishop of Riverina, Dr. Linton. In his remote Australian diocese he was a regular and interested reader of our periodicals ; but he was not favourable to the new Colonial C.M. Associations, fearing that they would injure local Missions, and not observing that in point of fact they have helped them. A much-respected member of the Committee is lost to us by the death of General MacLagan. He was chairman of the Publications and Library Sub-Committee, and took great interest in that department. The Rev. C. Matheson formerly did much quiet and unnoticed service as an examiner both at the C.M. College and at the Children's Home. West Africa is again bereaved of a young and very promising missionary by the death of the Rev. E. Leversuch, of Sierra Leone, of fever. And Calcutta has lost a devoted Native missionary in the Rev. Raj Kristo Bose.

ALL who watch the progress of African Missions will have received the news of the death of Bishop Smythies with sincere sympathy for the Universities' Mission, which has now lost three Bishops in Africa (Mackenzie, Steere, Smythies ; the second in order, Dr. Tozer, still survives in England). If we add the names of Hannington and Parker, this is the fifth death of a Bishop in East Africa in thirty years. Bishop Smythies, of course, was an advanced High Churchman, and impressed his views strongly upon his Mission ; but his vigorous and in many respects highly successful work calls for cordial recognition at our hands, and the brotherly kindness of himself and his staff towards our own missionaries for our grateful remembrance.

It is with great satisfaction that we announce that our Central Secretary, the Rev. B. Baring-Gould, has accepted what we may call the foreign portfolio for the Missions in "Group I.," viz. Ceylon, China, Japan, North-West America, and North Pacific, lately resigned by the Rev. C. C. Fenn. This is not to be regarded as "promotion," for all the Secretaryships are equal in rank, and indeed the Central or Home Secretaryship may well be looked upon as next in importance to the Hon. Clerical Secretaryship in its influence upon the whole work of the Society. But it will be a great advantage to the Missions just mentioned to be administered by a Secretary so familiar with the Society's principles and methods ; and we are very glad to say that Mr. Baring-Gould proposes, before taking up his new work, to pay a short visit to Manitoba, Japan, China, and Ceylon, in order to become personally acquainted with the fields, and with the brethren and sisters labouring in them. He will probably be absent from August to February.

We now require a new Central Secretary. Let prayer be made that a man of power may be raised up to lead the country, and to deepen and widen the missionary spirit everywhere.

In the early history of the Church Missionary Society, no name is more honoured than that of Edward Bickersteth, who was Secretary from 1815 to 1830, who himself trained several of our noblest missionaries, and who

travelled all over the country establishing and fostering the then new Local Associations. For nearly twenty years after he retired from the Secretaryship he continued one of the Society's most devoted friends; and his last great speech in its cause was delivered at the Jubilee Meeting in Exeter Hall on November 2nd, 1848. Nothing would have given Edward Bickersteth more joy than to see his children or grandchildren going forth into the mission-field, especially if in connexion with C.M.S. His eldest grandson, the present Bishop in Japan, is a missionary of many years' standing; but it is only now that C.M.S. has the privilege of enrolling any who call him grandfather. The *Intelligencer* of last August recorded the acceptance of Mr. Henry B. Durrant, B.A., of Pembroke College, Cambridge, but without mentioning who he was. As he has just been ordained, on Trinity Sunday, we take the opportunity of adding that his father was the Rev. Isaac Durrant, formerly Director of the Missionaries' Children's Home, and that his mother is a daughter of Edward Bickersteth and sister of the Bishop of Exeter. But there is now another fact to record. His sister, Miss Emily Bickersteth Durrant, has also just been accepted by the Committee; so, at length, C.M.S. enrolls two of the grandchildren of its former much-honoured Secretary.

AMONG other ordinations on Trinity Sunday were those of Mr. William R. Gray, B.A., of St. John's College, Oxford, son of our colleague, the Rev. W. Gray; and Mr. Beresford E. Wigram, B.A., of Trinity College, Cambridge, son of the Hon. Clerical Secretary. Also the following Islington students:—Messrs. G. R. Blackledge, T. Davis, E. Hughesdon, H. Mould, G. C. Niven (L.Th. Dur.), J. T. Parfit, and E. F. Robins. Messrs. Durrant, Gray, and Wigram do not go out just yet, but take curacies for a time.

WE notice with satisfaction that in the recent Preliminary Examination for Holy Orders the six C.M.S. College men as usual passed, three (T. Davis, J. T. Parfit, and E. F. Robins) in the first class, and three (G. R. Blackledge, E. Hughesdon, and H. Mould) in the second. Mr. Davis also read the Gospel at St. Paul's on Trinity Sunday, being first in the Bishop of London's examination.

THE Committee on April 25th accepted the following ladies for missionary work, viz.:—Miss Eleanor Browne, Miss Katherine Emma Honiss, Miss Alice Jane Tyte, Miss Elizabeth Goudge, Miss Mary C. Seton Adamson, and Miss Cicell C. Forbes. And on May 22nd the following offers of service were accepted, viz.:—The Rev. R. S. Heywood, M.A., Trinity College and Ridley Hall, Cambridge, Curate of Walcot, Bath; Dr. J. C. Cropper, of Great Crossly; Mr. J. S. Jessop, late of Santhalia; Miss Emily Bickersteth Durrant, Miss Janet Wenham, and Miss Mary Jane Godson. On the same day the acceptance by the New South Wales Association of the services of Miss Amy Wilks, Miss Ada Price, Miss Alice Phillips, and Miss Amy Isabella Oxley was reported.

BETWEEN the pages of this number will be found the new "Immediate and Urgent Appeal," referred to in our opening article on the Deficit. This also is an appeal to make up a Deficit; but it is a deficit, not of money, but of men. The tabular statement in this paper shows a Deficit of twenty-nine clergymen, three doctors, and eight other laymen, out of the forty-two clergymen, four doctors, and eighteen laymen, who ought to sail this year to occupy definite posts. Now let both prayer and effort be employed. The Lord of the Harvest can raise up the men; but He works through us.

HOME DEPARTMENT.

NOTES AND COMMENTS.



N idea worthy of adoption is brought before us in the following circular letter to the boys of an upper-class private school:—

“— *Branch of the Church Missionary Society.*

“The usual meeting took place on Wednesday, September 27th, 1893. On the previous Sunday evening an address had been given in our chapel on the work of the C.M.S. Special attention was drawn to the duty of every one to help forward at least one of the Foreign Missionary Societies. On the Saturday evening we assembled in the schoolroom; the opening of the boxes immediately took place, followed by a lecture on the Travancore Mission. We are glad to be able to report that we have thoroughly beaten the amount collected at the corresponding time in 1892. The boxes at this opening (with the welcome help of ‘old boys’) produced 10*l.* 2*s.* 3*d.* against 6*l.* 8*s.* 7*d.* last year. One box was given up, and three fresh ones were given out.”

“The members will be glad to hear that the total collected comes to 24*l.* 18*s.* 8*d.* against 21*l.* 3*s.* 0*d.* the previous year. This makes now a total of 270*l.* 7*s.* 2*d.* collected since we first started in 1884. We hope to turn the 300*l.* before another anniversary comes round. Each fresh 100*l.* means an extra whole holiday for the school. Let every member put his shoulder to the wheel, and the thing will be done.”

“‘Freely ye have received, freely give.’

“‘Look not every man on his own things, but every man also on the things of others.’”

We should say in explanation that the collection at a drawing-room meeting which is held annually is included in the funds, and that last year there were forty-two members, thirteen of whom were old boys. A contribution of two shillings a year is the qualification for membership.

In the parish of Wrockwardine Wood a meeting was recently held to take leave of a lady who has been accepted by the Society for training. It was a gathering for prayer and consecration of service. Several working-men offered very appropriate prayers, and the feeling of the meeting was one of much gratitude that God had called one from the parish for work amongst the Heathen.

This example may well be imitated. Surely it is high time that every parish in the country should aim at having its own representative, *one of its own workers*, in the mission-field. No meetings appear to be more owned of God in leading to offers of service than those at which leave is taken of one who has been accepted for foreign work.

The Gleaners in Surrey have pledged themselves to raise the sum of 100*l.* or more every year for the support of a Mission agent in the field, and at the united meeting of the East and West Kent C.M. Unions a similar determination was expressed. Cannot these examples be widely followed? The initiative must obviously be taken by the County Unions.

Archdeacon Hamilton read a most interesting paper at the meeting at Canterbury to which we have just referred, which dealt with the variation in the amount of contributions to the C.M.S. from Kent during recent years. Taking that portion of the county which lies outside the Metropolitan district, 83 out of 427 parishes sent nothing in 1892 to either of the great missionary societies, though a few may have helped some of the smaller bodies, and 68

others sent us less than 10*l*. Boxes are at work in only 86 of the 166 parishes which support the Society. It is encouraging, however, to notice that in the last decade there has been an increase in the contributions at the rate of 218*l*. a year.

Referring to the paragraph about Sunday-school collections under Home Notes in the April *Intelligencer*, a friend has written to ask whether it is well that teachers should contribute to the children's box. It is pointed out that if they do "it is impossible to know how much the children really give," and that sometimes comparisons are drawn between the receipts from two different classes, when the fact is that the one teacher does not contribute at all, while the other gives regularly.

There are many different courses which may be adopted. Sometimes the teachers have a separate box, but to our mind the best plan is for each teacher to be asked to give regularly one penny a week, not more, and for that sum to be put with the children's contributions. But may we again express our opinion that *boxes* should be abolished as far as Sunday-schools are concerned?

C. D. S.

CHURCH MISSIONARY HOUSE.

THE Monthly Meeting of the Ladies' Union on May 7th was addressed by the Rev. Llewellyn Lloyd of Foo Chow. Subject: "Work for Christ among the women and children of China."

At their meeting on April 16th the members of the Junior Clergy Union were addressed by the Rev. Canon Acheson, Rector of All Souls', Langham Place, and the Rev. Llewellyn Lloyd of Foo Chow.

LOCAL ASSOCIATIONS AND UNIONS.

THE Huddersfield Junior Clergy Union held its Annual Meeting in the Parochial Hall on April 23rd, and were addressed by the Revs. H. E. Fox (Durham) and H. A. Bren (Association Secretary). It was reported that during the year members had been responsible for twenty-two sermons, nine addresses to children, and twenty-one lantern lectures.

The Sunderland Auxiliary had its Anniversary from April 14th to 16th. A Devotional Meeting was held on Saturday evening. Sermons were preached in the churches on Sunday, the Deputation being the Revs. B. Baring-Gould, E. Lombe, and W. A. Roberts (Bombay). On Monday there was a Breakfast to clergy and laity, in the afternoon two Children's Gatherings, and in the evening the Annual Meeting in the Assembly Hall, Archdeacon Long presiding. Canon Moncrieff reported that the contributions for the year had been 925*l*.—as against 740*l*. last year.

The Annual Meetings of the Newcastle Auxiliary were held on April 23rd. At the first, held in the Parochial Hall, Jesmond, Mr. R. G. Hoare presided. The Secretary read the seventy-sixth report, which announced the largest income ever reached, and that 2714*l*. had been remitted to the Parent Society. At the second meeting, held in the Church Institute, Mr. Crawford Smith occupied the chair. The Deputation, the Revs. B. Baring-Gould (Central Secretary C.M.S.) and W. A. Roberts (Bombay), spoke at both meetings, which were largely attended.

The Lincoln Association's Annual Meeting was held in the Masonic Hall on April 16th, Mr. A. S. Leslie Melville presiding, supported by the Dean of Norwich, Precentor Venables, and other clergy. Canon Blenkin read the report, which recorded the year's income at 392*l*. An Evening Meeting was held in the County Rooms, when the Sub-Dean of Lincoln occupied the chair.

The Annual Meeting of the Cork, Cloyne, and Ross Auxiliary was held in the

Assembly Rooms, Cork, on Wednesday, April 18th. The chair was taken by the Lord Bishop, who was supported by the Very Revs. the Deans of Cork and Cloyne, the Ven. Archdeacon of Ross, and others of the clergy. The Bishop stated his belief that "missionary work was the pulse of the Church. It showed whether they had the Divine life in them, or whether they were dying and worn out as a Church." He concluded by saying that "he prayed and trusted that the Diocese of Cork would be one of the foremost in the Divine and blessed work of Missions." The first Resolution, adopting the report, was moved by Lieut.-Col. F. Hall, and seconded by the Rev. Pierre de Lom (Assoc. Sec. in Yorkshire). The second Resolution, expressing thankfulness to God for past success, and calling upon all friends of the C.M.S. for continued prayer and effort, was proposed by the Rev. F. T. Cole (Santalia) and seconded by the Rev. Canon Galway, LL.D. The report, read by the Rev. E. Gibbings, and the abstract of the cash account, read by the Rev. R. F. Clarke, showed a balance of 15*l.* after a sum of 800*l.* had been remitted from the Auxiliary. Sermons were preached in several of the city and country churches on the Sunday preceding the meeting. B. F. C.

Worcester held its Anniversary on April 14th to 17th inclusive. On Saturday the "Sowers" and Juveniles were addressed by the Rev. F. Baylis, Secretary, C.M.S. Sermons were preached on Sunday in the Cathedral and in several of the churches. The Annual Meetings were held in the Guildhall on the 16th. In the afternoon Archdeacon Maundrell, late of Japan, and the Rev. J. W. Mills, Vicar of St. George's, Birmingham, spoke, the Dean being in the chair. In the evening the meeting, under the presidency of Colonel Ball-Acton, was addressed by Archdeacon Maundrell, the Rev. J. W. Mills, and the Rev. Herbert Knott, Assoc. Sec. The Treasurer's balance-sheet showed a slight increase over last year's account. The total collected was 355*l.*, to which the Ladies' Association contributed 103*l.*, the General Association 72*l.*, St. Peter's Association 38*l.*, the Juvenile Association 30*l.*, and the Gleaners' Union 8*l.*

The Islington Anniversary was held from April 20th to 24th. The first meeting was especially for day-school teachers, 800 invitations having been issued to teachers in Church, Board, and private schools. The Rev. W. H. Barlow (Vicar and Rural Dean) presided, and addresses were also given by the Rev. H. M. M. Hackett and the Rev. J. Seaver. On Saturday afternoon three meetings for young people were held in the rural deanery. At Christ Church, Highbury, about 250 children assembled, and were addressed by the Rev. C. H. Banning, the Rev. A. E. Day, and Mr. G. Martin Tait. At St. James's, Holloway, about 150 attended, and the Rev. E. Grose Hodge, the Rev. J. G. Garrett, and Mr. Charles E. Cæsar spoke. At St. John's, Upper Holloway, over 250 young people were present, and heard addresses from the Rev. J. Seaver, the Rev. O. G. Wallis, and Mr. D. Marshall Lang. These meetings were a new feature in the Anniversary arrangements. On Monday, April 23rd, a large meeting of the local members of the Gleaners' and Lay Workers' Unions and Missionary Bands was held at the Memorial Hall, Upper Street. The chair was taken by Mr. D. Marshall Lang, and Mr. P. A. Bennett, of the Niger Mission, spoke of the foreign department of the work, while Mr. Eugene Stock gave an address on the Home efforts.

On Tuesday, April 24th, an Afternoon Meeting for members of the Ladies' Union and others was held in the Memorial Hall. In spite of the heavy downpour of rain about 250 were present. The Rev. E. A. Stuart presided, and Mrs. A. J. Hall and Mrs. H. Percy Grubb gave addresses. In the evening the Annual Meeting was held, the weather again being most unpropitious, but the attendance numbered over 300. The Rural Dean presided, and was supported by the local clergy and committee. The annual report was read by the Rev. J. Seaver; the financial statement, which showed receipts amounting to 2934*l.* 4*s.* 11*d.*, of which over 884*l.* came from the Juvenile Association, was read by Mr. G. Martin Tait in the regretted absence of the Treasurer; and addresses were subsequently given by the Rev. Ll. Lloyd (from China) and the Revs. A. W. Gough and E. Grose Hodge. C. E. C.

A very successful gathering was held on Friday, April 13th, at the Brixton

Hall, when the members of some twelve branches of the Gleaners' Union met together from Brixton, Clapham, Tulse Hill, Kennington, and South Lambeth. Tea was served in the smaller hall at 7 p.m., from which the guests adjourned into the large hall, where the meeting was held at 8 p.m. The intervening time was pleasantly spent by vocal and organ solos, interspersed with hymns led by a choir of over fifty Gleaners. The Vicar of St. Matthew's, Brixton, the Rev. N. A. Garland, on taking the chair, was well supported by many of the clergy connected with the several branches, and the hall was very full. After the opening prayer some very practical suggestions as to the use of the Cycle of Prayer were made by the chairman, which were followed by a very earnest appeal from Mr. D. Marshall Lang for more prayer and personal service. After the collection was made the Rev. Prebendary Eardley-Wilmot forcibly urged the great claims that the missionary cause had upon all servants of the Lord Jesus Christ. The whole gathering was of a very solemn character, and in every respect a great success, many present expressing the hope that it might be repeated annually.

G. H.

The Annual C.M.S. Days were observed at Beading on May 5th to 7th, and proved a time of sustained interest. The Children's Meeting, on the 5th, was all alive under the Rev. Ll. Lloyd's tales of Chinese missionary life. On the 6th, sermons and addresses to children were given on nine occasions by the Revs. Ll. Lloyd and C. H. Bradburn, and Mr. Hardman, of the C.M.S. College. The 7th had its customary Afternoon and Evening Meetings, presided over by Sir T. Fowell Buxton and Major Liebenrood, and addressed by Mr. Lloyd, Canon Taylor Smith, and Mr. Hardman. At the close of the evening meeting the Rev. F. T. Colson commended Mr. Hardman to the meeting, as a former parishioner of St. John's, now going out to the West Coast of Africa, and bespoke the sympathy and prayers of all for his spiritual prosperity and bodily health. The report for the Berks Association indicated a slight decrease in the totals sent up to the head office, and called for an advance in all branches of contributions for the current year. An interesting change was made to the usual programme by the addition of a tea for the clergy, committee, and chief workers of the Association, kindly provided by Mr. M. H. Sutton, at which Canon Taylor Smith gave an address on "Labourers together with God."

H. B.

The Half-yearly Meetings of the Sussex Church Missionary Prayer Union were held at the Pavilion, Brighton, on Friday, May 4th. General Brownlow presided over a large meeting at 3.30, supported by many clergymen and laymen from Brighton and the county. Most interesting addresses were delivered, both afternoon and evening, by the Rev. H. E. Fox (Durham) and the Rev. Ll. Lloyd (Fuh-Chow); and the collections amounted to 20*l.*—given to the General Fund of C.M.S. The Hon. Sec. reported that the Union contains 210 members, and contributed 11*l.* 10*s.* last year towards the expenses of the Brighton Exhibition. He also mentioned that the returns from the Brighton Auxiliary last year showed an increase of 500*l.*, and from Eastbourne of about 60*l.* It was also resolved to invite the Sussex Gleaners to raise 100*l.* a year, to support their own Mission agent in the foreign field. A Social Gathering was held between the meetings, when tea and coffee, &c., were supplied to all C.M.S. friends who liked to come and meet the Deputation.

E. D. S.

The Seventy-sixth Anniversary of the Cambridge Association was held in Cambridge on May 3rd and the following days. It commenced with meetings for prayer in the Henry Martyn Hall on Thursday and Friday. On Saturday a Children's Drawing-room Meeting was held at Holy Trinity Vicarage, with an address from the Rev. Dr. Bruce. In the evening a Social Meeting was held at Ridley Hall with a "talk" by Bishop Stuart. On Sunday sermons were preached in fifteen churches. On Monday the Holy Communion was administered at Holy Trinity Church at 11 a.m., with an address by the Rev. F. Woods, Vicar of St. Andrew's, Nottingham. At 2.30 and at 7.30 the Annual Meetings were held in the Guildhall. The Master of Trinity presided in the afternoon,

and the Mayor (E. H. Parker, Esq.) in the evening. The speakers were Bishop Stuart, the Revs. Dr. Bruce, F. Woods, and H. O. G. Moule. The Anniversary throughout was of sustained interest. All missed the presence of the Rev. J. Barton, who has for the last sixteen years done so much to promote interest in the great cause of Foreign Missions in the University, town, and county.

J. T. L.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 17th, 1894.—A letter was presented from Bishop Tucker enclosing a copy of a letter addressed to him from Samweli Naganafa, dated January 18th, 1894. In view of the intention of the Government to organise the administration of the country, and of the important opening in Bunyoro in consequence of the war with Kabarega, the Bishop earnestly appealed for reinforcements.

The Rev. I. J. Taylor, late of the Saskatchewan Mission, was appointed to Moose Factory temporarily, with the special object of freeing Bishop Newnham from pastoral duties and to enable him to travel in the Diocese of Moosonee.

The Committee took leave of Bishop Evington and other Missionaries. The Honorary Clerical Secretary, in addressing Bishop Evington on behalf of the Committee, alluded to the fact that it is now about twenty years since the Bishop received his first instructions as a Missionary proceeding to Japan; and spoke of the responsibilities which will be involved in seeking to guide the Japanese Church aright, so as to preserve it from unsound doctrines. Bishop Evington in his address to the Committee alluded to the fact that the Episcopal Church in Japan was a purely independent Native Church, with its own rules and laws and Synod. He felt the responsibilities laid upon him and the other Bishops to be very great, as there was a tendency amongst the Japanese Christians to form sects and to adopt unsound and unscriptural religious opinions.

The Committee next took leave of the Rev. R. W. and Mrs. Gurd, returning to the North Pacific Mission; and of Dr. and Mrs. Donald Carr, proceeding to Julfa; and of the Rev. W. E. Godson, proceeding to West Africa; and of Mr. G. F. Packer, proceeding to Palestine. The Instructions of the Committee having been read by the Revs. E. T. Higgins, W. Gray, and F. Baylis to the Missionaries respectively, and the Missionaries having replied, they were addressed by the Right Rev. Bishop Stuart, and commended in prayer to Almighty God by the Rev. Dr. Bruce.

The Rev. T. F. Robathan, who returned on furlough in 1893 from Agra, was introduced to the Committee and gave an interesting account of the work connected with St. John's College, Agra. He spoke of the increased number of Students in the College and the Hostel, which latter has now over sixty resident students. He hoped the Hostel would be much enlarged to meet the needs of the Christian students wishing to read at the College. He spoke also of the religious teaching in the College, the prayer-meetings held among the boys themselves, and expressed his conviction that many nominally non-Christian students were Christians in heart. Some effort is also being made to promote technical education, and the physical training of the students is well cared for.

The Committee accepted offers of service from the Revs. Duncan Arnold Canney, Curate of Emmanuel Church, Hampstead; the Rev. Francis Nowell Askwith, M.A., Queen's College, Cambridge, Curate of Christ Church, Derby; and Mr. Alfred C. Kestin.

On the recommendation of the Committee in charge of the Yoruba and Niger Missions, various arrangements were agreed to with regard to those Missions.

General Committee (Special), April 25th.—The Committee took into consideration certain Resolutions of the Ecclesiastical Sub-Committee and the Committee of Correspondence on a proposal by the Allahabad Corresponding Committee that the Bishop of Lucknow should grant a licence to a Native lay agent acting as the *quasi*-pastor at Annfield, in the North-West Provinces, in which a recommendation of the proposal was based upon the arrangements made by the Committee with the Bishop of Colombo after the Opinion of the five

Prelates in 1890. After considerable discussion the following Resolution was adopted:—That the Parent Committee, while sanctioning in the case of Babu Solomon his receiving as a *quasi*-pastor a licence from the Bishop, yet wish it to be remembered that this procedure is in India a new departure, and as one tending to lessen the freedom of action of their Missionaries they do not desire that it should be extended.

It was resolved to recommend to the Annual Meeting the following gentlemen to fill the vacancies on the Committee list:—J. B. Braddon, Esq., W. G. Hayter, Esq., W. Langton, Esq., Colonel Shortland, J. D. Tremlett, Esq., and Dr. F. P. Weaver.

The following were appointed Vice-Presidents:—Bishops Phillips and Oluwale, Dean Seaver of Connor, Archdeacon Martin of Northumberland, Archdeacon Scott of Lichfield, and Mr. J. K. Wingfield Digby, M.P., of Sherborne Castle.

The following were nominated to fill three vacancies in the list of Honorary Governors for Life:—The Rev. A. H. Arden, Canon Favell, and the Rev. C. C. Fenn; and the following to be Honorary Members for Life:—Miss Taylor of Humshaugh, and Miss Fenwick of Tynemouth.

On the recommendation of the Ladies' Candidates Committee the following ladies were accepted:—The Misses Eleanor Browne, Katherine Emma Honiss, Alice Jane Tyte, Elizabeth Goudge, Mary C. Seton Adamson, and Cicell C. Forbes.

A letter was read from the Rev. C. C. Fenn tendering his resignation on the score of failing health and strength. The Honorary Secretary, the Rev. J. Barton, the Rev. E. T. Higgins, the Rev. W. Gray, and Mr. H. Morris, having borne testimony to the great value of Mr. Fenn's services, both as a Missionary and as a Secretary, the following Minute was adopted:—

"The Committee have received, and accept, the resignation of the Rev. C. C. Fenn with sincere regret. Mr. Fenn comes of a Missionary family. He is the son of an honoured Missionary of the Society, who, with others, founded the Mission in the State of Travancore, and who, after his retirement, was for fifty years a regular attendant of this Committee; his brother David was a member of the well-known Evangelistic Band in North Tinnevely; and he has himself been intimately connected with the Society for forty-three years, first as a Missionary and then as one of its Secretaries. He was a scholar of Trinity College, Cambridge, and took an excellent degree at that University, having been a Senior Optime and in the First Class of the Classical Tripos of his year. Mr. Fenn became one of the Society's Missionaries in 1851, and went to Cotta in the Island of Ceylon. He was Principal of the Cotta Institution there for twelve years, and many of the catechists and Native clergy of Ceylon were trained under his tuition. In the year 1864, just thirty years ago, he became a Secretary of the Society. In 1884, he rendered a signal service to the Society by going out on special deputation to Ceylon and helping to smooth away certain difficulties that had arisen. When the system of arranging the foreign business in the Mission House by dividing it into three departments or groups was commenced in 1881, Mr. Fenn was attached to Group No. I., containing the Missions in Ceylon, China, Japan, North-West America, and the North Pacific. His services in this capacity were highly valued by the Committee; but he rendered, if possible, more unique and special service by helping to keep alive the traditions of the Society and of the House, thus being a connecting link between the present and the past. In all questions of difficulty, and especially those relating to the organisation and government of Native Churches, he rendered invaluable assistance by his practical wisdom, his extensive knowledge, and his intimate acquaintance with the policy and the practice of the Society and of the Committee.

"The Committee feel unfeigned regret at parting with Mr. Fenn as one of their trusted officers; but they hope he will be able, from time to time, to join them in their deliberations, and to give them the benefit of his ripe experience and counsel, whenever the state of his health may permit them to enjoy the pleasure of his presence. They trust that, in the evening of his days, he may experience in ever-increasing degree the sweetness and consolation of the Holy Spirit of promise; that 'in the multitude of his thoughts within him,' as he reflects on the past, 'the comforts' of the Lord may always 'delight his soul;' and that the clear light on his path may 'shine more and more unto the perfect day.'"

The Committee received with much regret the announcement of the death of General Robert MacLagan on April 22nd. They called to mind with thankfulness his long and valuable service as a member of the Corresponding Committee of the

Punjab, and latterly of the Parent Committee. An esteemed fellow-worker with the well-known supporters of Missionary effort in the Punjab, the late Sir Donald McLeod and others, he was ever the friend and helper of the Missionary, and will long be borne in affectionate remembrance in that province.

The Secretaries reported the death of the Rev. Chas. Matheson, Honorary Life Governor, on the 15th instant. The following Resolution was adopted:—That this Committee, on receiving intelligence of the decease of the Rev. Chas. Matheson, M.A., late Fellow of St. John's College, Oxford, and for twenty-four years Headmaster of the Clergy Orphan School, Canterbury, and Honorary Life Governor of the Society, record their sense of the great loss which the Society has sustained by the removal of so warm a friend. For many years Mr. Matheson rendered very essential services to the Society by acting as one of the annual outside Examiners of the students at the Islington College.

The Committee took leave of Miss Hester Campbell, returning to the Palestine Mission. The Instructions of the Committee were read by the Rev. F. Baylis. After being addressed by the Honorary Clerical Secretary and the Chairman (Sydney Gedge, Esq.), Miss Campbell was addressed by the Rev. Henry Sharpe, and commended in prayer to the favour and protection of Almighty God by the Rev. W. S. Bruce.

The Committee received and adopted the "General Review of the Year" to be read at the Anniversary Meeting, and the further "Abstract of the Mission Reports" as prepared under the direction of the Annual Report Sub-Committee.

At the request of the Committee of Correspondence the Committee received on this occasion the reports from the Group Committees; and on the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Egypt, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Mauritius, Mid China, Japan, and North Pacific, various arrangements were agreed to with regard to those Missions.

General Committee, May 8th.—The Secretaries reported the Anniversary Proceedings, and the thanks of the Committee were voted to the various friends who took part in them.

The Committees of Correspondence, Patronage, Funds and Home Organisation, Finance, and Estimates were appointed; also several Sub-Committees.

The Committee received with regret the announcement of the death of Bishop Pelham, late of Norwich, and adopted the following Minute:—

"The Committee desire to place on record their thankfulness to Almighty God at the remembrance of the late Bishop Pelham, brother of their late honoured President, Lord Chichester. His first ministerial charge was the Rectory of Bergh Apton, which he held from 1838 to 1852, and during this time he became C.M.S. Secretary for the county of Norfolk, and did much to create that Missionary zeal for which it has since been noted. In the last of these years he was called to preach the Annual Sermon at St. Bride's. For its deep-toned spirituality and the evidence it gives that his unflagging interest in Missions arose from his own intimate knowledge and clear insight into God's Word, that sermon is still memorable. After five most useful years in Hampstead and Marylebone, he was called in 1857 to be Bishop over the diocese in which he had been C.M.S. Secretary. During his long Episcopate he never failed to preside and to exert a holy influence over the great annual Missionary meetings, and in each successive charge he referred with joy and thankfulness to the steady progress of the Society in his diocese. Missionaries who stayed at his house were always struck with his intimate acquaintance with the details of their work; but his own people knew him best as a man of prayer. From the annual gathering of Secretaries at Earlham, from the Missionary prayer-meetings, and especially those on the Day of Intercession, the Bishop was never willingly absent, and always took himself the concluding prayer; thus unconsciously revealing the love for Christ and for souls, and the spirit of intercession which pervaded his own secret communion with God. Soon after noon on May 1st, while the great gathering of which he had spoken to others in Exeter Hall was taking place, the call came to him in his library, from a sudden failure of the heart's action, in a moment. He was not, for God took him; absent from the body, present with the Lord, in whom he trusted, and whom he had served so faithfully. The Press bore willing witness to the saintliness of his

life. Only may the half-regretful words with which a sketch of his life concludes not be fulfilled: 'We are not likely to see men of this type made Bishop again.'"

The Committee took leave of the Ven. Archdeacon and Mrs. Winter, proceeding to Sandy Lake in the Diocese of Saskatchewan; the Rev. E. J. Peck and Mr. J. C. Parker, proceeding to Cumberland Sound; the Rev. I. J. Taylor, proceeding to Moose Fort, in the Diocese of Moosonee, North-West America; the Rev. A. J. and Mrs. Hall, returning, and Miss Beeching, proceeding to Alert Bay, North Pacific. The Instructions of the Committee were delivered by the Rev. E. T. Higgins, and the Missionaries having replied, they were addressed by the Rev. F. Storer Clark, and commended in prayer to God by the Rev. J. G. Heisch.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for deliverance from the cloud of deficiency; prayer that what has been done in this emergency may serve as an incentive to greater effort. (Pp. 401—407, 467.)

Prayer for grace to "guard the deposit." (Pp. 408—413.)

Thanksgiving for the earnestness and enthusiasm of the Anniversary proceedings; prayer that the stirring appeals may bear fruit. (Pp. 414—450, 467.)

Thanksgiving for the outpouring of the Holy Spirit on the Church in Uganda; continued prayer that men may come forward for the re-inforcement of the missionary staff. (P. 450.)

Prayer for the missionaries accepted and for the men recently ordained. (P. 471.)

Prayer for a quick response to the appeal for men for definite posts in the Missions. (P. 471.)

Prayer for the new enterprise among the Eskimo. (P. 469.)

NOTES OF THE MONTH.

ORDINATIONS.

On Trinity Sunday, May 20th, 1894, by the Bishop of London, at St. Paul's Cathedral, Messrs. G. R. Blackledge, T. Davis, E. Hughesdon, H. Mould, G. C. Niven (L.Th. Dur.), J. T. Parfit, and E. F. Robins, all of the Church Missionary College, to Deacons' Orders.

South China.—On Palm Sunday, March 8th, at St. Stephen's Church, Hong Kong, by Bishop Burdon, the Rev. G. H. Davies, to Priest's Orders.

DEPARTURES.

West Africa.—Miss A. J. Long left Liverpool for Sierra Leone on April 25th.

Yoruba and Niger.—The Rt. Rev. Bishop Tugwell and the Rev. W. E. Godson left Liverpool for Lagos on April 25th.

Palestine.—Miss H. Campbell left London for Jaffa on May 3rd.

ARRIVALS.

West Africa.—Miss Dunkley left Sierra Leone on April 10th, and arrived in Liverpool on April 28th.

Eastern Equatorial Africa.—Dr. C. S. and Mrs. Edwards and Miss M. C. Brewer left Mombasa on April 1st, and arrived at Marseilles on April 30th.

Palestine.—Miss E. Armstrong left Jaffa on May 10th, and arrived at Dover on May 17th.

Bengal.—Mr. A. Le Feuvre left Calcutta on March 21st, and arrived in London on April 25th.

North-West Provinces.—The Rev. H. and Mrs. Brown left Bombay on April 15th, and arrived in London on May 6th.—The Rev. H. and Mrs. Stern left Bombay on April 3rd, and arrived in London on May 17th.

Punjab and Sindh.—The Rev. E. and Mrs. Guilford and the Rev. F. A. P. Shirreff left Bombay on April 17th, and arrived in London on May 4th.—Dr. E. F. Neve left Kashmir in December, 1893, and arrived in England on May 16th, 1894.

Western India.—The Rev. J. and Mrs. Haythornthwaite left Bombay on April 3rd, and arrived in London on April 28th.—The Rev. A. A. and Mrs. Parry left Bombay on April 7th, and arrived in London on April 30th.

Travancore.—The Rt. Rev. Bishop Hodges left Madras on April 14th, and arrived in London on May 16th.

Mid China.—Miss M. Vaughan left Shanghai on February 24th, and arrived at

Plymouth on April 8th.—The Rt. Rev. Bishop and Mrs. Moule, the Ven. Archdeacon and Mrs. A. E. Moule, and the Rev. W. S. Moule left Shanghai on April 7th, and arrived at Plymouth on May 17th.

Japan.—Miss Julius left Kobe on February 4th, and arrived in London on March 24th.—The Rev. B. F. and Mrs. Buxton left Kobe on March 13th, and arrived in England on April 23rd.

MARRIAGE.

South China.—On March 16th, at Hong Kong, Dr. W. W. Colborne to Miss Sophia Ellen Field of the L.M.S.

DEATHS.

West Africa.—On April 22nd, at Sierra Leone, the Rev. E. Leversuch.

Bengal.—The Rev. Raj Kristo Bose. [No further particulars received.]

Travancore and Cochin.—On March 26th, at Mundakayam, the Rev. M. C. Punnusa, aged 38.

North-West America.—On April 6th, at Toronto, Arthur William, aged 17, son of Bishop Young of Athabasca.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

The Story of the Year 1893—4. By Sarah Geraldina Stock. An illustrated Popular Report of the Society's Work during the past year, without any statistical tables, lists of names, or financial accounts. 96 pp. Crown 4to, in stiffened paper covers, with illustrations and a Map. Price 1s., post free. *Reduced prices for quantities* (vide advt.).

Other Lands, and the People who live there. By Minna C. de la Plante. For use more particularly in poorer town parishes and rural districts. The chapters give a clear general idea of the various Countries and Peoples, and information concerning Missionary Work. 48 pp. Crown 4to, in coloured linen covers, well illustrated. Price 1s., post free. *Reduced prices for quantities* (vide advt.).

Extracts from the Annual Letters of Missionaries for 1893—4.

Part V. Containing Letters from Missionaries in the Japan and N. Pacific (two letters only) Missions.

Part VI. Containing Letters from Missionaries in the Bengal and N.-W. Provinces (India) Missions.

The Abstract of the Annual Report for 1893—4. Containing the "General Review of the Year," as read at Exeter Hall on May 1st, and the "Abstract of Mission Reports," as presented at the same time, making 32 pp. in all. *Free.*

Do Say—"Yes." A friendly talk with Children and their Parents, to encourage the setting up of Missionary Boxes in their homes. By Emily Symons. *Free in small numbers for judicious use.*

Won, and Win. A talk with Boys at School. By the Rev. C. H. Bradburn, of the Taljhari Boys' School. For use more particularly among Boys of higher class schools. *Free in small numbers.*

Gleaners' Union Leaflets, Series D. Price 2d. per dozen, or 1s. per 100.

No. 13. "Brethren, Go!" Hymn with Music. (Sung at Valedictory Dismissals, &c.)

No. 14. "Jesus Calls!" Hymn with Music. (Sung at Gleaners' Union Anniversary, &c.)

A new Publication, entitled **A Missionary Alphabet for Little Folk**, by Miss E. Baring-Gould, will be published on June 15th. It is an attempt to supply the need for Missionary reading for little children. Price *Ninapence, post free.* Further particulars will be given next month.

ANNUAL REPORT, 1892—3.

There are some copies of last year's Report to spare, which (so far as they will go) the Lay Secretary will be glad to place in the hands of Secretaries of Gleaners' Unions, Lay Workers' Unions, Missionary Bands, &c., for the use of members, on receipt of a post-card stating how many can be used in this way.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

THE ANGLICAN MISSIONARY CONFERENCE.



IN June, 1888, a General Conference of Protestant Missions was held, the representatives including those of various denominations in England, Germany, America, &c. That Conference has often been referred to as the "Great" one. Of all the magazines and papers that commented upon it, we believe the *C.M. Intelligencer* was the only one that pointed out how very limited was the circle it succeeded in reaching. Not a single one of the many meetings could compare with the Annual Meetings of the C.M.S. or other large societies, and many of the sectional ones were confined to a handful of experts. Nevertheless, many of the papers read and addresses given were very valuable, and the volumes in which they were published are a storehouse of permanent information.

A similar phenomenon has now been witnessed in connexion with the Missionary Conference of the Anglican Communion, arranged by the Boards of Missions. The present writer served upon its Subjects Committee, as he had done upon the Subjects Committee of the Conference of 1888, and he can testify to the great pains taken in both cases to prepare a comprehensive and attractive programme. But the result in both cases has been the same. Many of the papers read and addresses given at the Anglican Conference were of great importance and value, and the volume in which they will be published will undoubtedly become a standard work of reference on missionary subjects. Yet the Conference entirely failed to attract the great mass of Church people interested in Missions.

It would, however, be a great mistake to conclude that paucity of attendance rendered the Conference unimportant. For one thing, the fact that it was held at all is a sign of the times, a result of the generally increasing ecclesiastical activity which is so marked a feature of the present day, and which is regarded with hope or with fear according to the standpoint occupied. For another thing, the Archbishop of Canterbury's opening address was one to excite considerable attention, and we shall say more about it presently. But besides this, many of the addresses and discussions themselves were important. We speak with a long experience of the missionary sections at Church Congresses, and we have a vivid recollection not only of the General Protestant Missionary Conference of 1888, but of its predecessor in 1877; and likewise of the Decennial Conference at Bombay a year and a half ago. It has also long been our habit to read the best missionary magazines and papers of the various societies. And we cannot but avow the conviction that rarely, if ever, before has so much real ability been brought to bear upon missionary questions at one time, as during this Anglican Missionary Conference. We say this without

reference to the nature of the opinions uttered. In a good many of them we do not concur at all ; but an able paper or address is to be reckoned with whether we agree with it or no.

We give elsewhere two accounts by special correspondents of such of the meetings as they were able to attend. Of the papers and addresses to which we ourselves listened we should particularise the following as worthy of special note. Bishop G. H. Wilkinson, Preb. Webb-Peploe, and the Rev. F. S. Webster were all singularly impressive at the opening meeting on the "Call to Missionary Service." Mr. Webster was evidently unknown to almost everybody there, and a note had to be sent to the Archbishop of Canterbury, who was presiding, to inform his Grace of Mr. Webster's former work in the Church Army, his present work at Birmingham, and his desire to have been a missionary had the doctors passed his wife for foreign service. The meeting did not manifest any particular amount of interest when Mr. Webster was announced, but before he had spoken five minutes the great hush fell upon the audience which always betokens deep and solemnised attention. The papers on "The Eastern Churches" were not controversial in character, and no one even mentioned the C.M.S. work in Palestine. The Bishop of Lahore's paper on our relations with Roman and Protestant Missions was most able and most timely. His statement that he had never seen in any part of North India a Roman Catholic Mission, except where its obvious purpose was to pervert the converts of other Missions, evidently made a profound impression, as of course he spoke with an authority to which the paper immediately succeeding, contributed by the present writer, could not pretend. On African Problems, the paper of our veteran missionary, the Rev. J. B. Wood, was manifestly the outcome of much experience. So also were those of the Revs. H. Waller and J. P. Farler, which embodied a strong indictment against what is called British influence in East Africa, for tolerating the slave-trade. The debate on Polygamy was one of the most interesting of all, dealing of course mainly with the question whether polygamists may be baptized. Dr. Cust gave a positive No. Mr. Salter Price pathetically pleaded for a gentler treatment in special cases. The Bishop of Bloemfontein supported Dr. Cust in a singularly impressive speech. The majority strongly supported the Lambeth Conference in the prohibition of the baptism of the polygamist husband ; but there was some difference of opinion as to whether one of the wives of a Heathen polygamist, having been married to him according to native custom while yet a Heathen, might be admitted to the Church. The discussion on Secular Influences, such as Politics, Trade, &c., as a danger to Missions, was chiefly remarkable for a most able paper by Chancellor P. V. Smith, which ought to become the classical authority on the subject. Mr. Ashe gave some interesting practical experiences of the difficulties of the kind in Africa. There was a good debate on the undue introduction of Western ways among Eastern nations. Mr. Fenn's paper dealt chiefly with the question ecclesiastically, and pleaded for elasticity in the transplanting of our Church to other lands. Lord Stanmore's paper has secured a good deal of public attention,

containing, as it did, just the kind of statements which the secular press loves to repeat. It was a severe and yet amusing criticism of the grotesque results of introducing English dress and customs in the South Sea Islands. Lord Stanmore expressly excepted the Anglican Mission from his censure, and stated that he referred only to the Roman Catholics and Wesleyans. But the Wesleyans appear to repudiate his charges successfully as regards their important Mission in the Fiji Islands. We would repeat here what we said ourselves at the Conference in reply to Lord Stanmore, that the kind of "westernisation" upon which he threw ridicule, and a good deal more "westernisation" which he did not refer to, has always been deprecated, and resisted as far as possible, by the C.M.S. The debate on Associate Missions and Family Life, as independent and not rival "methods to be adopted" in Missions, was conducted with great spirit in the papers of Mr. Woodward of the Universities' Mission at Zanzibar, Mr. Lefroy of the Cambridge Mission at Delhi, and Mr. Hackett, late Principal of C.M.S. Divinity College at Allahabad. The two former writers advocated Associate Missions, while the latter, as a married missionary, showed the immense importance of the Christian family as an object lesson among the Heathen.

A somewhat factitious importance attached to the debate on Friday morning upon the Relation of Missions to the Church at home, on account of the Archbishop of Canterbury's having spoken so significantly on that subject in his opening address. The discussion was opened by Bishop Anson, late of Qu'Appelle, who attacked the Societies and their work with great vehemence, and advocated their removal from the responsibility of the administration of Missions, which should be handed over to "the Church in its corporate capacity." The paper of Mr. Sydney Gedge as representing the C.M.S. was unquestionably one of the most striking successes of the week, being received with frequent sympathetic laughter and applause. Scarcely less effective was that of the Rev. Berdmore Compton representing the S.P.G. Evidently that Society has no more idea of being swallowed up than has C.M.S.! A very interesting paper was read by the Rev. Dr. Langford, Secretary of the Board of Missions of the Protestant Episcopal Church in America. He laid stress upon the fact that while the American Church does through its Domestic and Foreign Missionary Society conduct its Missions in its corporate capacity, it by no means throws cold water on voluntary effort, one or two voluntary organisations having quarters side by side with the more official ones in the same Mission House at New York. The open discussion which followed was very animated, while perfectly friendly and good-humoured. Mr. Wigram and the present writer spoke for C.M.S., and the Rev. C. H. Banning for the London Jews' Society. The Rev. T. Lloyd Williams, organising S.P.G. Secretary for Wales, made an amusing speech regarding rival deputations. The Rev. R. M. Heanley, Editor of the Universities' Mission magazine, informed us that the missionaries of that Mission would prefer being sent by the Church rather than by any Society. The Bishop of Jamaica only wished that his neglected diocese could get in connexion with any Board or Society

whatever. Bishop Barry defended Bishop Anson, and thought he had been misunderstood. We do not think Bishop Anson himself would say so, but it was a convenient way of covering his retreat. The most important speech of the day, however, was made by Canon Jacob, who spoke as Honorary Secretary of the Board of Missions for the Province of Canterbury, and entirely disclaimed any desire to supersede the Societies.

The last session of the Conference was devoted to "Home Interest in Mission Work." Our correspondent J. D. M. describes this in his article on another page, and also several sessions at which we were not present.

The proceedings were concluded with what was announced as a Popular Meeting, to which the public were admitted free. But the organisation had certainly been deficient, and St. James's Hall was little more than half full. The meeting had, however, some interesting features. The Chairman was Sir George Grey, the veteran New Zealand statesman. He has in former years been a very candid friend of Missions, but on this occasion, nothing could exceed the warmth and pathos with which the venerable old man poured forth his reminiscences of Missions and missionaries, and expressed his deep thankfulness for what he had known of them. Archdeacon Farrar delivered a masterly address on Missions as a Reparation, dwelling on the evil influences of Englishmen in Heathen lands, illustrations of which he produced from all quarters of the globe. The American Bishops of North Dakota and Wyoming spoke well. The former elicited great laughter by his description of his cathedral on wheels, in point of fact a Pullman car fitted up as a church, in which he visits various parts of his broad diocese, and which goes by the name of the "*Roaming Catholic Cathedral*." Our Calcutta missionary, the Rev. P. Ireland Jones, spoke admirably on India as a Mission field; and Bishop Wilkinson of St. Andrew's wound up the meeting with a most solemn and spiritual last word.

Some of the papers which we ourselves did not hear but have read since are important, and will repay perusal. We would particularly mention the one on Buddhism, sent from Ceylon by the Bishop of Colombo, which should on no account be missed. It is a masterly account of Buddhism as it is, and not as it is supposed to be. Also Mr. Drury's paper on the Training of Missionaries, Mr. Bateman's on the Instruction of Catechumens, Mr. Perkins's on Caste, Mr. Hackett's on Family Life, Canon Edmonds's on Bible Translation, and Mr. Shirreff's on Native Agency. On another page we give Mr. Sydney Gedge's paper, and we hope in succeeding numbers to print others. We have been favoured with proofs of several, but it will depend upon our space how many we can insert.

Not the least interesting of the proceedings were the speeches of the Prelates who presided at the meetings, namely, the Archbishop of Canterbury, the Bishop of London, the Bishop of Durham, and the Bishop of Winchester. Dr. Westcott's addresses, as well as his sermon at St. Paul's at the inaugural service, were especially worthy of him.

To the Women's Meetings no men were admitted, but we give elsewhere an account by one who was present. The attendance was not large, but the papers were good and the tone excellent. The papers of Mrs. Boyd Carpenter, Miss Schroeder, Mrs. Ball, Mrs. Piper, and Miss Goodall, of the speakers mentioned in our May number, appear to have been especially liked, as also those on Home Interest by Miss Tristram, Miss Alcock, Mrs. Percy Grubb, and others. The "Chairmen" were Mrs. Benson (wife of the Archbishop), Lady Vincent (wife of the Rev. Sir Wm. Vincent of Ashted), Lady Laura Ridding (wife of the Bishop of Southwell), and Lady Kennaway. Miss Palgrave (daughter of Sir Reginald Palgrave) was an admirable and untiring Secretary.

We must now say a word regarding the Archbishop of Canterbury's inaugural address. We must confess that we could have wished that his Grace had on that occasion taken a different line altogether. The speech he delivered would have appropriately opened the discussion appointed for the following Friday on the "Administration of Missions." Coming when it did, it did not help to prepare the audience for the very solemn addresses on the "Missionary Vocation" which followed. While Bishop Wilkinson and Mr. Webb-Peploe and others were speaking with great impressiveness and spiritual power on the overpowering obligation lying upon Christians to yield themselves up for personal service in the cause of the Evangelization of the World, the minds of the listeners were preoccupied with what the Archbishop had said just before. We did wish that his Grace had opened the Conference by dwelling upon that tremendous obligation, and had called upon Christian people generally, instead of arguing and criticising, to go and *do something*. This feeling of ours was quite independent of any opinions regarding the views the Archbishop expressed.

Turning, however, to the address itself, our first observation is that it was not, even from the Archbishop's mouth, a new one. We have before us a sermon preached by him before the University of Cambridge, in May, 1885, in which the same historical *résumé* of the past centuries of missionary effort is given that so interested the Conference, and the same changes in the Church's method of carrying on Missions is shadowed forth. There was therefore in the address no sudden and startling revelation of dark designs against the Societies! The Archbishop said no more than he had said nine years before.

Touching the comparison of the C.M.S. with the Society of Jesus we see no reason for taking offence. It was a pleasantry, no doubt, but a pleasantry spoken in earnest. To suppose, however, as some critics seem to have done, that the Archbishop sees any real resemblance between the two bodies, is a piece of disrespect to his Grace's intelligence of which we decline to be guilty. We should have thought that his meaning was clear enough, namely, that both the Society of Jesus and the C.M.S. are instances of the voluntary system under which associations composed of persons of common views and principles endeavour to combine allegiance to the Church they belong to with independence in the administration of their work. That is the main

characteristic of the Society system, and it appears to us that the Archbishop only uttered a truism, in a form designed, no doubt, to create a little amusement.

Apparently the Archbishop's criticism of the Society system is directed less against great organisations like the S.P.G. and C.M.S. than against the little associations which break off from them or spring up around them, of which there are a great many in High Church circles. "So completely," he said, "does the spirit of work by Societies, with all its power, all its presence, all its concentration, take possession of the few hundred years which belong to our before and behind, that while some great Societies move on their grand, and tranquil, and yet enormously forceful and vigorous way, like the greater beings which you have in the ocean, these are also beginning, and did begin some time ago, to be surrounded with shoals of smaller Societies. . . . Very small differences of opinions arise, or one corner of the world attracts the attention of a small number of persons." "All praise to God!" exclaimed the Archbishop, nevertheless; "because," he continued, "this is the way the work has been done." But he went on to express his opinion that the Society system itself, whether working by large or by small associations, would not go on for ever. If, however, anyone asks whether he contemplates present action in the direction of superseding the Societies, we may fairly point to his words in the above quotation, "*our before and behind.*" If he regards the "before" and the "behind" as any way equal in duration, then, seeing that the "behind" must be taken as more than 250 years to include the Jesuits, the "before" must be expected to last 250 years also. So the Societies can go on happily for the present at all events.

We cannot think that the reasons which the Archbishop gave for thinking the Society system defective have quite so much force as might at first appear. One is, that the scientific study of Missions is beginning to be undertaken, and that this is a work which cannot conveniently be done by the Societies. That is true, because the Societies are more than occupied with the practical conduct of their own work. But if the scientific study of Missions is to be successfully prosecuted at all, the men to do it are those who are the practical leaders of the Societies. And we do not see why the existence of the Societies themselves is any bar to their individual members meeting together in any form they like for such studies. If the Societies were superseded by a Church Board, their leaders would probably become its members; and they would be just as busy as they are now. If, however, it is suggested that the scientific studies are to be undertaken by a new set of students, then we must hope that they will make themselves more practically acquainted with the subject than some of the debaters at St. James's Hall appear to have done. In fact, almost everything said that was worth hearing was said by men more or less identified with one of the existing Societies.

Again, the Archbishop pleads that Societies cannot deal with ancient Churches, referring, of course, mainly to those of the East. We admit at once that a fully organised Church, with its Bishops, &c.,

is more likely to be influenced by another fully organised Church with its Bishops, &c., than by an association of individuals. But we do not see why the fact that C.M.S. and S.P.G. have Missions in India and China need stand in the way of the Church of England in its corporate capacity seeking to influence the Syrian or Armenian Church if it pleases to do so.

Then the Archbishop refers to the Native Churches which are the result of Missions. He says that the Societies "plant Native Churches, and they foster and they legislate for them very affectionately, very carefully, and very truly, but he must be blind to the signs of heaven and earth who does not see that when a Native Church reaches a certain position it is not possible for the Society to govern it any more. It may be helped by wise and generous counsels, but after a certain time the work of the Society—the schoolmaster who has brought it to Christ—ceases." In these words the Archbishop admirably expresses the very principles of the C.M.S. regarding Native Church organisation, principles which it has set forth more often than any other Society, and done more than any other to carry into effect. But the fact that the Archbishop has already been frequently appealed to regarding the affairs of the nascent Native Churches in various parts of the world, and will be much more appealed to as the Societies gradually withdraw from their work, is no proof that for the earlier work of evangelization the Societies are not the best agencies.

Then his Grace thinks the societies cannot deal with geniuses. We confess that geniuses are always a difficulty, as C.M.S. itself has occasionally found; but we see no evidence that the Church in its corporate capacity would be in any degree more successful. Even the *Church Times*—at least a "communicated" article in its pages—says, "We are not sure that the Church herself has always dealt with geniuses successfully. Galileo and Luther in a former age, Wesley in the last century, J. H. Newman in our own, were certainly geniuses; and the Church cannot congratulate herself on her successful handling of them." The same writer goes on to express a fear "that every man who is not successful in getting from a Society of to-day all that he wants will be inclined to think himself a Saint Martin, and to value himself accordingly;" "and this," he drily observes, "we are sure that his Grace will regret."

But while the Archbishop suggests these various reasons for preferring the Church to the Societies, his hearty words in commendation and support of the Societies ought not to be forgotten. He said that they were the "missionary conscience of the Church." "They are the only people in the Church who have recognised their responsibility, and the work is theirs, and God's blessing is upon them. . . . They are doing to the utmost of their power the great work of making the Church feel its responsibility. When that sense of responsibility is felt, and when Missions are a universally felt duty, then I do not think the candlesticks of the Societies will be removed, but to a great extent their work will be changed. Meantime we must work through the Societies with all our might. We must

support the noble work they are doing, which the Church has not done."

It was more than once suggested in the course of the Conference that although the Archbishop's picture of the Church as its own Missionary Society was but an ideal one, it was a good thing to have a high ideal to aim at. Are, then, the Societies a mark of the Church's imperfection? and would the Church carrying on its own Missions in its corporate capacity be a higher ideal? Our answer, most emphatically, is Yes! We are entirely at one with the Archbishop thus far. If the Apostolic Church had kept its original purity and its original unity all through the ages, and was now a body whose members were with one mind striving together for the faith of the Gospel, then who would wish to split it up into separate organisations? We can see at once what a magnificent influence such a Church would have in the great dark world. In point of fact, the nations would all have been evangelized centuries ago. Is it too much to add that if this had been accomplished, the Lord would ere now have returned to reign? But we see the signs of coming heresies and schisms even in the New Testament itself; and since the first century these have grown and grown until the real unity of the Church exists only in the secret spiritual oneness of those in it who are individually united to Christ by living faith,—and even *that* unity is not a visible thing, or able to govern external policy. Some sections of divided Christendom, visible Church organisations, do, indeed, carry on their own Missions. The Moravians are the most signal instance of the Archbishop's ideal in actual fulfilment; and he might well point to them as an illustration of its powerful missionary influence. But the Moravians are a small body, little troubled with internal doctrinal differences. Again, the Presbyterian Churches of Scotland, the Established and the Free, carry on their own Missions without Societies, and the Archbishop might fairly plead that they do much more for the evangelization of the world, proportionately to their numbers and means, than the Church of England. They, too, however, have remained fairly united theologically and ecclesiastically. How their Missions will thrive with the growth of broad theology in Scotland remains to be seen; but the inevitable revolt against the elaborate formalities with which the Scottish Churches conduct their business is seen in the numerous body of Scotchmen that have sought freedom and elasticity by joining the China Inland Mission. Some English Churchmen who have done the same imagine that even a society like C.M.S. is throttled by red tape; but the procedure of C.M.S. is elasticity itself compared with that of our Northern brethren.

But the great comprehensive Church of England is in a very different position from the Moravians, or even from the Presbyterian Churches of Scotland. Within its ample bosom are cherished all sorts of theological and ecclesiastical differences. Its Articles and Formularies are distinct enough; but wide diversity prevails in the interpretation of them. And our divisions are far indeed from affecting only ecclesiastical forms and arrangements. They touch the

deepest needs of mankind, the ground and means of our justification before God, the channels by which His grace reaches us, the freedom of our access to Him. It is useless to shut our eyes to the fact that on these fundamental matters at least two distinctly divergent systems of doctrine are held and taught in the Church of England. We do not cause these differences by recognising them; they exist, with all their lamentable consequences, whether we recognise them or no. It is quite true that the two divisions are not everywhere marked off visibly; that they overlap one another; that many excellent men decline to be ticketed as belonging to either; that most of our Bishops strive manfully to minimise the differences. Nevertheless, the differences are there; and while both the "High" and the "Low" views are, each in its turn, strongly objected to by men holding the opposite view, it is a dream to suppose that Missions of a neutral tint (if such Missions are possible, which we doubt) will command the enthusiasm which Missions do command when carried on by Christians in full mutual sympathy. There is an idea that it is only on our Evangelical side that the objections to united action prevail. The significant article in the *Church Times* above quoted is an illustration to the contrary. In fact, the advanced school only desire, when they do desire, to abolish societies, because they think the Church in its corporate capacity would generally favour their side. Suppose the Church in its corporate capacity elected Mr. Webb-Peploe Bishop of Zanzibar in the room of Bishop Smythies, what would the Zanzibar missionaries do? and what would the subscribers to that Mission do?

Two examples were given in the discussions of Churches of the Anglican Communion having chosen the better part, and carrying on their Missions by means of an officially-appointed Board. Both examples seem to us to convey a significant lesson in exactly the opposite direction to that intended by the speakers. The Archbishop himself adduced the case of the American Church. We wish to speak with hearty sympathy and affection for our sister Church in the States; but it must be acknowledged that in Foreign Missions it is far behind most other churches and denominations. "It has no Missionary Society," said the Archbishop. One almost felt moved to exclaim, "And no Missions!" But that would have been incorrect. The American Church has three Missions to the Heathen, viz., in Liberia, in China, and in Japan. We wish them all Godspeed; but candour compels us to say that they are on a scale quite unworthy of the great and growing Church that sends them forth. The Japan Mission is the only one that can be called at all strong; yet it is far below even our small C.M.S. Mission in Japan, not to speak of the S.P.G. and Bishop Bickersteth's Missions. Then Bishop Barry, in his speech at the close of the debate on the Administration of Missions, mentioned the Australian Board of Missions, in which, when he was at Sydney, he took great personal interest. Now that Board is a decisive illustration of the difficulty of arousing interest and sympathy and prayer in behalf of neutral and colourless missionary organisations. We say this with sincerest regret; but the fact is indisputable. The contrast

exhibited by the new Church Missionary Associations in New South Wales and Victoria is most significant, although these are supported by a small minority of the clergy. In point of fact the best impetus which the Board has had has been derived from the earnest and large-hearted spirit evoked by these Associations. We will not here set forth the evidence for this statement; we wish to avoid all that might be invidious; but the infelicity of Bishop Barry's remark was so glaring, that, as it was made, and there was no opportunity of replying to it on the spot, we cannot in honesty refrain from these few words.

One other point. Even if our contention be admitted, that in the present circumstances of the Church of England united action in Missions is impossible, still some will ask, Is it wrong to look forward to the fulfilment of the Archbishop's ideal, and to aim at it? Well, assuredly, let us aim at largeheartedness, and appreciation of others' work, so far as is consistent with loyalty to the true doctrines and principles of our Reformed Church. But modern developments, with their consequent divisions, do not come from our side; and it is a sad certainty that they are not diminishing, but increasing. What may be the future of the Church it is not for us to forecast; but our own deep conviction is that the unity for which none long more than we do will not now come in this dispensation. Our aim should be to hasten forward the work of proclaiming the Gospel message to all nations, and so to hasten the Coming of the Lord and the setting up of His personal Reign. That Coming, and that Reign, will bring in the unity which is denied to us in this age of imperfection and preparation. EDITOR.

THE UGANDA DEBATE IN PARLIAMENT, JUNE 1st, 1894.

IN a fairly full House of Commons, on June 1st, seven or eight hours were taken to discuss the Government proposals about Uganda and the vote of 50,000*l.* for the expected cost of their scheme for the year. The proposals of the Government are to place a Commissioner in Uganda, the direct Protectorate being confined to the limits of Uganda proper; to give the Commissioner the duty of seeing that in countries on the borders of Uganda friendly relations are maintained between those countries and the Protectorate, that the slave trade is prevented, and that facilities are afforded for commerce. Between Uganda and the Coast a Sub-Commissioner is to be appointed whose main duty will be the charge of communications between Lake Victoria and the Coast, establishing the necessary friendly relations with the natives. This Sub-Commissioner will be placed under the authority of the representative of the Government in Zanzibar. Plans for the ten-mile strip along the coast seem not yet complete. The position of the I.B.E.A. Co. and the Sultan of Zanzibar, under whose sovereignty the strip has been, are to be further adjusted, but the Government have declared it to be very undesirable to have that strip administered by an authority not under the control of or in direct connexion with the authorities having

control further inland. They held that at present they would not be justified in placing any proposal before the House for spending money on a railway, and said that what may happen in the future in this matter must depend upon the progress of the country.

Though the missionary position was by no means ignored in the discussion, yet there were so many other issues to be debated that this particular point was not very frequently touched upon, nor by anyone made very much of, after the opening speech in which the Government plan was put forth by Sir E. Grey, the Under-Secretary for Foreign Affairs. The question of a possible future for commerce; the validity of treaties made with Native chiefs; the apparent inconsistency of a professedly strong desire to put down slavery in the interior while the legal status of slavery is still allowed under the Zanzibar Protectorate; the "Chinese Puzzle," as Mr. J. W. Lowther called it, of the various authorities who are to exercise power from the coast up to Uganda; the future position of the I.B.E.A. Company,—were all matters of first-rate importance in the mind of one or other of the speakers; while, perhaps naturally, references to the compact about boundaries in the interior, recently made between the Government and the King of the Belgians, as head of the Congo State, helped to consume the limited time.

Friends of the C.M.S. could hardly have wished, however, for a clearer account, in a few words, of their position than was given by Sir E. Grey, who in advocating the Government policy, said that his main defence of it was based upon what would have happened upon evacuation.

"You must take into account," he said, "the situation that the present Government found. You must have regard to the complaint you would have had to meet and the answer you would have had to give with regard to the consequences which would undoubtedly have followed the withdrawal from Uganda. You would have had to meet the complaints of the missionaries. It is said, with reason, we have no business to consider the interests of the missionaries, that missionaries go at their own risk to these parts of the world, and that they have no right to call upon us for Imperial help. I admit that entirely, but it is not an answer to the point I have put. Missionaries in Uganda, or their friends in this country, if we had evacuated the territory, would have said, 'Originally they went at their own risk, without the least thought of calling for Imperial assistance, that then the Government claimed a British sphere of influence, that they then sent a British Chartered Company, that that company established its own system and took a prominent part in the affairs of the country.' And then the missionaries would have asked you if they had had a fair chance. They would have told you that if things had been left to natural development they would never have asked you for a penny or for a man; and they would have tried to fix upon you every responsibility for the consequences which occurred. That is a point it would be difficult to answer, and it is not one answered by generalizations. There is another consequence which would have followed upon evacuation. You would undoubtedly have had a great revival of the slave trade. . . . You would have had the Arabs retiring from the German sphere of influence and taking refuge in this part of the country. As to the disasters which evacuation would have provided for this part of Africa, Sir Gerald Portal says:— 'That evacuation would be quickly followed by a recommencement of civil war is, I think, almost certain, and I am supported in this opinion by both the Protestant and the Catholic Bishops, each of whom has written me a letter, copies of which are herewith enclosed, expressing themselves on this point in the clearest manner. In order to form some idea of the savage nature of such a war, of the deeds of

bloodshed and of nameless barbarity which would infallibly be perpetrated, I need only refer your lordship to the history of Uganda for the last eight years.' These are not words to be lightly set aside. If we had retired from Uganda and taken no steps to occupy it after the company retired, these consequences would undoubtedly have happened. News would have arrived in this country month by month all last year, first of one sinister event and then of another. What answer could the Government have had? . . . The Government would have been assailed on all sides as being responsible, and even if we had preserved our own self-respect, we should, in face of the attacks made upon us, have lost both heart and capacity for other work. If you wish for bold and far-reaching measures at home, you could not have got them passed or even proposed by any Government which, warned as we were warned before Sir G. Portal's mission started, warned as we have been warned since that mission was accomplished, and still are warned in the report before the House, had taken such a limited, narrow, and ungenerous view of the situation in Uganda as to deliberately abandon it to the revenge, disaster, and ruin which must inevitably have followed upon the withdrawal of the company."

The minority on the Government side of the House who, led by Sir Charles Dilke, opposed the vote, while small in number had a large share of the speaking, and did not spare their attacks upon the missionaries. There was, however, little sting for C.M.S. friends in what they said, since after laying down the true principle that "the call of the missionaries was to expose themselves voluntarily to the perils of uncivilized countries, taking their lives in their hands," the major part of their criticism implied entire misapprehension of the facts if it was intended to apply to C.M.S. missionaries. For instance, the missionaries were represented by Mr. Labouchere as trying to establish themselves in comfort, and to maintain that position by the exercise of a species of secular control over their flock, calling upon the British tax-payer to assist them by railways to get to the place they desired to reach with as little fatigue as possible, trying to establish themselves partly as missionaries and partly as traders, and seeking to become the successors of the native medicine men in order to exercise over the tribes a kind of political influence. Mr. Storey in his turn quoted Sir Gerald Portal's statement, that "the missionaries on both sides are the veritable political leaders of their particular faction," and expressed his lack of the least respect for "missionaries who adopted that attitude." Whatever in these attacks is not capable of direct denial in fact, is easily seen to be worth just so much as the truth in such words as "trying, calling, adopt, seeking," and so forth in the above context; and these words entirely ignore the fact that the position in which the missionaries find themselves has been thrust upon them without their seeking it in the least. Sir John Kennaway had an opportunity to speak in defence of the missionaries after Mr. Labouchere's attack, and he was received with a marked spirit of kindness and appreciation. He said—

"He should not have interposed but for the hon. Member for Northampton (Mr. Labouchere) trotting out the old fallacies. It was represented that the missionaries had been calling for the aid of the secular arm, and that they went to Uganda supported by Maxim guns. The contrary was the case. The missionaries went to Uganda without any Government support, asking for none and receiving none. When their missionary Mackay was in danger, it was decided that Government aid should not be asked, and when Bishop Hannington was murdered no demand for assistance or troops was made. And so they would have been content to remain if the secular power had not come in, in the shape of the East Africa Company. Then it was that the whole relations of the missionaries

with the natives were changed. Parties were formed, and when the question of withdrawal came up it was then felt that the missionaries had been prejudiced by the action of the State, and they had a right to demand they should not be put in a worse position by the action of their Government than they were in before. The late lamented Bishop Smythies—whose death they all deplored—wrote at the time that the missionaries would have preferred to have been left to work alone, that the most healthy missionary work was that which was done when they were not allied with any military power. When a foreign Power had intruded itself, it was necessary for the missionary to be allied to that Power, and it was then an act of most cruel injustice to the missionaries for the nation or the Company to withdraw from the country, and Sir Gerald Portal took the same view. With regard to the assertion of the hon. Member for Northampton that the missionaries were practically traders, he would like to know what authority the hon. Member could give in support of his assertion. The missionaries were absolutely forbidden to trade, and the Society which he represented had spent more than 250,000*l.* in carrying out its work. According to the hon. Member there was not much to be made out of the country. Sir Gerald Portal said with regard to the country that it presented a magnificent future for European markets. It was easy to talk of opera glasses and to laugh about them; but there was this to be remembered in respect to the slave trade. It was a fact no doubt that, while the British flag floated over Uganda, slave caravans did not go through, but ten years ago 2000 slaves, according to Mackay, were carried across the Lake. Withdraw from that country, and the traffic would be resumed. Besides that, the moment the British forces were withdrawn there was no doubt there would be a general massacre, and large numbers would be carried into slavery. The only other point he wished to call attention to was with reference to the Soudanese soldiers. The right hon. gentleman the Member for the Forest of Dean (Sir C. Dilke) said these soldiers were considered a very objectionable class of soldier. This was confirmed by Bishop Tucker, who said, moreover, that what was necessary for the protection of the country could easily be obtained from the Ugandese themselves, who had great soldierly capabilities. Of course, it might be rather difficult at present to know how to get the Soudanese out of the country, but he hoped the Government would endeavour to bring about a change."

The criticism of the Government came from two sections of the House, from the strong party on the Opposition side, who argued that they ought to establish a Protectorate, but more effectually, and certainly ought to make a railway; and from Sir Charles Dilke's party, who said they ought not to establish the Protectorate, and certainly not without a railway. In view, therefore, of this double attack on the no railway plan it was a somewhat lame conclusion to the debate for Mr. Bryce, the only representative of the Government who spoke after Sir E. Grey, to leave the two sections of opponents to answer one another. The vote of 50,000*l.* asked by the Government was sanctioned by a majority of 218 to 52. Mr. Balfour has since given notice that he will raise the question of the railway in another form, and it may be noticed that in the debate in the House of Lords, which also took place on June 1st, the line taken by the Government seemed more clearly to be one of postponing the question rather than a deliberate decision against a railway. In the House of Lords the missionary question did not come very prominently forward, though the Duke of Norfolk pressed, on behalf of the Roman Catholics, for a statement of Captain Macdonald's account of the origin of the civil war, and the conduct of people concerned. He was told, however, that the report was private, and its contents were not divulged.

F. B.

THE C.M.S. MISSION IN THE PROVINCE OF SZ-CHUEN.

LETTERS FROM THE MISSIONARIES.



THE Sz-Chuen staff of the Mid-China Mission consists of fourteen members: the leader of the party, the Rev. J. H. Horsburgh, and another clergyman, the Rev. O. M. Jackson; three laymen, Messrs. Callum, Vardon, and Phillips; one married lady, Mrs. Horsburgh; and eight unmarried ladies, Misses Entwistle, Garnett, Lloyd, Mertens, Wells, Casswell, Snell, and Thompson. Three of the men, Messrs. Jackson, Callum, and Vardon, reached the province in February, 1892; Mr. and Mrs. Horsburgh with five of the single ladies arrived in May; Mr. Phillips followed a month later; and Misses Casswell, Snell, and Thompson arrived in May, 1893, together with Miss Kelly, the *fiancée* of Mr. Phillips. Besides the above, Messrs. Knipe, Simmonds, and Hickman accompanied Mr. Horsburgh independently.

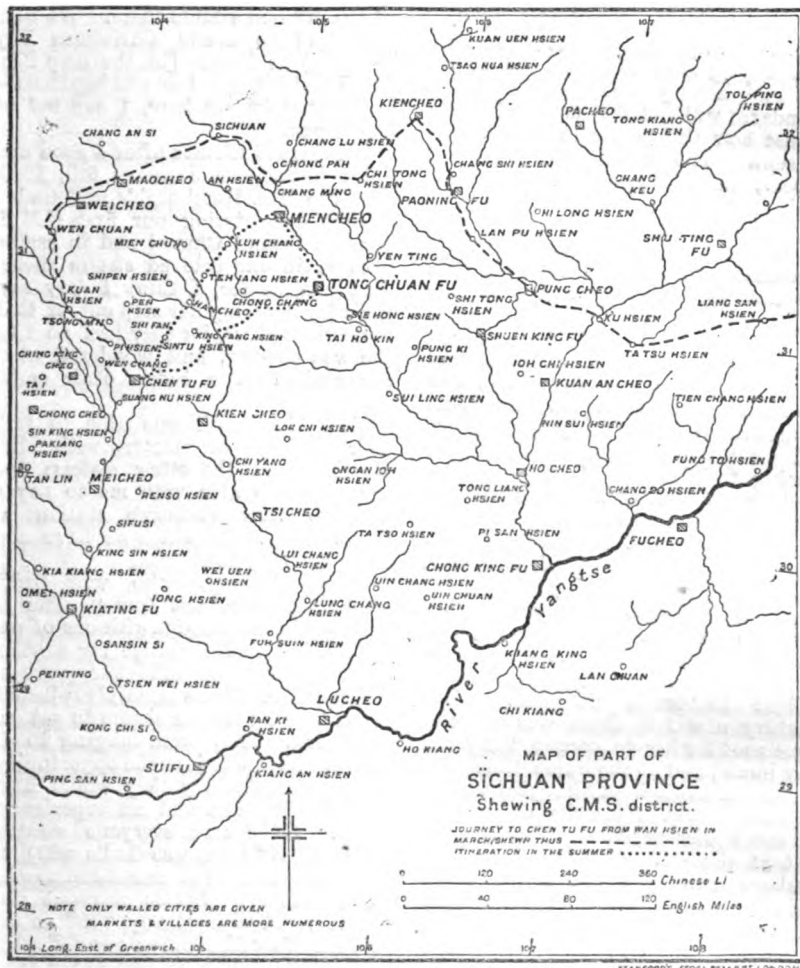
The following letters give accounts of the doings of the party during 1893, their first full year in the province. The map on page 495 will enable our readers to locate the several groups, and to follow the itinerators on their long and frequent journeys. The district which has been "delimited" to the C.M.S. Mission in conference with the missionaries of the China Inland Mission may be roughly ascertained by drawing a circle with Mien-cheo as its centre and a line from Mien-cheo to Paoning-fu as its radius. Such a circle would have a diameter of about 250 miles. Paoning to the east is the headquarters of the C.I.M. in that part of the province allotted to the Church of England members of that Mission. Chen-tu and Kuan Hsien to the south-west of Mien-cheo are also C.I.M. stations. Song-pau to the north-west (not shown on the map, about as far to the north of Maocheo as that city is from Chen-tu) was occupied for a time by Mr. and Mrs. Polhill-Turner of the same Society. These appear to be the determining conditions in the bounds of the C.M.S. district. Mr. Horsburgh believes that, with one exception, every walled city within these boundaries has been visited, besides numerous market towns—some of them again and again. The map shows only the former; the market towns and villages are, of course, more numerous.

A great difficulty has been experienced in securing houses in any cities not already occupied. No unwillingness is apparent indeed among the people as a rule to have the missionaries resident among them, but the officials have defeated several attempts to hire houses. In consequence of this opposition the ladies of the C.M.S. Mission continued through a great part of the year to reside at the stations and generally in the mission-houses of the China Inland Mission. Some were at Sin-tien-tsi, a sanatorium out-station of the C.I.M., one day's journey distant from Paoning. Others were at Chen-tu, in a house hired for them by Mr. Horsburgh. And others were at Kuan Hsien, forty miles north-west of Chen-tu. At this last place Mr. Jackson obtained a house in the summer, and it was proposed as soon as it could be prepared for their reception to make it the temporary (until quarters could be secured within the C.M.S. district) headquarters of the C.M.S. band of ladies, and Chen-tu the headquarters for the men.

Mr. Horsburgh succeeded in January last in obtaining a house at Shin-tu ("Sin-tu" on the map), thirteen miles north of Chen-tu on the Great North Road, which passes through Mien-cheo to Peking; and a month later he got possession of a second house at Chong-pah, to the north of the C.M.S. district. Regarding the latter of these he was experiencing much difficulty from various quarters when the last letters were sent off in February. If these

houses have been retained they are the first residences secured within the C.M.S. boundaries. Miss Garnett, however, spent four months in an inn at Tong Chuan-fu, in the very heart of the district, from February till June, having Miss Fosbery of the C.I.M. as a companion.

The men of the party spent a great portion of the year itinerating. Mr. Horsburgh was only thirteen weeks of the whole year at the same station with Mrs. Horsburgh. From February till April he was travelling in a



circuit from Chen-tu, *via* Kuan Hsien, Maocheo, Si-chuan, Mien-cheo, and back to Chen-tu, accompanied most of the way by Mr. Phillips. In July he went to Kien-cheo *via* Mien-cheo.

Messrs. Jackson and Callum made the long journey* of 730 miles on foot from Wan Hsien on the Yang-tse (at the point on the right side of the map where the dotted line extended would meet the river) along the route indi-

* See *C. M. Intelligencer* for October, 1893, p. 745.

cated by the dotted line—*viâ* Kien-cheo, Si-chuan, Maocheo—to Chen-tu. Mr. Jackson went later to Mien-cheo with Mr. Phillips, a distance of ninety miles, and Mr. Callum went with Mr. Knipe to Song-pau, where he spent nearly four months. Mr. Vardon is stationed at Chung-King, on the Yangtse, where he performs for the party all necessary matters of business relating to goods sent up and letters to and fro.

From the Rev. J. H. Horsburgh.

Maccheo, March 16th, 1893.

Mr. Phillips and I have come up here hoping to get a house. We have got one, a very nice one. But the mandarin will not let us stay! This is just how things are in Szchuen at present. The mandarins, it would appear, have leagued themselves together to prevent foreigners living in new cities. But our God can overturn all this, and He will in due time. It is a matter for real thankfulness that we can get houses without serious difficulty in towns where missionaries are already living, and that we can always itinerate in new places and cities, staying a few days or a few weeks, if we like, in an inn; and some of the inns are really fairly comfortable.

I must tell you the history of our coming to Maocheo. Last year Miss Fosbery, of the C.I.M., was staying in the city for some weeks, and arranged to rent this house. Maocheo is half-way between Chentu and Songpau, being five or six days' journey from each. Before Miss Fosbery was able to get possession of the house, the Polhill-Turners, after the sad treatment you have all heard about, were obliged to leave Songpau. Miss Fosbery now felt there was not the same need for her to occupy the half-way house, and at the same time Mr. Stevenson wrote from Shanghai saying that on account of scarcity of workers he must discourage further advance just at present. Consequently, Miss Fosbery was very pleased that we should go to Maocheo instead. I was ready and hoping to start last October. But "unexpected delays" (which one cannot be long in China without learning to expect!) turned up as usual, and I had to make other plans.

On December 23rd, 1892, Mrs. Horsburgh and I left Sin-tien-tsi. [Not marked on the map, probably because not a walled city; it is one day's journey from Paoning Fu.—Ed.] The little ones stayed with our dear friend Miss Stephen, and with kind Miss Williams, who is, you know, in charge

of the Mission station there. We were privileged to spend Christmas Day (Sunday) at Paolin [in the map Paoning], and witnessed several baptisms—a joyful sight out here, I can indeed assure you.

We reached Chentu after a good and quick journey on January 5th, 1893. Imagine Mrs. Horsburgh's unbounded delight on entering our first C.M.S. home in Inland China! and in seeing once again our beloved sisters there! And imagine too, I think I may say, their joy in seeing her step out of that mysterious chair, for they had no idea she was coming, and wondered what the arrival of a sedan chair could mean!

Mrs. Horsburgh was able to talk over all sorts of matters with Miss Mertens and the other sisters; and she was also able with me to pay a visit to Miss Fosbery's station at Kuan-Hsien, with which we have now become closely connected.

Miss Fosbery, who was badly needing change, felt free to offer to itinerate in our district with one of our sisters, if I could arrange for another of our sisters to take her place at Kuan-Hsien. This was simply splendid. I was longing for our sisters to get out into work. They were longing to do so too. Here was just the opportunity, for in Miss Fosbery they would have a good chaperon and an experienced guide. Of course, everyone wanted, with an "if" (if it was God's will), to go out itinerating in our district with Miss Fosbery. But as everyone also wanted, and without any "if" at all, to do God's will, there was no difficulty.

Miss Mertens could not go far from Chentu, as she was looking forward to welcoming Miss Casswell and Miss Snell on their arrival. Miss Wells, as the senior missionary in point of time, was, we felt, the most suited to take Miss Fosbery's place at Kuan-Hsien. This left Miss Garnett, who had been getting on brightly with the language, free to go with Miss Fosbery. They started—Miss Fosbery, Miss Garnett,

and also Mrs. Horsburgh, returning to Sin-tien-tsi on February 3rd, for Tong Chuan Fu, a beautifully situated and quite important city, half-way between Chentu and Paolin. And there they have been ever since, living in a retired part of a very suitable inn, where God is giving them many tokens of encouragement. Tong Chuan Fu is in the very heart of our district. Pray that God may give us a house there, perhaps the little house in which they are now staying, belonging to the inn.

On February 6th Miss Wells started for Kuan-Hsien, where Miss Naess, C.I.M., was eagerly expecting her. It added much to the joy of both that Miss Mertens, pending Miss Casswell's and Miss Snell's arrival at Chentu, was able to go too.

I must not omit to say that the Rev. Olin Cady, of the American Methodist Episcopal Mission, who lives in a large house by himself, on my previous visit to Chentu had given a cordial invitation for any members of our party to stay with him. At my request, Mr. Phillips and Mr. Knipe had now come to Chentu, and were in temporary charge of the Mission station, whilst Mr. Cady was away attending his Conference in Chungking.

On February 1st Mr. Knipe started with Mr. Cormack, C.I.M., for Songpau. I am most thankful to say they have re-entered Mr. Polhill-Turner's house there, and so far all is quiet.

This paved the way nicely for our going to Maocheo, and after the Chinese New Year, on February 27th, Mr. Phillips and I started, taking with us Mr. Yang, a Native teacher kindly lent to us by Dr. Parry and Mr. Grainger, of the C.I.M.

On the way we spent a little time with Miss Mertens and the others at Kuan-Hsien. The path from here to Maocheo is very rugged and very beautiful. At first we cross a high mountain pass covered with snow, then descend deep down into the valley, and thread our way through the narrow gorge by the side of a wild rushing river.

Now and again you see a bamboo rope stretched from side to side, and Chinese Blondins of various ages and sizes crossing by means of it. Their plan is very simple. The traveller fastens himself to a wooden ring enclosing the rope. He shoves off and slides down about half-way across,

and is then left dangling high over the rushing torrent. At this point he seizes the rope with his hands, and pulls himself along bit by bit. On reaching the other side he unties himself and proceeds on his journey. Each man carries his own ring (two semi-circular tubes), which he fastens round the rope before he fastens himself to it. Mr. Phillips was, I think, almost desirous to try what it was like. I confess to having had no ambition in that direction at all. Some of the suspension bridges—also made of bamboo ropes—are truly wonderful in their simplicity. One we crossed must be between two and three hundred yards—a single span—high above the river. When the wind blows the swaying to and fro is, to say the least, exciting. Of course, they would not bear any very heavy strain, but for such traffic as there is—only men and mules—I believe these bridges are safe enough.

On Monday, March 13th, we reached Maocheo. The landlord of the house was expecting us, and upon our arrival proceeded to get two rooms ready for us. We were just settling in, and were feeling very happy, when word came that the mandarin wanted to see us. In obedience to this summons we went to the Yamen (the official's residence). He received us very bluntly in the doorway—did not ask us to sit down—asked for our passports, and scanning them, exultantly remarked that our passports said we might travel from place to place, but not that we might rent houses, and he ended up by saying he should be afraid for us to stay on account of the wild tribes (a mere excuse), and that he would be happy to furnish us with an escort back to Chentu or anywhere else!

Seeing that nothing could be done, I was anxious to seize the opportunity, whilst I had it, of saying a few words to the mandarin himself about his soul. On my saying that he, in common with us all, was a sinner and needed a Saviour, in a half-amused, half-scornful way, he roughly took up my words, saying: "Yes, I am indeed a sinner," and then, with a very significant action of his hands: "I have cut off ever so many people's heads," which no doubt was true enough—that is to say, he had ordered a great many people to be executed. The mandarin was anxious for us to leave at once, and kept urging our landlord to send

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us away quickly. After much prayer together, we felt it was right to go, for the simple reason that, if the mandarin forbids it, I believe we have no right to stay. Accordingly, after waiting for the arrival of our letters, we left on Friday, March 17th. It was very hard to turn away and leave these poor people uncared for. We had prayed so much, and yet, after all, it seemed as if our God had forgotten us, and allowed us to suffer defeat. Nay, nay, our God sitteth in the Heavens, and if He turns us back, it is really speeding us forward. We can afford to wait and see the development of His plans. If the Chentu higher official gives permission, we can yet go to Maocheo. If not, the Lord has something better in store for us.

*Ih ping Inn, Kuan-Hsien, Szchuen,
Sept. 5th, 1893.*

On leaving that city where the mandarin refused to let us stay in the house we were renting, Mr. Phillips and I found he had, in the matter of an escort, fulfilled his promise with a vengeance! It is bad enough to have one man acting policeman over you. Imagine our dismay! There were no less than six, four of whom were soldiers! These men dogged our steps, and never left us till we reached the next city (Shih Chuen Hsien), three days' journey north-east. [Spelt "Sichuan" on the map.] Here we were handed over to the mandarin of the place, who sent us forward with a fresh detachment. We had intended visiting quietly other cities with a view to getting houses later on. But evidently we were regarded with suspicion by the authorities, so it seemed best to divide, and for Mr. Phillips to return at once to Chentu. In the hands of his new bodyguard he found himself literally a prisoner, for they forcibly detained him from going to a village where his coolie was, and consequently he had to pass the night just as he was, without his bedding or any change of clothes. Next day they would not allow him to have his breakfast till it suited their convenience. After these men left him (others taking their place) he had no more trouble. The route lay through an important part of our district, and he was able to make some observations which will be of use later on.

On March 25th he reached Chentu, having completed a circular tour of over

300 miles, the first half of which was very rough travelling. I myself took a rather more extended route, travelling eastward into the heart of our district, through Chong Pah, Chang Min, Miencheo, Loh Kiang [spelt "Luh-Chang" on the map], and other cities, and reached Chentu the following week. We had been able to distribute tracts and sow seed all along the way.

On the road from Maocheo we had expected to meet Mr. Jackson and Mr. Callum, who were coming at my request from Wan Hsien to join us. But the route was uncertain, and we missed. I reached the city of Chang Min a day or two after Mr. Callum had left, and Mr. Phillips left another city (Ngan Hsien) a day or two before Mr. Callum arrived. We had not expected he would pass through either of these cities. Mr. Callum went innocently on to Maocheo; he was alone, having preceded Mr. Jackson. Imagine his perplexity, and for the moment bitter disappointment, after his great journey from the east of Szchuen to this western district, to find we were not there, and that still a long journey was in front of him before he could find any of us. However, he was not dismayed, and some days afterwards, on April 5th, he reached Chentu in excellent health and spirits. That very morning, only a few hours previously, I had left Chentu for Paolin!

At Paolin I hoped to stop Mr. Jackson coming from Wan Hsien from a tiring fruitless journey over to Maocheo. I hurried across, travelling forty miles a day the last three days, but Mr. Jackson had already come and gone! So he, poor man, had a repetition of Callum's trying experiences and disappointment, and also of his mercies, for he arrived at Chentu in due time safe and well. At times—and especially at such times—one is tempted to think that a few trains and a penny post would make things a little easier for us to manage out here.

Mr. Callum, after a few days' rest, went with Mr. Phillips to Shin-tu Hsien, a city in our district. They stayed in an inn and had good opportunities for preaching. Mr. Jackson also came and stayed in this city. When they left it was well pasted with Christian tracts.

Later on, Mr. Callum, who had felt the heat at Wan Hsien last year, was glad to join Mr. Knipe at Songpau for

the summer. He has found it beautifully cool up there, and is well, I am glad to say.

On my way to Paolin I passed through Tong Chuan Fu. Here Miss Garnett was still staying with Miss Fosbery (C.I.M.), ministering to the sick and preaching the Gospel, and finding acceptance with the people. Later on they were joined by our Miss Stephen—everybody's helper!—and afterwards by Miss Lloyd, as Miss Fosbery was anxious to get back to her own station. Tong Chuan Fu, you know, is in our district. Just at this time some of the students who were up for examination circulated reports, of the usual kind, that our sisters were kidnapping children to make medicine of their livers and eyes; a crowd gathered at the doors of the inn, and the landlord came to our sisters, who were in a quiet little house at the back, and begged them to leave. So two days later, very, very reluctantly, Miss Garnett, who had been there four months, and whose heart is there still, came on with Miss Stephen to Paolin, and Miss Lloyd returned to Chentu. This was at the beginning of June.

Mr. Jackson and I have visited Tong Chuan Fu since. We found the people very quiet and friendly, and several spoke in appreciation of our sisters' work. The landlord, however, is afraid to let them come back to the inn, and we are waiting on God for the next step to be shown to us.

On May 18th Messrs. Jackson and Phillips made a fresh incursion, starting from Chentu, into our district. They kept to the great north-east road, which leads to Peking. The road, in spite of its greatness, is little better than a rough path or a farm lane, but the number of towns and villages is really great. And as they went they preached the Gospel. At the city of Teh-yang they spent several days, and met with encouragement. The bearing of the people was altogether friendly.

On arriving at Miencho, a large city in the centre of our district, north of Tong Chuan Fu, Mr. Jackson took up his quarters in a suitable inn, which the Lord provided, whilst Mr. Phillips came on to Sin-tien-tsi to meet Miss Kelly. They met at Paolin on June 10th. Miss Thompson, who came with Mr. and Mrs. Williams overland from Wan Hsien, had reached Paolin some little time before.

We were rejoiced to welcome these new sisters, and also Miss Casswell and Miss Snell, whose safe arrival at Chentu on June 16th I have spoken of in a previous letter. Alas! you forgot to send us the men! *How was that?*

On June 26th I was able to leave for Miencho. Mr. Jackson in his inn gave me a hearty welcome. On July 7th we left for Tong Chuan Fu, and afterwards Mr. Jackson went back to Chentu, whilst I returned to Miencho. For a few days the weather was very hot, but probably not much hotter in the inn than in other places. God kept me in excellent health, and I was hoping a house might be offered to us in this great city. So far we have not heard of one.

On July 29th I left for Kiencheo, a comparatively small city, also on the great north-east road, two days' journey from Paolin. Mr. Cassels, through one of their Natives, had just succeeded in renting a little house for us in this place, and I went to take possession. On my arrival I found some of the people had been objecting to our coming. The landlord had gone to Mr. Cassels about the matter, and it was agreed, if there was any trouble, I would leave. I slept one night in the house, and left the next morning! The mandarin did not—as at Maocheo—himself tell me to go, but he ill-treated or threatened the landlord, and so made it hard for us to stay. I returned to Sin-tien-tsi in company with Mr. Hickman. He had sought me out at Miencho, and, finding I had left, came on just behind me to Kiencheo.

The position the mandarins have taken up with regard to foreigners renting houses is the greatest difficulty and disappointment we have yet had to encounter—speaking only of the outward work of our Mission. It is a difficulty I invite you and all our friends to pray God, if it be His will, speedily to remove. Do pray about this, but pray “with thanksgiving,” for though houses are closed to us the inns are fairly open. Thank God we can itinerate. Pray that we may be faithful in this, and not wait for houses.

*Long Old Age Inn,
Miencho, Jan. 16th, 1894.*

Expulsed from the house we had taken at Kiencheo (see letter Sept. 5th), after a few days at Sin-tien-tsi, I

retraced my steps to Chentu, accompanied by Mr. Phillips, who, you remember, went over to Paolin to meet Miss Kelly. We had a good journey, passing once more right through the district we hope to settle in, and reached Chentu on August 28th. One would prefer not to have to travel much in July and August, you cannot walk or work (namely preach and sell books) so well as in the cooler weather. But in this province the heat and the cold are not so great as to debar us from itinerating when there is reason for it.

Whilst I had been away Mr. Jackson had not been idle. He had seen a house which had been mentioned to me at Shintu, a busy little Hsien city, fifteen miles from Chentu, on the great road. Unfortunately the landlord did not seem willing to come to terms, so Mr. Jackson had to give up Shintu, and went to Kuan Hsien, where the C.I.M. have had a Mission station for four or five years.

Kuan Hsien is a very healthy place, and suitable for work, and we decided, failing to get into our own district, to rent a house there. Mr. Jackson met me before I reached Chentu with the good news that he had seen a suitable house, and had agreed with the landlord to take it. I went on almost at once to Kuan Hsien, and have been there off and on ever since, living part of the time in an inn and a part of the time in the newly-rented house. The landlord turned out to be a most troublesome man, whose word is utterly unreliable. It has been no small matter, dealing with him and with his middlemen. But I am thankful to say, after disappointments and threatenings and delays innumerable, matters are now fairly well settled and we are in full possession of the house.

As Kuan Hsien is a C.I.M. station we cannot of course open a C.M.S. station. But there is any amount of work to be done, and we can be helping the C.I.M. until the Lord gives us settlements in our own district. The Kuan Hsien house is large and airy, and very well situated both for work and for health. The river, which at this city divides and waters the whole Chentu plain, flows beneath the garden wall on the one side, and on the other side, close at hand, is the main thoroughfare leading to the East Gate. The house consists of four sides looking out on to a good-sized open court. The upper side has also five rooms at the

back, looking out on to the garden and the river. The C.I.M., who are needing larger quarters in Kuan Hsien, are taking one side of the house, and when we leave the whole will probably become their permanent headquarters. Even after we get into our district we may be glad to retain a share in the house as a summer resort and quiet place for study. Miss Mertens and several of our sisters will be moving from Chentu to Kuan Hsien as soon as the necessary alterations and repairs are finished, and Chentu will then become our home and temporary headquarters for the brethren. Of course the sisters at Kuan Hsien and the brethren at Chentu expect to be constantly away, itinerating in our district (not near together, it need scarcely be said! Our district is not an English parish, but two or three counties!) We are all thankful to God for this house at Kuan Hsien, and though the landlord has been troublesome in not keeping to his word, the mandarin has taken no notice of us—for which we heartily thank him—and the people are quite friendly. Had not Miss Fosbery, C.I.M., pioneered the way, it would have been as difficult probably to get a house at Kuan Hsien as in any other city. Do pray that our going there may mean fresh blessing for that neighbourhood—all good and no harm.

Whilst on the subject of houses I am glad to say the landlord at Shintu, whom Mr. Jackson saw, has made fresh overtures. He has now accepted our terms, and I have agreed to take his house on mortgage for taels 610. (A Chentu tael just now is about 3s. 6d.)

Shintu is in the field we have set our eyes and our hearts upon, about fifteen miles north-east of Chentu. There are no missionaries there, though the Roman Catholics have a house outside the city with a native in charge. Of course it remains to be seen whether the mandarin will turn us out or allow us to stay. As the landlord is himself a small mandarin (though in another province), we are hopeful that he will be let alone, and not be compelled, as is often the case, to return us our money. And until the money is returned, when once we are in possession, the mandarin cannot expect us to go! Our God will do the very best for us. Of course we shall all be *very glad* if we get this house. It will be our first C.M.S. station, for Chentu and Kuan Hsien we

regard not as C.M.S. stations, but as temporary C.M.S. homes. Probably by the time you get this we shall know pretty well how Shintu matters are likely to turn out. The house is compact and in good repair. There is no garden—a real drawback—but we can step out of the side door almost on to the city wall, and at once get into the country. The house is inside the city, close to the West Gate. The Kuan Hsien house is outside the East Gate of that city.

With regard to our movements—Mr. Jackson has been mostly at Kuan Hsien, seeing to matters there. In December he left for Paolin to get Bishop Moule's licence, and has had a very happy and profitable time there in the midst of Mr. Cassels' work. Mr. Callum came down from Songpau after the summer, and has since been partly in Chentu and partly itinerating in our district. He brought a very cheering report of the friendly feeling at Songpau. Mr. Knipe and he had their hands full day after day, attending to the sick who sought them out, and many were the presents of milk and eggs and other bounties bestowed upon them by their grateful patients.

The opportunities for direct evangelization do not seem to have been very great, as the house is rather out of the way and their time was much occupied. But they are returning now, for a time, with new thoughts and plans for definite preaching, which I do trust they may be permitted to carry out. Mr. Knipe was up there quite alone for a long time after Callum left. He came down for Christmas in the best of health and spirits, as Callum had done before him. Songpau is evidently splendidly healthy. The regaining of that station will make things easier for us, as Songpau borders on our proposed district.

We have had another try for Maocheo. (See letter, March 16th.) The official at Chentu took up, or pretended to take up, our cause. He wrote to ask the Maocheo official why he had sent us away, seeing that we had a right to rent houses if we liked. Maocheo replied that the place was poor, and there were lawless tribes in the neighbourhood; the foreigners had better, he thought, go elsewhere. (Of course these were excuses merely.) Chentu sent back word that there was truth in what he said. Still, if the foreigners wished

to go to Maocheo they could. He had better gently exhort them to leave; if they still wished to stay, and he had any real objection, he must write again. The word we got at Chentu was: "Go up and see—talk matters over with the official." Accordingly, Messrs. Vale and Cormack, of the C.I.M., very kindly volunteered to go, Mr. Vale being a first-rate Chinese speaker and scholar. They interviewed the mandarin, who was exceedingly plausible. At the same time he secretly called the elders of the city together, gave orders that no one was to let a house to a foreigner, and through these elders got a crowd together, who threatened to pull the inn down, where the foreigners were staying, if they did not leave in two days. The mandarin did this in order that he might write to Chentu, saying that he had no objection to the foreigners, but that the people had risen against them, and that he feared he could not maintain order if the foreigners stayed. Under these circumstances Vale and Cormack thought it best to leave. As a matter of fact the people are friendly enough, and the landlord says he would only too gladly rent us the house if the mandarin would allow it. This proceeding is beautifully Chinese "down to the bottom."

Mr. Phillips has been doing excellent work itinerating, some time with Mr. Simmonds, some time with Mr. Callum. He has been much encouraged and has set his heart upon Mien-gu Hsien, a very important and busy city where the people are friendly and willing to listen to the Gospel. He and Mr. Callum were there at Christmas time, preferring to remain among the people rather than return to Chentu. Mr. Simmonds at Christmas was holding the fort for us alone at Kuan Hsien. He had no Christmas pudding. But report says he made the best of the situation by *dreaming* that he had one. And he enjoyed it very much. Mr. Hickman after several weeks itinerating alone, living in an inn at Chi Cheo, returned just before Christmas to Chentu. Mr. Beach, a most worthy man, is still at Sinfu, but coming to join us up here almost immediately. Mr. Vardon is still at Chungking and very busy, as he himself will tell you. He now conducts a Church of England service on Sunday for the residents in Chungking.

In November, my dear wife and

little ones came over with our faithful helper, Miss Stephen, from Sin-tien-tsi to take up their quarters in our house at Chentu. I was able to go nearly half way to meet them. Shortly after, Miss Garnett and Miss Entwistle followed in their track as far as Miencheo—this big, central city in which I am now writing. They travelled slowly, speaking to the women at the places they passed on the road and leaving tracts. Miss Garnett returned to Pao-lin for Christmas, and Miss Entwistle came on to Chentu. They had a good time.

We are full of hope for the coming year, which may be a very important one for us. We are really beginning to know our district a little now. Every city, with only one exception, I think, and numbers of market towns have been visited—some of them over and over again. The people, who on this great road scarcely saw a missionary before are becoming somewhat used to our constant presence amongst them, and I am glad to say they do not resent it; on the contrary they are, generally speaking, very friendly. They often ask us to sit down and drink tea, and sometimes, though perfect strangers, out of pure kindness, bring little presents for our acceptance. When I was returning to Chentu with my wife and children, a charming old man came into the inn to see us, and brought with him an expensive box full of cakes, which he said were "for the children." One feels of many of these dear people, if only they had had

the chance they would have been such warm-hearted Christians instead of dark, sad Heathen! God knows about them and He will do what is right. But I do feel how vastly *we* are *responsible*. My dear wife's being in Chentu is already a help in many ways, and it is a great comfort to me, as our work lies chiefly in this direction, that she with the children is not so far away. From December, 1892, to December, 1893, I was at home only thirteen weeks—once for ten weeks when my wife was poorly, and after that for two brief periods of ten days each. I am hoping now the separation will not be so frequent nor for so long. Will you pray that Chentu may not prove too relaxing? Sin-tien-tsi, from a health point of view especially, has been a great boon.

All our people are making progress in the language. Messrs. Jackson, Phillips, Vardon, Callum, and the Misses Wells, Garnett, Entwistle, Lloyd, together with Messrs. Knipe, Simmonds, and Hickman, have passed the first language examination. Miss Wells and Messrs. Jackson and Phillips have passed the second (others are almost ready for it), and Miss Wells has passed the *third*. Thank God, for it is His great goodness, we are a very happy and united missionary party. But we are all getting concerned about reinforcements. I am constantly asked if I have not heard of others coming to join us. It is sad always to say, No!

From Mr. A. A. Phillips.

Chentu, Nov. 7th, 1893.

My last letter was written from Sin-fu, where I had been quietly engaged in study for about four months, and almost immediately afterwards, in accordance with a request from Mr. Horsburgh, I bade farewell to the friends there and took my first overland journey to Chentu, spending a couple of days on the way at the C.I.M. station at Kiating-fu. The immediate object of my coming up to the capital was to accompany Mr. Horsburgh in an attempt to open a station in the city of Maocheo, about 130 miles north. We were delayed from various reasons, and meantime I took my first examination in the language. At length on February 27th we started on what is rather a difficult journey through a mountainous region; but the hardness

of the way is in some measure compensated by the grand scenery and pure, bracing air.

On these journeys we carry a supply of Gospels and other books, furnished by the Bible and tract societies at about half cost-price, selling them to the people as we pass along. Also we carry a pot of paste with a good supply of sheet tracts to post up on any suitable space, and thus endeavour to advertise the Gospel. The Bible and tract societies are an invaluable aid to missionaries, especially to those of us who have lately come out. After a short stay in Chentu I spent about three weeks in a city, fifteen miles away, named Sin-tu-hsien, accompanied first by Mr. Callum and afterwards by Mr. Jackson, both of whom had been round to

Maocheo from Wan-hsien, expecting to find us settled there.

On May 18th, Mr. Jackson and I started on an itineration, visiting the cities of Sintu, Han-cheo, Lohkiang, Tehyang, and Mien-cheo. Our plan is to find out the most comfortable inn (none of which are too luxurious), and, having secured a room, to spend the morning in study, and in the afternoon on the streets, or in the tea-shops, mix with the people, talking to them, preaching to them or selling books as the opportunities are given to us. Very often in the evening, guests will come in to talk with us at the inn. At Mien-cheo I left Mr. Jackson and journeyed to Paoning-fu, the headquarters of the Church of England district of the C.I.M. There I spent about two months of the hottest weather, getting some study and lending a hand in the work as far as I was able.

On August 16th, Mr. Horsburgh and I started from Sin-tien-tai for Chentu, taking eleven days to do the journey of 250 miles, which in England can be very well done in five or six hours. My purpose in returning to Chentu was to get a few weeks' uninterrupted study and so get through my second examination. This I happily accomplished early in October, and again started out for an itineration with a brother missionary to some cities and towns which I had not visited. This tour extended over a little more than four weeks and was encouraging in many ways. We disposed of a large number of books and had many

good opportunities of talking to the people.

Such is briefly the record of my movements. I have visited nineteen populous walled cities, besides large numbers of towns and villages, with never a single witness for Christ in one of them (if one excepts Romanists)! It makes one's heart ache to see these cities and towns on market-days thronged with busy people who know nothing of the Eternity to which they are hasting, who are not aware that Jesus is their Lord and Saviour.

But here is a glad fact. The itinerant missionary, although a foreigner, is able to move about among these perishing, idolatrous crowds with perfect freedom, whether on the streets, in tea-shops and eating-houses or in the inns, and to tell them the message of God to their souls, no man forbidding him. What glorious opportunities, occurring every day in thousands of places in China, yet in thousands of places there is no one to "buy up the opportunities" for Christ! The great Enemy is laid open to attack in pretty well every part of this vast dominion of his, but where are Christ's soldiers? One may travel for days in almost any direction from this central city and not meet a single one. Where are they? Surely there are thousands and thousands daily on the parade-ground at home singing patriotic hymns (I allude, of course, to heavenly patriotism), and a few hundreds at the seat of war. Is it not so? Is this the Captain's order?

From the Rev. O. M. Jackson.

*Kuan Hsien, Sichuen,
Nov. 22nd, 1893.*

When I wrote my last Annual Letter I was at Wan Hsien, many miles down the river and a long way from this district. Since that time I am glad to say that I have come up into this part, where we are to work.

Leaving Wan Hsien early in March, I took a long, circuitous journey by land, travelling in all about 730 miles. On my way I stayed at Paoning and Sin-tien-tai for a few days, and met Mr. Cassels of the C.I.M. I was also to have stayed at Maocheo, but finding that Mr. Horsburgh had already left, I went on to Chentu, which I reached about the middle of April.

After that long journey I did not stay long in Chentu, but soon started off again, and in company with Mr. Phillips went on an itineration in our dis-

trict. We were well provided with tracts and literature. We journeyed along the "Great North Road" from place to place, staying a week at one place and ten days at another, until we reached Miencheo, a place ninety miles from Chentu, where my companion left me, going on to Paoning. As Miencheo is large and important, and in the very centre of our district, I was glad to be able to stay there, for I had one of the best of inns. Each day for the five weeks that followed I was out in the streets preaching, selling books, and putting up wall-tracts in every convenient and conspicuous place. The people were all the while most friendly, and I hope some day soon to return and see them again. During my last week there Mr. Horsburgh joined me, and I returned to the capital after a short visit to Tong Chuan Fu.

Chongpah, Feb. 20th, 1894.

The Chinese New Year's Day was on February 6th: I reached here three or four days previous to the New Year, and first called at the inn the other side of the river, and found a note waiting for me from Mr. H., whom I knew had come to the city to stay with my Native friend; the note was headed, "C.M.S., Chongpah." I found that he had already got into a house. Mr. Chen, the Native, presently, after giving me a bowl of rice to satisfy a little hunger, piloted me through the city to the place, and here I found Mr. H. in one room. He was delighted to see me; he had been in about a week, and we joined in prayer with the Native, and thanksgiving for God's goodness. Mr. H. then told me what a week it had been, full of trial. At the first moment that the people found a foreigner had got in they began to kick up a great row, and the landlord went into hiding; the Yamen (official) people were all in trouble, and sent to the neighbouring city for advice. At last some came to suggest that he only take half the house; to this he willingly consented. All seemed to be going against us; in the streets were soon heard all sorts of horrible stories about the great number of foreigners coming, and two boat-loads of women. Just about the time I arrived things were looking brighter. Mr. H. had been a prisoner all those days, for he did not want to show himself, so did not know what was going on outside, and how God was answering prayer, for that day the proclamation about the friendship and good-feeling for foreigners from the Governor-General at Chentu was posted up in several places in the city. We should say, "How curious!" but God knew just how to work. Well, that proclamation made a world of difference; people turned friendly at once and no more stupid talk. The Kuan at the city ten miles away, sent messages to the local officials and to us that we were to be at peace! Praise the Lord for that so far. Mr. H. is very glad and so was I, but our faith is still being tried; the people are favourable, the officials are also, but now there has been some serious trouble with the landlord; they have come to loggerheads about the ownership and want very much to turn us out. The owner until lately was an old lady, who died a few months ago,

and her remains are in a polished black coffin, still standing just the other side of the wooden partition.

Immediately after February 6th, New Year's Day, crowds of visitors came to us, and they have continued coming from morning to night, a continual stream, all very orderly and polite; but when you consider that to every one separately a deep, low bow has to be made, with both hands together, you may guess we both soon got tired. Our friends soon found out that we had not come to open a great business, but to do good. Our room is not big, but we can seat about ten or more, and often a whole crowd would be pressing in at the open door; one lot would perhaps only stay a few minutes, we of course apologising as much as we could for our poor place, &c. One day several women also made bold to come in.

One day I got quite knocked up, and wished the visitors somewhere else, and wanted to go to bed. We tried several plans to keep them out, but no use; still the visitors came, breakfast no sooner over than they appeared, and we did not see the last of them until darkness came on. Considerably more than 200 or 300 a day have been here, over 3000 in all, and all more or less have heard something of the Gospel, and at least know more than they did: some were interesting and a pleasure to meet. All this while we were wanting the landlord to let us have another room or two; he day by day was promising, "To-morrow," &c. We knew that the three rooms on the right were practically empty, but the one front door is locked; the old tenant has not got his money back, so keeps the key! So what do you think we did? We found that we could easily get in at a back door of the centre room, which only contains big tubs and a large coffin: this done we got into the small top room. It was a fine moonlight night, and we got in table, &c., and early next morning a big bedstead which had been standing outside for days. So you can picture Mr. H. and I doing what I thought looked like burglary. The move has been very suitable for us, and we could take it in turns; while one was receiving the people in one room, the other was resting or sleeping in the other. In this way we managed to get on, as no one knew of our hiding-place, and we never make a noise. After a

time the old tenant came and made a little fuss, but I think he has in a sensible way taken in the situation, and let us alone.

Now the landlord difficulty has turned up; it came to a head on Saturday last, when we were told that they had decided to return us the silver we had paid. We did not know what was coming, but Saturday night all concerned marched into our room and began their case in a pleading tone. They had brought a literary man who acted as *lawyer*. An old document was read, then the principal in the business made a long speech, a model for its subtlety and cunning; he wound up by saying what good people we were, but he would return money that night! Others followed, all in the same key; "You have come to do good; well, do us this good turn and give up the house." We were most emphatic, of course, that we could do nothing of the sort, but before much more was said, the first speaker out with the two pieces of silver and agreement, and pressed us to take them, with plenty of bowing and scraping at the same time. He at last laid them on the table before us, and soon after, to try and make us give in, he seized the landlord (i.e. the man that let us the place) by the ear and dragged him across the floor, where he knelt in supplication before us, and without resistance received several cuffs. Of course we could see it was all a got-up affair, but they could not make us give up like that. Our man also spoke for us. At last all got up, and he who produced the silver had to pick it up again, and so all departed, and we saw their backs disappear in the moonlight shadows. On Sunday we spent much time in prayer; I read

in the morning Job, v., and found much that was so suited to our case. And so Sunday passed by; we were more quiet than usual. Monday came and visitors us usual, but fewer in number; but we heard no more of the Saturday night trouble. What is going to happen I do not know; we mean to stay as long as we can. One of the excuses they gave us was that the women in the same court objected to the crowds of visitors we had: this objection will be quite groundless now, for to-morrow is the 16th of the first month, when business commences, and the people will have no time to come; visitors will be few and far between, perhaps, and it will also be a rest for us, and we shall be more free to study or read. If we can, of course, stay here even for a month or so it will help us, and if necessary may hear of some other place; but go just now we will not—the people of the city would at once think something was wrong, and it would not help us afterwards; besides we have no place to go to. I have been thinking that our Lord Jesus knows all about this. He was when on earth the despised and rejected One, and a little of these experiences lead one much more to lean upon His arm and to realise more of His fellowship, and He does give precious rest. I have just at times had a little heart-flutter, but then I remember He is with me always.

I need not say how much we will need your prayers here. The Lord will guide and direct us I am sure, and what He appoints must be right.

To-day, February 20th, Brother Simmonds arrived, bringing letters and papers. Many thanks.

From Mr. D. A. Callum.

Chentu, Nov. 21st, 1893.

Towards the end of January I left Wan-Hsien to join Mr. Horsburgh at Mao-Cheo, a city right at the other side of the province from Wan-Hsien. Mr. Jackson was to follow me in the course of a fortnight. The journey all through was bright. After walking from February 27th to April 5th, it was refreshing to meet my friends and join in the united worship. While here I went with Mr. Phillips, of our party, and Dr. Kilborn, of the Canadian Mission, to a fair which was being held outside the south gate of the city, in the

grounds of a great Taoist Temple. We sold books and preached there for several days in succession. We had very good times altogether, and sold many books and tracts. Then Mr. Phillips and I went to a city called Sin-Tu-Hsien; here we lived for a fortnight in an inn. We studied in the morning, and in the afternoon went on the streets to sell books, preach the Gospel, and paste up tracts. The people were very civil to us, and we had good times there.

After I had been to Sin-Tu a fortnight, it was decided that I should go

up to Song-Pau with Mr. Knipe, and thus escape the heat of the summer, as I suffered much from the heat of the summer of 1892. Mr. Knipe and I left here on May 4th, and had a good journey up.

When we got to Song-Pau, we found the house in a very dirty condition, for it is a fresh house, rented since the visit of last year, and consequently dirty. We set to work to wash the walls and get the place clean; this took two or three days. When this was finished, we opened our doors to the public, and at once the people began to come for medicine. They came in great numbers, inasmuch as we had not time even to eat our food. All sorts of people came to us, blind, deaf, dumb, leprosy, lame, sick, wounded, and when we could not help, we sent sadly away. The greater half of our patients were Tibetan, and they constantly brought us offerings of milk, butter, eggs, vegetables, sweetmeats, &c. They are very simple, and naturally very generous. They look very picturesque in their sheepskin garments, with a collar of leopard skin, but they did not look over-clean. On two occasions I have slept in a Tibetan house. My bed on both occasions was put in the greatest room in the house, the family temple. I had to speak through an interpreter on both occasions, as the vast majority of the Tibetans round about Song-Pau do not speak Chinese.

I tried to tell them of the utter uselessness of idols, and of the one true and living God, who loves all men, and would have all men to be saved. I had a talk with a young Buddhist priest at one of the houses, but he understood so little Chinese, it was hard work to get him to understand anything. The Tibetans are looking forward to the return of Mr. and Mrs. Polhill-Turner, who were treated so badly last year at Song-Pau.

The Chinese also came in good numbers round us, and we got a special entrance into their homes. They were our great friends quite up to the time of my leaving Song-Pau; they are still very friendly with brother Knipe. The Mohammedans were very friendly. Most of our visitors (Chinese) were Mohammedans: the greater part of the population of Song-Pau are Mohammedans, and many of the officials are followers of the False Prophet. I went to the chief mosque to see an Arabian teacher from Mecca! About the last person one would expect to see in such an out-of-the-way place as Song-Pau. I left Song-Pau on September 11th, and reached here on the 22nd. I then went up Kuan Hsien to help Mr. Jackson to see after the house for the ladies. I stayed there a fortnight, then came down here, where I have been staying since.

From Miss E. Garnett.

*Sin-tien-tsi, near Pao-ning,
Nov. 11th, 1893.*

My first word must be a note of intense thankfulness to God for all the way by which He has led me since I last wrote. He has given me my heart's desire in leading me forth amongst this people, and He has opened my lips to speak of Him in places where He is not named. Thank God for this.

I passed the first language examination in December, and a few days later came an invitation from Miss Fosbery (C.I.M.) to visit Kuan-hsien, and to go for a short itineration into the country. I went, and stayed in a farmhouse for four days, alone with the Natives. After this I remained with Miss Fosbery for three weeks and got a thorough rest. Mr. Horsburgh visited us there, and we planned together in much waiting upon God that I should go with

Miss Fosbery to T'ong Ch'uan, a city midway between Chen-tu and Pao-ning. We started on February 3rd, and I remained there until June 3rd (Miss Fosbery left the week before), when we were obliged to leave because the students spread false reports about us, saying we had stolen some children; this upset the people and made the landlord afraid, so he begged us to go. It would take too long to tell about the four months there—books were sold, sick ones were tended and healed, and the Gospel was preached. It was a blessed time.

Miss Lloyd, who had come down to take Miss Fosbery's place, returned to Ch'en-tu, and I went to Sin-tien-tsi with Miss Stephen, who was visiting us.

In July I went for a short itineration with Miss Williams, and spent a few days in Pao-ning.

I do praise God for the experience gained here in seeing the work of the older missionaries, and for the blessing of seeing souls entering the Kingdom.

Will you pray for T'ong Ch'uan, and

will you also earnestly beseech the Lord to fill us daily with the Holy Ghost? This is what we want—to live and work in the power of the Spirit.

From Miss A. Entwistle.

Sin-tien-tai, Nov. 26th, 1893.

Last November I returned from a three months' visit from Kuan-uen, where I got a good lift with the Chinese language from Miss Culverwell, one of the C.I.M. missionaries.

At Christmas time Mr. Horsburgh, through an invitation from the Rev. Mr. Cassels, asked me to go to Pao-ning to fill up a gap there. I felt it was a call from God, so I went. I was able to take part daily in the work and get out amongst the people. It was beautiful to watch God's hand at work among the people. The first Sunday I spent there, there were Natives baptized into the Church. I was only there three weeks, when I had to come away to make room for four new young ladies who had just arrived.

I came back to Sin-tien-tai, and had time to work up for my language examination, and passed it after Christmas. After passing my language examination I started the same week to a village about fifty li from Sin-tien-tai on an itineration journey. I took with me a good supply of New Testaments, tracts, books, &c., which I sold freely among the people. I started with the intention to stay only a week at this place. I arrived there just at the time of a Chinese special feast, which gave me the opportunity to speak to thousands of souls; they flocked in crowd after

crowd to the large *uen tsi* to buy books. Most of them had never heard anything before of Jesus, or even seen a foreigner. Many said to me, "You speak good words which we have never heard before. We don't know of anybody in our land who speaks these kind of words." I did feel coming away from this place, leaving twelve thousand souls in darkness with nobody to tell them of Jesus. I spent such a happy time on this itineration, and I trust at that Day when He comes to make up His jewels, some at least may be found amongst the number. May God grant it for His Name's sake.

After this I went back again to Sin-tien-tai only to start again for Pao-ning. I was there a few weeks when Mr. Horsburgh accepted another invitation from the Rev. Mr. Cassels for me to go and help in the work in Pa-cheo, as some of the workers there were needing a rest and change. I spent the summer in Pa-cheo, and a very happy and helpful one it was, seeing more of the work, and getting to know more of the people. The Sunday before I came away there were seven baptized into the Church of Jesus Christ. And now I am back again in Sin-tien-tai, hoping to start (p.v.) in a few days for Chentu, where we have a house of our own outside the city.

From Miss A. A. Snell.

Ch'en-tu, Nov. 11th, 1893.

These people greatly need the Gospel, for in this province the temples are very numerous, and the people, by deeds of merit, try to obtain a higher place in the next world. Some hardly know what they do believe, but trust to the priests to obtain merit for them, by paying large sums of money to them. In a temple near here I was told there were several hundred priests, and we can hear the large gong being beaten

at night for worship. It is indeed sad to hear the wailing of those who have lost their friends by the hand of death. Oh! that soon they may hear of Him who has said, "I am the resurrection and the life."

We hope soon to be moving into another house, about a day's journey from here (Kuan-hsien), and there, I do hope, we shall be able to get out more among the women.

From Miss E. D. Mertens.

Ch'en-tu, Nov. 14th, 1893.

I praise God for having given me such good health and also having helped me with the language.

My three months' stay at Kuan-

hsien last spring gave me a good opportunity of getting among the people. They came daily to see us, and I visited a good deal, but I have no cases of special interest to tell you of.

Since the cooler weather has set in I have made some itinerations in this neighbourhood with one of the sisters. There are several small towns within easy distance, so we go out for the day. So far, thank God, we have been well received.

I now make a point of spending part of the morning in visiting. Two of us go out, taking Gospels and tracts with us, and accept any invitation we may have to sit down.

We are always offered a water-pipe, which we refuse with thanks, and sometimes are asked to "ch'ih-ch'a" (drink tea). One woman whom we had met out one day, gave us a most pressing invitation to visit her. A few days

after we went. The poor woman said in the course of conversation, "We do not know the way to heaven, because we cannot find the road." May God's blessing rest upon the words spoken, and enable her to find Him who is "the Way, the Truth, and the Life."

I had two such eager little listeners the other day; it did me good to see their faces light up as I told them of Jesus' love for the children, and to hear the mothers repeating my words again to them, as though to make sure of the children understanding it. Of course there are people who dislike us, but we generally find that as they become accustomed to see us they thaw.

From Miss E. Casswell.

Ch'en-Tu, Nov. 1893.

Last July I went to Kia-Ting with one of the C.I.M. sisters. This gave me a pleasant glimpse of Mission work. The women were coming daily in large numbers to the Guest Hall, and it did one good to watch their faces as they listened to the "Old, Old Story." One girl, about twelve years old, cried bitterly when we said "Good-bye" to her. She told us she would soon be shut up, and would not be able to come any more to hear the doctrine; "but," said she, her face suddenly brightening, "Jesus will not be shut up. He can teach me." We have since heard she was beaten for speaking to a Christian, whom she met in the street. She is now shut up, and can therefore no longer learn more of the doctrine. But surely the Jesus whom she trusted to teach her will find some means to lead her into His fold!

Our teacher is a very good one, and takes quite an interest in our progress

in the language. He is capital in talking to us. This is seldom the case with a Chinese teacher. I often try to describe miracles, &c., to him in my own words, then he corrects mistakes. He knows the Gospel thoroughly in his head, and sometimes we think he is really a Christian at heart, but lacks the courage to face the persecution he would encounter were he to come forward for baptism. He asked the other day, "If a man repents and turns from his sins, and really believes in Jesus, is not that enough without being baptized?" Then, when reading of Nicodemus and Joseph of Arimathea, he asked, "Were these men baptized?" He says it is much harder for a rich man or a scholar to confess Christ than for the poorer class. I would ask prayer on behalf of this man, that he may be so constrained by the love of Jesus that he may be willing to count all things but loss in order to win Christ and be found in Him.

From Miss G. E. Wells.

Kuan-hsien, Nov. 28th, 1893.

Miss Mertens and I arrived at Kuan-hsien just before the Chinese New Year, which was on February 15th. After that day we were crowded with guests—it is a grand, general holiday for everybody, short or long according to one's means and position—consequently the women were free from their usual occupations, and glad to spend some of their leisure time in coming to see us and in listening to the doctrine.

The women are hard to reach with the Gospel: they come and go freely enough, and so far I have met with no difficulty

in getting amongst them; but to reach their hearts, to bring the Gospel home to them as something which immediately concerns them, is indeed no easy thing, and we are constantly reminded how much we need the power of God's Holy Spirit to make His own message effectual.

Two months after Miss Fosbery's return from T'ong-ch'uan in June, I went back to Chentu, Miss Mertens having gone some time before. I was able to have some quiet study-time there for the language, and got through my third section, having passed an exa-

mination in the two first earlier in the year. I do thank God for help given in

From Miss R. Lloyd.

Kuan-hsien, Nov. 25th, 1893.

The first three months of the year I was engaged in nursing, having gone from Lu-cheo to Sui-fu the last week in December to nurse Mrs. Wellwood of the A.B.M.U.

At Lu-cheo I started a little Sunday-school. To begin with, only three children came, but when I gave it up to go to Sui-fu, seven had been coming regularly for some time, and I had as many as fourteen on some Sundays; these were brought in through our visits to the courts in the week.

A little girl who lived with her old grandmother, and who had been coming for some time to the school, begged her grandmother to come to the public worship on Sundays. The old woman closed her little shop and came, and was soon very interested in the Gospel. Upon my return from Sui-fu I found she was amongst those who were accepted for baptism. This reminds us of the Bible words, "A little child shall lead them."

I left Lu-cheo the middle of April, and arrived in the capital on May 10th, where I found a letter awaiting me asking that I should join Miss Garnett at Tong-Ch'uan-Fu. I went as soon as arrangements could be made, but, alas! only to

the study, for good health, and for many mercies during this last year.

be turned out again at the end of a week from the time I got there.

Miss Fosbery and Miss Garnett had been working there for four months, but just about this time the city was thronged with students who had come from different places to take part in the examination then going on. False reports were circulated by them concerning us, and the consequence was we were asked to leave. The day before we left I saw over a hundred patients, who came to us with all sorts of complaints.

Miss Garnett went to Pao-ning and I returned to the capital, escorted by four Yamen runners, who did not in any way help me on my journey. They, as well as my chair-bearers, were all opium-smokers, and put me down every now and again to have a smoke.

From June to September I was in our C.M.S. house working at the language, the first four months of uninterrupted study I have had.

One of my old Sunday scholars, a boy of eleven, came up from Lu-cheo to Chen-tu soon after I did; he came to me as he used to do for his Sunday lesson, and I believe the boy was really interested in the Gospel. He was taken ill with cholera, and died on July 31st.

From Mr. E. B. Vardon.

Ch'ong K'ing, Dec. 18th, 1893.

I arrived in Ch'ong K'ing about February 20th, 1892, and have been living here ever since.

For over twelve months now I have had the privilege and delight of taking charge of the day-school, in connexion with the C.I.M. work here. This work has not only been a real pleasure to me, but it has helped me very considerably with the language, as I have had to make use of all the Chinese I knew. The boys (there are some forty on the school register) study their own books, of course, but in addition to that they have such Christian books as are in common use in like schools in other parts of China. They also learn certain chapters of Scripture by heart. At midday daily we have prayer.

On Sunday we have Sunday-school morning and afternoon. Up till very lately I have had to take the whole school together on these occasions, but I have now a helper in

the person of Mr. Webb of the C.I.M., who has not long been "out." The great advantage of this is obvious, for I am enabled to divide the scholars into two parts, turning the younger boys over to the care of Mr. Webb. I am not able to speak of conversions from among these boys, but it is a great pleasure to know that the seed has been sown, that the way of salvation is known to them; and of this I am sure, that an idol is not to them what it is to many much older in years. Some of these boys are the sons of Christians, but alas not all.

Then I am connected with another school, but of a different kind. The Tao t'ai has a school for training twenty young men, whom I believe he hopes will one day be fitted to fill offices connected with the Government. English is included in their curriculum. This has been taught by a Chinaman who speaks English, but very imperfectly. We, the missionaries in this city, knew

the desire of the Tao t'ai to get an Englishman to teach his students, and we all felt strongly that it should be one of our number. This is bringing me into touch with a class which are difficult to reach.

I have not spent all the time in this city. Feeling a little seedy in February last, I left Ch'ong K'ing and accompanied Mr. Cady, of the American Methodist Episcopal Mission, to Ch'en tu, the capital of Sz Chuen. There I had the pleasure of meeting Mr. Horsburgh, whom I had not seen since he passed through this city some six or eight months previously. Part of July and August I spent at Kiang Kin, a

Hsien city on the Yang tze, a few days above this. The C.I.M. have an out-station there in charge of a Native evangelist. I went there partly for the change, and partly for the benefit to my Chinese that I felt I should obtain by being away from other foreigners for a time. The people were exceedingly friendly, and we were enabled to hold preaching services every night.

Mr. Hart of the L.M.S. stayed with me for a time. When we first reached Kiang Kin, he and I took a boat and visited all the villages on the Yang tze within three days' journey, preaching at each place.

THE LATE COLONEL ROWLANDSON.

[The following letters, from the Rev. Alexander Baring-Gould and Colonel Gabb, have been sent to us regarding our honoured and lamented friend, Colonel Michael Rowlandson, of Bournemouth.]



HERE are unquestionably very many Christian friends of the late Colonel Rowlandson who, having been closely associated with him during the last fifty years of his life, are, in consequence, far better qualified to speak of his beautiful spirit and character than I am, as I have seen comparatively little of him during those fifty years. There are, however, I believe, few, if any, of his once brother officers yet alive who can testify, as I can, to his character and influence for good in years *previous* to the time to which I have referred.

It was about the year 1830 that it pleased God to awaken many of the officers and civilians of the Madras Presidency to a deep sense of the importance of vital religion, and many of them became very decided Christians. *Through their instrumentality mainly*, a wave of religious feeling spread over the Presidency, for it must be sorrowfully admitted that in those days, and with a few bright exceptions, the Company's chaplains were anything but favourable to the movement. It was there that the homes of Colonel Rowlandson, his brother George, and of several others, many of them in high positions, became so many centres of Gospel light. Prayer-meetings were held in them, and great efforts made by these good men to bring their fellow-countrymen under the influence of the Gospel. *Personal appeals to the conscience* were the greatest means employed at this time in and around Madras; and as the result of the remarkable evangelizing spirit thus manifested, there were to be found, after a few years, a goodly band of men, thoroughly loyal to their Divine Master, both in the Madras Engineers, the Madras Artillery, and also in most of the infantry regiments.

This remarkable revival of religion, it may be confidently affirmed, was to be traced, under God, to the strong conviction upon the minds of Colonel Rowlandson and his friends that they were *individually responsible to God to make personal efforts* to arrest their careless and thoughtless neighbours, and when so arrested to assist them in every way they could to become decided on the Lord's side.

Let me mention one example of such effort which was made by Colonel Rowlandson, and which came under my observation in 1832; and this will exhibit the spirit which animated this dear servant of God throughout his long and useful career.

A young officer who, in the first place, had been awakened by a missionary of the C.M.S., was subsequently greatly encouraged to take a decided course by Colonel Rowlandson's brother George. The two brothers then consulted together as to what could be done to confirm the serious impressions which had evidently been made on the mind of this young man. The ministry at the station at which he was quartered was indeed more calculated to dissipate than to deepen those serious impressions, and accordingly Colonel Rowlandson, then living at Madras, determined to fit up and furnish a small bungalow in his compound. He did so, and then invited his young friend to drive down from St. Thomas' Mount every Saturday evening when not on duty, and spend the Sunday with him. The invitation was accepted, and thus for several months Colonel Rowlandson placed his friend under the faithful teaching of the Rev. Mr. Cubitt, of Vepery, in the morning, and that honoured servant of God, the Rev. John Tucker, at the Mission Church in Black Town in the evening. The result of such spiritual force was, as might have been expected, greatly blessed, and the object of these good men accomplished.

The lesson to be gathered from this instance of Michael Rowlandson's determined effort to be useful, and which, after all, was only a specimen of what was being done by others, is, I think, quite obvious. By his self-denying personal efforts to win souls to Christ, commenced, indeed, in his early life in India, but continued with marked success to the close of his long and valued life, he seems to say to each one of us:—"Go thou and do likewise." The effort to win souls should not be left, as is too often the case, to the ordained ministers of Christ, but *all* have this mission—a mission which we must allow was nobly executed by him who has now finished his course. My dear and valued friend has now entered into his rest, but surely—"He being dead, yet speaketh."

A. BARING-GOULD.

By the death of Colonel Michael Rowlandson, the C.M.S. has lost nearly the last of those "old Indians" who, from intimate and personal knowledge of the work, have given it their heart, and remained active and warm in its cause until the last.

Upwards of half a century ago there was in Madras a remarkable brotherhood of earnest Christian men, worthy representatives of the "Clapham Sect" of the previous century—men earnest for the extension of Christ's Kingdom upon earth, and deeply interested in the Society, members of its Committee and of its Black Town Chapel congregation, valuing and nourished by the ministrations of the Rev. John Tucker, then Corresponding Secretary of the Society in Madras, and by other devout and earnest men. Who shall say what an untold blessing the ministrations of such men were in those dark days of South India?

There are but very few "old Indians" yet surviving who could recall the names of those "*New lights*," as they were scornfully called, but now that nearly the last of them has been welcomed into the "Eternal Glory," it is pleasant to dwell on their memories, and to record the names of such as Dr. Lane, John Solomon Hall, John Fryer Thomas, J. Goldingham, Charles Alfred Browne, Robert Alexander, Tudor Lavie, Hudleston Stokes, and to carry on our thoughts to such successors as Ragland, Noble, Royston, David Fenn, and many others.

Dear Michael Rowlandson, notwithstanding great age, was up to the last active in doing what he could to advance the interests of the C.M.S.

F. S. GABB.

THE LATE ARCHDEACON MAUNSELL.



WE regret to announce the death of the Ven. Archdeacon Robert Maunsell, LL.D., of New Zealand. Mr. Maunsell was a graduate of Trinity College, Dublin, and came to the Church Missionary Society in 1832. After a few months at Islington College he was ordained deacon by the Bishop of London, on December 22nd, 1833, and priest, also by the Bishop of London, on December 21st, 1834. On February 4th, 1835, he sailed for New Zealand. He was for many years one of the leading missionaries in the Northern District, and in 1859 was appointed Archdeacon of Waikato, by Bishop Selwyn. In 1865 he retired from direct missionary service and took charge of one of the churches in Auckland, but he always continued the hearty friend and helper of the Mission. He was one of the best Maori scholars, and was the translator of the Old Testament into the Maori language, and also took an active share in the revision of the New Testament and the Prayer-book. The present writer had the privilege of meeting him in Auckland in December, 1892.

So little appears in our pages now regarding the New Zealand Mission that we think it would be interesting to insert the biographical sketch of Dr. Maunsell which appeared in a local paper on April 20th :—

From the "New Zealand Herald."

We regret to record the death of the Ven. Archdeacon Maunsell, LL.D., which took place yesterday afternoon at his residence, St. George's Bay Road. The deceased gentleman, who was in his eighty-fourth year, has been for some time physically incapacitated for work, though he has been in full possession of all his mental faculties, and his memory remarkably good. Latterly he has been subject to a series of fainting fits, which were very trying to him. Throughout his illness, which was borne with patient and cheerful resignation, his solace was his Bible, and members of his family would go into his room to find him reading, not the English version, but his Hebrew Bible.

His death makes a great gap in the ranks of the pioneer missionaries of New Zealand—men who came here before the proclamation of British sovereignty, and, with their lives in their hands, penetrated into the interior of the country, and were the heralds alike of Christianity and colonisation. Dr. Maunsell for nearly half a century was engaged in Maori Mission labours, and in ministerial work among the Europeans. While loyal to the Anglican Church, he was a man of a broad and tolerant mind, and gave the right hand of fellowship to his ministerial brethren of the non-Anglican communions, "his praise being in all the Churches" as a zealous and faithful minister of the Gospel.

Dr. Robert Maunsell was born on October 24th, 1810, in Dublin, Ireland, and was consequently in his eighty-fourth year. He was descended from a very old Irish family, the name of which appears in Burke's *Landed Gentry in Ireland*, and is the last surviving member of his family—eight brothers and two sisters having all predeceased him. His earlier education was obtained in Waterford, from whence he went to Dublin University (Trinity College). Of seventy-two who entered with him he took first place, secured honours in classics, and graduated as B.A. in 1833. Having turned his attention to the Church, he went to London, where at Islington he received his missionary training, and was ordained by the Bishop of London (Bishop Blomfield), becoming deacon in 1833, and priest in 1834.

Mr. Maunsell offered himself to the Church Missionary Society for Mission work, and was accepted. The Society decided to send him to New Zealand, and he sailed in the *Active*, and landed at the Bay of Islands in 1835. For the first nine months he was employed going about the various Mission stations observing their method of working, and learning the Maori language through intercourse with the Natives. He visited Paibia, Waimate, and Kerikeri, the Rev. Henry Williams being then in charge. In 1835, Mr. Maunsell came with Mr. Williams in the schooner *Columbine* to Puriri, Thames, where he

joined Messrs. Fairburn and Preece, and stopped some time at that Mission station, ultimately going on to Matamata, where the late Archdeacon Brown (afterwards of Tauranga) carried on a Mission.

On the proclamation of the Queen's sovereignty over New Zealand, consequent on the signing of the Treaty of Waitangi by the Ngapuhi tribes, the Rev. Mr. Maunsell was one of the missionaries requested and authorised by the Government to procure the signatures of the leading chiefs of the Waikato tribes to the treaty.

At Maraetai, in addition to carrying on the usual Mission work and a Native school, Mr. Maunsell was kept busy with translation work of the Old Testament, a large portion of his work being destroyed the first time through his house being burned down. In 1844, Bishop Selwyn procured the appointment of Messrs. Maunsell, William Williams, and Puckey to revise the Maori Prayer-book, but the translation of the Old Testament was principally the work of the first-named missionary, for which his ripe scholarship peculiarly fitted him. In 1847, Messrs. Maunsell, William and Leonard Williams, aided by the Revs. J. Hobbs, T. Buddle, and Alex. Reid, Wesleyan missionaries, further revised the Old Testament, and Messrs. Maunsell, William and Leonard Williams again revised the New Testament, of which the Rev. W. Williams had made a translation. Mr. Maunsell completed the translation of the Old Testament at Maraetai and Kohanga. In this connexion it may be stated that early in "the fifties" the Rev. Mr. Maunsell published a Maori grammar, which is still the standard authority on the Maori language. He received the degree of LL.D. from his College (Trinity College, Dublin), in recognition of his work in translating the Scriptures into Maori.

In 1849, Earl Grey sent out a despatch to Sir George Grey, dated December 23rd of that year, which created an evil impression upon the Natives, who believed that the Government intended to claim all land not under tillage. The Rev. Mr. Maunsell vigorously protested against the despatch, and on the ground that he had taken a large share in procuring signatures of Natives to the Treaty of Waitangi, urged his claim to be heard in favour of its inviolability, and he ap-

pealed to the Governor, Sir George Grey. Whatever might have been Earl Grey's intentions, nothing came of the despatch, and matters remained in *statu quo*.

At Maraetai, Mrs. Maunsell, who had undergone all the dangers and hardships of missionary life with her husband, died. Sir George Grey, on one of his visits to the school, noticing that the amount of land was too limited for the school, suggested that the Natives should endow it still further. The local Natives, however, had not conveniently a sufficient area at their disposal to give for such a purpose, and the Natives gave a block of 700 acres at Kohanga, ten or twelve miles higher up the Waikato River.

Mr. Maunsell started in 1853 a fresh Mission station at Kohanga and an industrial school. Nearly a hundred pupils were taught the three R's, geography, English, religious instruction, and farming work, gardening, and cattle raising, &c., the intention being to make the establishment as far as possible self-supporting. In 1856, Governor Gore Browne visited the Kohanga Native School, and expressed himself well pleased with what he saw. The school flourished until the unhappy Taranaki war of 1860 broke out, when the Natives began to get suspicious of the *pakeha*, commenced to withdraw their children from the Mission schools, and began to relapse into their old habits of barbarism and war.

In October of that year a Maori named Eriata (Eliezer) was found dead at Patumahoe, thirty miles from Auckland. The Natives in their inflamed, suspicious state of mind, thought that he had been shot by a European and were ready to take *utu*. The Rev. Mr. Maunsell and Mr. (afterwards Sir Donald) McLean attended the meeting at Mauku to pacify the Natives. Mr. Maunsell made the speech of the day, and proved to the Natives from various circumstances which he pieced together that the Native had accidentally shot himself while carrying his gun in his hand through scrub. It was subsequently ascertained that the Natives had arranged, before the meeting came off, that at a given signal all the Europeans present should be murdered as *utu* for Eriata's death. Fortunately the rev. gentleman's eloquence and reasoning prevailed. The fine old chief (the late Waata Kukutai) ably seconded

his efforts. Notwithstanding the verdict arrived at that the death of the Maori was accidental, a party of 300 Waikato warriors left Ngaruawahia under young King Matutaera and Te Waharoa (William Thompson), and were met at Tuakau by Mr. Maunsell. A long conference took place, the end of which was that Thompson sent word to recall a party which had gone down the river to murder some Europeans as *utu*, and through his influence the war party returned in peace up the river.

The outbreak of war in 1863 on the Waikato frontier brought matters to a crisis at the Kohanga Mission Station and Native Boarding-school. The Natives migrated southwards, and the children were withdrawn. Sir George Grey had been the friend and patron of these schools throughout, and rendered valuable aid, but after seventeen years of progress and an average roll of eighty pupils, the Kohanga Mission Station and school had to be abandoned and broken up through the outbreak of the war.

The Rev. Mr. Maunsell, after holding a service with the troops at the Queen's Redoubt, went on his way down the river in a canoe with a Maori, but through a lull in the wind he providentially escaped being shot with Mr. Armitage, R.M., and party at Cameron-town. He had arranged with Mr. Armitage for a passage in his boat, but through the wind falling did not avail himself of it. The Ngatimaniapotos stated had they got him in Armitage's boat they would have shot him with the rest. As it was he was held prisoner by the Natives for a few hours and then released. Mr. Maunsell then attached himself (as Maori Mission work was at an end for the time) to the troops as chaplain, holding services at the various posts, and following the advance as the troops pushed up the Waikato. After the severe engagement of Rangiriri it fell to his lot to bury the dead, of both the soldiers and the rebel Maoris, over 100 of the dead being buried in the trenches.

When the war was over Mr. Maunsell returned a short time to Kohanga, where his second wife (a sister of the late Rev. A. G. Panton, formerly of St.

Andrew's Presbyterian Church, Auckland) died, and he came to Auckland in 1868 to reside for the benefit of his family. The Rev. Mr. Maunsell was made Archdeacon of Waikato at the first session of the Auckland Diocesan Synod, but this office he resigned on becoming incumbent of St. Mary's Cathedral Church, Parnell, in that year, a post which he held from 1868 to 1883, and was also Archdeacon of Auckland from 1870 to 1883, at which date he gave up regular active ministerial work. In that year King Tawhiao visited Auckland with his leading chiefs. At one of the Native gatherings at Mount Eden, in Mr. J. C. Firth's grounds, Archdeacon Maunsell addressed the assembled Natives, and this was his last public speech to the Kingites.

Though retired from regular ministerial work, Archdeacon Maunsell, as long as health permitted, visited the Natives at Orakei, the Native school (Parnell), the gaol, hospital, and also took part in the services at the Mission Hall, Lower Remuera. Of late years he has lived in retirement, the physical infirmities of old age creeping slowly over him, awaiting with placid courage the appointed end. Speaking not so long ago of his missionary career, he said:—"With great thankfulness I look back upon the thirty years of my missionary life. With plenty to do, and doing it, in my Master's work, I was as happy as the days were long. As I often then said, so say I now, 'That of all the employments in which a man can engage, there is none to surpass that of a missionary whose heart is in his work, and who has received his call from the Great Head of the Church.'"

It was the expressed wish of the deceased Archdeacon that his interment should be private. The tidings of the deceased pioneer missionary's death will be heard with regret throughout the whole colony. His name is a "household word," as one who laboured, and endured all the perils and hardships of old New Zealand, in order that its Maori people might be brought to Christianity, the blessings of civilisation, and under the beneficent rule of Her Majesty the Queen.

The Rev. George Maunsell, C.M.S. missionary, Opatiki, who visited England last year, is the fourth son of the Archdeacon. One of his daughters is married to the Rev. C. Bice, of the Melanesia Mission.

ON THE RELATIONS OF MISSIONS TO THE CHURCH AT HOME.

A Paper read at the Missionary Conference of the Anglican Communion.

BY SYDNEY GEDGE, M.A.



HE subject of this Paper, to be read aloud in fifteen minutes, might be debated for fifteen hours without being exhausted, whatever might be the case with the audience; and I am therefore compelled to state my propositions and arguments with a bald simplicity of outline innocent of lights and shades, and I must apologise for the apparent dogmatism resulting from enforced brevity.

Ought the present voluntary missionary societies to be superseded by some one organisation, established and controlled by a representative of the Church of England as a corporate body? Do we concur in the views expressed by Bishop Johnson, of Calcutta, at the Manchester Church Congress?—as follows: “I hope the C.M.S., which is *The Society* of all, because it originated when the Church slept, will become the Executive of a great Board of Missions of the Church of England. The grandest thing that could happen to the S.P.G. would be that it should go to the Archbishop and say, ‘Our life as a Society is at an end, and we desire now to make ourselves a real Church body, and place ourselves entirely at the disposal of the Archbishops and Bishops.’” And the same Bishop said elsewhere, “The very existence of missionary societies argues a decadence in the Church as a whole.”

Grave words these! and all the more worthy of consideration because they proceed from the lips of the Metropolitan of India, in whose Province more than two hundred millions of Heathen and Mohammedans are as yet ignorant of the Gospel.

One fancies that the good Bishop must have suffered somewhat terribly at the hands of the two Societies before he thus desired their “happy despatch.” But he speaks of a decadence—of a falling off, from the golden age when missionary societies had no existence. This was not the view taken of the Church at the time. In the last quarter of the seventeenth century Dryden wrote of the Church:—

“To foreign lands no sound of her is come;
Humbly content to be despised at home.”

A very few years before this couplet was written, the Church had her chance of corporate action, and she produced the Act of Uniformity of 1662, which for two centuries has impeded her freedom of action and contracted her growth, and which, though relaxed by recent legislation, still throws many difficulties in her way as a missionary Church.

This was her last corporate action, and for a century and a half afterwards she lay asleep, “content to live in decencies for ever,” and there she might have lain until now, doing nothing abroad and little at home, but for the efforts of humble individuals, not Archbishops or Bishops, who formed themselves into the voluntary societies whose existence is thus deprecated.

During the eighteenth century something, though not much, was done by the S.P.C.K. and S.P.G. for the religious instruction of English people and their immediate dependents in the colonies and foreign plantations, but the claims of the Heathen world to hear the Gospel were entirely disregarded; nay, it does not seem to have entered into the head or heart of anyone that such claims existed.* Even within this nineteenth century the General Assembly

* We called Mr. Gedge's attention to the S.P.C.K. Missions in India in the eighteenth century, and to the S.P.G. work among the Red Indians and elsewhere at the same period. He thinks the words “immediate dependents” in the text cover the efforts of these two societies.—Ed.

of the Church of Scotland declared Missions to be "dangerous, fanatical, and absurd."

When a few undistinguished clergymen and laymen, less than a century ago, impressed with their *individual* responsibility, founded the C.M.S., they were anxious to obtain the sanction of the rulers of the Church. They sent the Archbishop a careful statement of their objects and principles and proposed mode of operation. A lurid light is thrown upon the then condition of the Church at home by the fact that they had no hope of inducing any clergyman to go abroad as a missionary, and therefore they proposed to send only catechists. The Archbishop considered the statement for a year and a half, and then benignly replied that, "He regretted that he could not with propriety at once express his full concurrence." He "acquiesced in the hope expressed that the Society might go forward, being assured that he would look on their proceedings with candour, and that it would give him pleasure to find them such as he could approve!"

Thankful for this small modicum of encouragement, the Committee resolved to "now proceed in their great design with all the activity possible." The result we know. The Society's objects and principles are the same now as they were then. Her "proceedings have been approved" by the last five of Archbishop Moore's successors in the See of Canterbury, who have in turn become her Vice-Patron, and nearly every Bishop of the Church is now a Vice-President of the Society and a member of its Committee.

And reverently I claim for the C.M.S. that her objects, principles, and proceedings have been approved by Almighty God. She is indeed the youngest child, but, though born out of due time, she has laboured more abundantly than they all. Though not entitled to the birthright, she has obtained the blessing.

These are the facts. But was it right or wise, or in accordance with Church order, to go in this way to work for the evangelization of the world? Would it not have been better if the good work had been done by the corporate action of the Church, and is it not now time for the S.P.G., the C.M.S., and the other eighteen missionary societies to retire, go into liquidation, and allow the Church to enter into their labours, take up their task, and carry on their work?

I am not concerned to maintain or to deny that it might have been best if the Church had in the first instance so acted! But "the best is ever the enemy of the good," and had our fathers waited for the best, and not done the good they could, I fear we should still be waiting for the best. In religion, as in politics, reforms come from the ranks. Men who desire an improvement of the laws soon find that the separate action of individuals is futile, so they form themselves into a society or party, and work together for the attainment of their desires. It is the duty of all Christians, not of the clergy only, to tell the glad tidings of salvation. Is it not lawful for them to combine in the same way?

Let us consider the subject: (1) Historically; (2) Practically.

I. *Historically*.—The first missionaries were volunteers—those that were "scattered abroad" by persecution "went everywhere preaching the Word." Paul and Barnabas were "separated for the work," not by the Church in Jerusalem, but by the small body of Christians resident in Antioch. Northern Europe was evangelized by bands of volunteers forming themselves into religious orders, and but loosely connected with or controlled by the Roman authorities. When that Church did corporately rouse itself to action for the purpose of converting the Heathen, the Pope granted all their lands to

the Spaniards and Portuguese, and authorised the enslaving of their bodies for the good of their souls. The good expected from this evil done was conspicuous by its absence.

In England Church and State were united, and when, in 1712, Ziegenbalg came to ask support for the Tranquebar Mission he was received with enthusiasm by the King, Princes, Archbishop, and Bishop of London, and a continuance of the royal favour was promised; but it was all words: he got little money or effectual assistance.

Towards the end of the eighteenth century Carey and other Baptist missionaries only avoided deportation from India by taking refuge in the Danish settlement of Serampore. The East India Company denounced every attempt to preach Christianity, and Parliament supported them. When (1813) the Bishopric of Calcutta was instituted, it was thought advisable to perform the consecration service in private, and to suppress the sermon which was preached on the occasion!

These things the rulers did. Oh, cowards! Oh, fools and blind! as the Quarterly Reviewer cries. But the volunteer societies grew and multiplied, and the Lord blessed their labours.

II. *Practically.*

1. This method of voluntary action suits the genius of the English people. It is not our custom to look to the State. In secular affairs we get what we want by combined individual effort. Thus our Colonies were planted, and our Indian Empire founded. Even at home the Church, as a corporate body, would make little headway were it not assisted by the C.P.A.S., the A.C.S., the C.E.T.S., and the hosts of diocesan and other religious societies formed by volunteers. Are all these to be disbanded, and is their work also to be handed over to the Archbishops and Bishops or to Convocation? Or is it in the missionary field alone that societies are *de trop*?

2. Our Church always has been, and I pray to God she always may be, united to the State. But this grand position has some drawbacks; she is restrained and sometimes hampered by laws which she cannot alter. We do not want to carry these restrictions and laws to heathen lands, and impose them on the Native Christians. In the words of Archbishop Benson, "We should not even wish to transfer our dear Mother Church to a climate where it will wither, but so to master her principles and to enter into foreign intelligences as to raise up Churches truly Native." Similarly, Bishop Lightfoot, of Durham, wrote: "We shall not lay the yoke of a rigid uniformity on the necks of our converts. We shall lay down for ourselves as an aim, not the multiplication of English Churches on a foreign soil, but the creation of Native Churches. We shall allow great latitude of development in non-essentials, such as the form of worship. We shall not impose our Articles, or even our Prayer-Book, as a necessity on Native peoples."

But, as it seems to me, the Church, directing as a Church its own Missions, must do these very things which ought not to be done. We must not exchange for its rigidity the flexibility of societies. Their freedom and elasticity are better far for missionary purposes than the cramping barriers which impede the corporate action of a State Church. Its control must be permanent. The society can move off to regions beyond when it has given a fair start. The white corks are only to float the black net.

3. For the successful conduct of Missions you must have a ready power of adaptation to circumstances as they arise, and of appealing for help in sudden emergencies and pecuniary difficulties. The organisation and machinery of the Church lack this power. Her official formalism cabins and confines her, and impedes prompt and spontaneous action. Could the Church have given

that immediate response to the cry from Uganda? Could the Church have raised in a fortnight 16,000*l.* to cover a deficit of 13,000*l.*?

4. It is a characteristic of our Church that she is widely comprehensive. Men holding very different views on the Sacraments, on Church order and discipline, and even on the essentials of a Church, are to be found within her borders, and claim to be her loyal sons. But it cannot be denied that there is such diametrical opposition in the views so permitted, that what one party teaches as sound truth is considered by another party as dangerous error. Christians of strong religious convictions will not assist in promulgating what they believe to be heresy. Voluntary missionary societies give full scope for this variety. They "enable those members of the Church who are closely united by common views and sympathies to work together" with hearty zeal and mutual confidence. Thus, the Church Missionary Society was founded by men who impressed upon it, what it has always maintained, a thoroughly Protestant and evangelical character. It is idle to suppose that the supporters of that Society would show the same enthusiasm in its cause, or contribute with the same liberality to its funds, if the Committee were to admit to the ranks of its missionaries men to whom the word "Protestant" is abhorrent.

The whole argument on this part of the subject was so admirably stated by Mr. Eugene Stock in his speech at the Rhyl Church Congress in 1891, that I wish I could have read that speech to this Conference instead of a paper which deals with the question so inadequately as this does.

5. The Church in its corporate capacity is unable to undertake the administrative duties now so ably discharged by the voluntary societies. Think of what has to be done.

The men have to be found, selected—yes, and rejected. Many of them have to be educated, and all of them trained. Careful arrangements are required for their equipment and passage, and location and maintenance, and for their instruction in the native language.

Rules must be made as to marriages, furloughs, &c.; and these rules must have more elasticity than can be permitted in the Army or Indian Civil Service, or any great department of State or Church. Parental loving care on the part of the home authorities is necessary, and a constant correspondence must be maintained of an unofficial character, entering into all the needs, sorrows, and anxieties, and spiritual difficulties of the young clergyman or layman or woman working, perhaps, in some isolated post in a heathen land. There must be the affectionate sympathy of a brother in Christ, as well as the formal instructions given by an official superior.

The missionary's children must be cared for, educated, and provided with a home all the year round. And when he returns on furlough or sick leave he should be welcomed by like-minded friends who will hear from his lips all that God has done by his means, take sweet counsel with him, cheer, advise, encourage, and make provision for his restoration to health and for his employment as a Deputation. And that word leads me to what is, perhaps, after all the most difficult work—the obtaining the vast sums of money, without which the work of Missions must collapse. Consider what this involves—sermons, meetings, publications, enthusiasm roused and maintained from day to day throughout the year, and from year to year until time shall be no longer.

How, I ask, is the Church in its corporate capacity going to do all this? What body in the Church will undertake it? The Archbishops and Bishops? They are overtaxed already with the growing requirements of their populous dioceses. The Lower Houses of Convocation? What! a number of hard-worked clergy, scattered all over the country, meeting one part in London and

the other in York, and excluding laymen from all share in their work? There is no machinery for electing another body, and without an Act of Parliament none can be obtained. You will have to fall back upon the Ecclesiastical Commissioners! Well might Prebendary Tucker, the secretary of the S.P.G., exclaim at Carlisle Congress, "Let us hear no more of the foolish talk of the corporate action of the Church!"

Does not this Conference teach an object lesson which we may well lay to heart? Some years ago, at the instance of Convocation, the Board of Missions was constituted. Its members were not elected, but nominated, so that it is only in a secondary sense a representative body. Yet it was a long time before it struggled into existence, and commenced its useful but humble work of collecting information about Missions and printing it. This Board has, at infinite pains and great expense, instituted this Conference. The various subjects selected for discussion are of the highest interest and importance. The chosen readers and speakers represent all schools of thought in the Church, and are (with one exception) well qualified by knowledge and experience to present those subjects to the audience from different standpoints in the most telling manner. The Archbishops and Bishops and other Church dignitaries have come to the front. The Conference has been well advertised. It is held at convenient times and places, at a period of the year when London is fullest. It was expected to make an epoch in the history of Missions. What has been the outcome of all this effort and expectation? I need not describe it—less than 2000 tickets sold. Not a single meeting so well attended as a Church Missionary Society annual meeting in any large provincial town. And why is this? The reason was given to me yesterday by a clerical friend, an enthusiastic supporter of the Church Missionary Society, in reply to my question which of the Conference meetings he had attended. "None; I don't approve of this mangle-mangle of truth and falsehood." I do not agree with his reason or approve of his conclusion. For I do not believe in any infallible or faultless Church; or, still less, in any infallible or faultless party in the Church. But my friend's opinion is widely held, and it must be reckoned with as a fact, in considering this question.

What, then, is the duty of the Church towards Missions? Let the Archbishop of Canterbury give the answer:—

"The Church is bound to strengthen the Societies which have made the era all their own by their devotion and their skill. She is bound to strengthen them with her very deepest life. She is bound to strengthen them that they may strengthen the nations which are coming to the birth."

NOTES ON THE MISSIONARY CONFERENCE.

(From our Special Correspondents.)

I.—THE GENERAL MEETINGS.



HAVE been asked to give my impressions of the recent Conference, or rather of such of its meetings as I attended. Readers who wish to form an idea of the Conference must dismiss from their minds the conception of gatherings like the C.M.S. Anniversaries.

Not only were the audiences insignificant beside the throngs of warm-hearted friends for whom Exeter Hall is often too small, but the whole character of the meetings was different. The Conference was a Church Congress on a special set of subjects. There was this difference, that the topics discussed at a Church Congress are often either academic or, if practical, have

been turned over and over in successive years until nothing new is left to be said about them; whereas the Missionary Conference subjects were generally practical and, when controversial, by no means threadbare.

It could be wished that the Conference had attracted greater numbers. The causes of its failure in this respect were manifold. It will be enough to mention here two. In the first place, the Conference was not sufficiently advertised. The advertisements issued contained no details of the subjects to be discussed at the different sessions, or of the names of the readers and speakers, so that a C.M.S. person, for instance, unless he had read the draft programme published in these pages, would have had no knowledge of what he was going to hear. Had information been forthcoming, and had the facts been brought prominently forward, there can be little doubt that more interest would have been aroused. Secondly, the promoters of the Conference contrived to awaken suspicion in the minds of ardent supporters of the Society system, on more sides than one. The latter detected, or supposed they detected, an endeavour on the part of the Board of Missions to make use of the Conference to prosecute the campaign which it has been supposed to be waging against the Societies. Consequently some friends, both of S.P.G. and of C.M.S., jealous for the integrity of organisations which they valued, withheld their personal assistance. It is not needful to discuss here whether these suspicions were or were not well-grounded. They existed, and they militated against the success of the Conference.

The first actual session of the Conference was on Tuesday morning, May 29th. St. James's Hall was barely two-thirds full when, after opening the proceedings with hymn and prayer, the Archbishop of Canterbury began his inaugural address. It divided itself roughly into two parts, the first, a historical sketch of the rise and fall of successive missionary methods; the second, a statement of the shortcomings of the Society system and indications of the approach of a new era of missionary work. In the opinion of the Archbishop, the first missionary work was that of the whole Church, then came the era of great personal and individual efforts, then the governmental era, and lastly the Society system. The latter part of the speech has, I think, been misunderstood. He has been thought to have declared war against the Societies, and to have foreshadowed a policy of the "corporate action of the Church." Those who have taken this view of the utterance have overlooked the frequent disclaimers of hostility to the Societies which occur in it. The impression conveyed to my own mind was that it was a prophecy rather than a pronouncement, a Utopian ideal rather than a settled purpose.*

When the Archbishop sat down, the subject of the Call to Missionary Service was treated by four selected speakers and readers,—the Bishop of St. Andrew's, Prebendary Webb-Peploe, the Rev. R. L. Page, and the Rev. F. S. Webster. Considering how widely separated in opinions these four men are, it is remarkable that they should have been so nearly unanimous. Bishop Wilkinson urged, among other impressive thoughts, that at least once a year we should lay ourselves before God and ask afresh, "Lord, what wilt Thou have me to do?" Mr. Webb-Peploe demonstrated solemnly that we are saved that we may serve. Mr. Webster took up the various reasons for service, and spoke with great effect on the Commission of the Holy Ghost. Mr. Page, in phraseology which savoured of the *Imitatio Christi*, was more or less strong on personal consecration.

When Mr. Webster, who spoke last of the four, had finished, the Archbishop drew attention to a paper which emanated from the American Church,

* On this subject, see the first article in this number.

suggesting prayers at noonday for Foreign Missions on the ground that at mid-day the Saviour was crucified for the salvation of the whole world, St. Paul was converted to be a Apostle to the Gentiles, and St. Peter received that vision at Joppa which resulted in the baptism of the first Gentile converts. Accordingly the morning session of the Conference on this and some of the following days was suspended at noon for prayer.

When the session was resumed, the Bishops of Cairo (U.S.A.) and Wyoming spoke, the latter hinting that the missionary zeal of the American Church was not so perfect as the Archbishop's speech might have led us to imagine. Among the subsequent speakers it is only needful to mention Bishop Selwyn, late of Melanesia, and Mr. Henry Morris, of the C.M.S. Committee, both of whom spoke on the need of the Holy Spirit.

The afternoon sessions on Tuesday were taken up with the discussion of "The Religions to be dealt with." In the Large Hall "Judaism and Mohammedanism" were taken. "Hinduism, Buddhism, Confucianism, and various forms of Paganism" were dealt with in the Small Hall. The division will not strike the ordinary observer as an equal one. Perhaps it was supposed by the Subjects Committee that the two which stood alone were those likely to produce most discussion. The Bishop of Gloucester and Bristol took the chair in the Large Hall, and prefaced the proceedings with some remarks upon the recent movements of thought in the Jewish and Mohammedan worlds. But the readers and speakers on Judaism had interpreted the task allotted to them in a very liberal sense. The rival merits of the Parochial Missions to the Jews and the London Jews' Society occupied the greater portion of their time. Whether this diversion of thought was due to defective instruction as to the line intended, or whether, seeing only this half-session in all the Conference set apart for Jewish topics, they supposed they might use it at their own discretion, the result was that we got very little about Judaism and a great deal about the two Societies. The Bishop of Wakefield's paper was almost wholly taken up with the Parochial Missions to the Jews. Archdeacon Richardson said much that was wise about Judaism and the Jews, and might therefore be easily excused if he devoted the latter portion of his paper to methods of Mission work and especially to the Society in which he feels so keen an interest. The debate was confined to three speakers. The Rev. C. J. Ridgeway put in a somewhat polemical plea for the Parochial Missions, and the Rev. C. H. Banning, who spoke last, very naturally felt obliged to occupy part of his rousing speech with some rebutting arguments. The Rev. A. Lukyn Williams, who came between the two last speakers, stood alone in considering Judaism as it is, apart from Mission work among the Jews. He had been at the pains of making inquiries of missionaries to the Jews in many parts of the world on present-day beliefs of the Jews on such subjects as the future life and the coming of the Messiah. His time being very limited, he gave us the answers and his deductions from them with the brevity of a sermon outline. The facts he stated were so important and so new to the majority of persons, that it may be hoped he will publish them elsewhere in fuller detail.

Mohammedanism fared better. The three long papers of Sir Frederick Goldsmid, Dr. Bruce, and Mr. Bosworth Smith were all germane to the subject. The last named was no doubt chosen because he represents the more favourable view of Mohammedanism. One would gladly have seen on the programme the name of the Rev. G. A. Lefroy of Delhi, for he knows, as few other Christians know, the present attitude of Islamite thought in India, and the changes which recent controversies have effected. Sir Frederick Goldsmid and Dr. Bruce represented mainly the Turkish and Persian aspects of the

faith, and Mr. Bosworth Smith viewed Islam as it is in its literature rather than in its practice. One was glad to find that Sir Frederick Goldsmid and Dr. Bruce were in substantial agreement wherever their papers covered the same ground. But it was rather curious to find that the former directly traversed an opinion of Mr. Bosworth Smith's. Sir Frederick Goldsmid felt that the doctrine of the Trinity was misunderstood by Mohammedans, and recommended the Athanasian Creed as not only the most accurate definition of it, but also the one most suited to the Oriental genius. Mr. Bosworth Smith, on the contrary, urged that Christianity should be exhibited to Moslems with the minimum of doctrinal definition. Very little discussion followed the papers, and that not spontaneous.

The evening sessions were given up to topics connected with "The Presentation of Christianity." In the Large Hall the relations between successively the Eastern Churches, Rome, and other Christian Missions were considered. The Archbishop of Canterbury presided, but took no part in the discussion. As in the afternoon, the session was divided into two parts, the Eastern Churches being allotted the first, and the other two subjects the second half. Bishop Hale of Cairo—the Cairo in Illinois, U.S.A., not Cairo in Egypt—read the first paper, and the Rev. Dr. Cutts, who has been connected with the Archbishop of Canterbury's Mission to the Assyrian Church, followed. Both of them assumed as a matter of course that the reformation of these Churches from within was practicable. Bishop Hale more or less covered the whole ground; Dr. Cutts confined himself to the history of the relations of the English with the Eastern Churches, and particularly the Assyrian Church. Three speakers took up the subject after the two papers. The Bishop of Norwich described his visit to the little-known Missions of the Russo-Greek Church to the Heathen Buriats, Ostiats, and Samoyedes. These Heathen never have the Gospel preached to them, it appears. A priest goes and lives amongst them, and if his life recommends his doctrine, the Heathen go and ask for instruction. The Bishop, and the Rev. F. Armine King, of Tokyo, who spoke next, and who gave particulars of the Russo-Greek Mission in Japan, were agreed that the Greek Church would make no motion towards us, and that any closer union must be obtained by concessions on our part. The Rev. R. Milburn Blakiston, who is connected with the Archbishop's Assyrian Mission, was inclined to challenge this statement so far as the Assyrian Church was concerned. It will be seen that all the speaking was on one side. There was no one to represent the Evangelical view. The degradation and deadness of the Eastern Churches was admitted, but all assumed that they would gladly receive instruction from our hands, and that those who acquired this new knowledge would be content to remain in their present communions. There was no one to ask, "Do you anticipate that the uninstructed section of these Churches will continue to tolerate the presence of this more enlightened party in their midst? If not, what course are you prepared for? And if some Eastern Christian who has learned to study the Word of God should find his Church inconsistent with it, and should feel bound in conscience to sever himself from communion, what will be your policy with regard to him?" It is fair to say that this was the only subject in the Conference on which Evangelical opinion was not represented.

The second half of the session presented an unanimity of another kind. The Bishop of Lahore, who spoke frequently during the Conference, and never without displaying ability and fair-mindedness as well as oratorical gifts of a high order, was in substantial agreement with Mr. Stock on the question of Romish Missions. Both denounced the Romish policy of intrusion on ground already occupied by other Christians. The Bishop called it "a

marauding policy" and declared that no *modus vivendi* was possible. Bishop Matthew gave instances from India, Mr. Stock from almost every part of the mission-field. Mr. Stock gave additional reasons for entertaining no relations with Romish Missions. He proclaimed himself to be one of those who are "unable to regard the Roman Church as a sister Church taking its share in proclaiming the great reconciling message from God," and exposed a number of the special corruptions which are found in its missions to the Heathen. Some of our Protestant friends had supposed it would not be possible to be faithful to the truth at this Conference. They should have heard this paper. On the subject of other Christian Missions, the two papers exhibited some diversity of treatment. Mr. Stock put in several telling pleas for the honourable recognition of non-Episcopal Missions. The Bishop of Lahore, taking this acknowledgment for granted, went into the question of missionary comity, and pointed out both the advantages and the disadvantages of a territorial division. There was only one important speaker, Canon Jacob, who denounced Romish Missions in India with as much vigour as he praised the work of the American Baptists. He suggested that our hopes of re-union at home rose in the mission-field. Altogether one felt that the Conference had done great good even if it had produced nothing else but these two papers and Canon Jacob's speech.

Wednesday morning and afternoon were taken up with racial problems, Indian, African, Chinese, Japanese, Australasian, and Polynesian. In the Large Hall, India was allowed the whole of the morning session. The chairman for the day was the Bishop of London, who began his duties with a speech in the course of which he recognised the necessity for the continued work of the Societies. The first paper was by the Bishop of Calcutta, and was read for him by deputy. It treated of the Missionary Episcopate. The Bishop of Calcutta had been previously asked to write upon this subject, which was afterwards struck out of the list. Apparently the Bishop was not informed of the change. The audience who were not in the secret must have been puzzled to trace the connexion between a large part of the paper and "Indian Problems." It was a pity the explanation was not given beforehand, for the paper had a distinct value of its own. Its statements about Bishoprics in Tinnevely and Kashmir were the only visible connexion with its supposed subject-matter. The papers by Archdeacon Koshi Koshi of Travancore and the Rev. H. E. Perkins dealt with caste, the material support of converts, the remarriage of converts, and similar topics. Canon Churton, one of the greatest students of Foreign Missions among the Higher Churchmen, read a paper on caste in South India, which was mainly taken up with the narration of a quarrel between the Rev. A. Margöschis of Nazareth and the Rev. J. A. Sharrock of Tuticorin. A paper by Mr. Sharrock, read by deputy, came next, but contained none of the personal attacks which rumour had attributed to it. The last paper, by the Rev. H. Whitehead of Calcutta, the third in this session which was not read by its author, dealt chiefly with the material support of converts. The Bishop of Lahore, the first speaker, took up some of the points which had been raised by previous papers. The three others who spoke, the Rev. J. R. Hill, the Rev. J. Barton—our Mr. Barton—and the Rev. D. J. Flynn of Chota Nagpur, confined their attention to caste. The opposition to the caste system was universal. Only one speaker had anything to say for it. Differences of opinion appeared as to the evidences of the abandonment of caste which should be required of converts. It was also plain that caste in North India is only a difficulty as between Heathen and Christian, while in South India it exists as a problem among Christians. The whole debate was very useful. It will be readily admitted that Mr. Perkins's

paper and Bishop Matthew's speech were the two most important contributions. At the close of the session the Bishop of London introduced the Primate of Australia, Dr. Saumarez Smith, who said a few words of hearty approval of the Conference.

The Wednesday afternoon session, on Chinese and Japanese Problems, suffered at the outset by the fact that Sir Thomas Wade had been too ill to appear or even to prepare his promised paper. The two Bishops—Bishop Scott of North China and Bishop Moule of Mid China—were the only speakers who took up the Chinese side of the debate. Bishop Moule considered the chief problems to be the three religions of China and the objections to missionaries either as foreigners or on account of personal defects of tact and manner. Bishop Scott found the chief difficulty to lie in the relation of missionaries and their work to the governing powers and the people of China. There being no other speakers, a number of questions such as the effects of the opium-trade on Mission work, the arrangements for uniform translations, the adverse influences of certain Chinese superstitions like the *fung-shui*, and the advisability of adopting native dress, remained unmentioned. The opium question would doubtless have been the theme of the Rev. Yung-King Yen's expected paper, but it was not forthcoming, nor was its absence accounted for.

The rest of the session was almost entirely monopolised by Japan. The Rev. E. F. Armine King, of St. Andrew's University, Tokyo, considered the chief problem in Japan to arise from the difficulty of reaching the upper classes. But a more vigorous opinion was forthcoming. Canon Churton read a paper written by the Rev. A. Lloyd, formerly Fellow of Peterhouse, and now a professor in the Keiogijuku College, Tokyo, which discussed the mutual relations of the English and American Bishops in Japan, and roundly characterised the presence of Bishop Bickersteth in Tokyo as an intrusion, besides other violent statements. No wonder that the Rev. Professor Collins called it an "inflammatory paper." He and the Rev. S. Bickersteth agreed in representing Mr. Lloyd's account of the ill-feeling in the *Nippon Sei Kokwai* as at least highly coloured. Professor Collins admirably expressed the difficulty in Japan when he said that the Japanese "do not know how to put on the drag." After this little excitement had subsided, the debate languished. The failure of two out of five papers had left a considerable space of time to be filled up, and all the Secretary's efforts to get occupants of the platform to speak did not avail to prolong it. No further addition was made to our stock of information. The Bishop of London put a speedy termination to this state of things by closing the session.

The interest of the evening session was transferred to the Lesser Hall, where Polygamy appeared on the programme. At the instance, I believe, of one member of the Committee, ladies were excluded from this debate—quite unnecessarily, as it turned out. It may be said at once that this was one of the best meetings of the whole Conference. After the papers by the Rev. F. W. Puller, Dr. R. N. Cust, and the Rev. W. Salter Price, the Bishop of Bloemfontein, the Bishop of Lahore, the Rev. J. P. Farler, Mr. Sydney Gedge, Bishop Selwyn, the Bishop of Wyoming and Idaho, Lord Stanmore, the Bishop of Jamaica, the Rev. H. Barter, and the Rev. J. Buckley Wood followed in rapid succession one after the other. The interest of the debate did not flag for an instant. It has never been my lot to listen to a discussion sustained throughout with such ability and good temper. The Bishop of Cape Town, who presided, might well congratulate the meeting on its exhaustiveness. It is impossible to do more than note some of the general impressions conveyed. In the first place, no quarter was given by

any one to the notion that polygamy could be tolerated among Christians. The greater part of the discussion circled round the obligations into which a man had entered before desiring to become a Christian. Should he always be forced to put away all his wives except one before being baptized? Here a difference appeared. The Indian missionaries were inclined to think that cases might occur in which it would be a hardship to enforce the rule: opinions formed in Africa were unanimous and firm in favour of strict adherence to the principle. The explanation was not difficult to discover. In India polygamy is so rare that the Bishop of Lahore told us there were only 101·2 wives in the Punjab for every 100 husbands—a proportion smaller than in Scotland!—and the marriage tie is a definite and binding one. In Africa polygamy is common, and marriage has with many tribes very little meaning—so many more wives, so many additional labourers. I noticed that several quite extreme High Churchmen were willing that a convert should be refused baptism even to his dying day rather than that polygamy should be sanctioned within the Church. On the other hand, all were agreed that a polygamous woman might be admitted, because she was not a free agent. There was much citation of Old Testament precedent and of texts of Scripture such as St. Paul's injunction to Timothy, "Let a bishop be the husband of one wife." The decision of the Lambeth Conference was frequently referred to, and met with general acceptance.

Thursday morning was employed in the Large Hall upon the vexed question of *Associate Missions versus Family Life*. This being a matter about which every one thinks himself capable of forming a judgment, and one, moreover, which presented the prospect of a lively debate, the audience was fuller than at some other sessions. The Bishop of Durham presided throughout the day. The other chairmen were content with a single address where-with to open the morning session. Dr. Westcott felt it his duty to speak at all three sessions and to sum up at the close of each the results which he considered had been arrived at. His opening speech in the morning was a sketch of an ideal Mission, strong in numbers and varied in its activities, presenting to the eyes of the Heathen all the characteristics of a Christian community, and enabling the converts to realise that they had entered into a new society, an all-embracing brotherhood. It does no injustice to the rest of the many participants in the debate to say that what the Scotch would call the most "outstanding" papers were those of the Rev. G. A. Lefroy of Delhi, and the Rev. H. M. M. Hackett, late Principal of the C.M.S. Divinity School at Allahabad. Mr. Lefroy's paper was worthy of its author. Claiming no superior sanctity for the community life, and expressly allowing many advantages attaching to the married missionary, he rested the plea for an associate mission upon its securing mutual sympathy, division of labour, continuity of work, freedom from family cares, economy, and freedom to run risks. He had in his mind a brotherhood like that of which he is the distinguished head, bound by no vows and admitting no autocratic control. He did not urge the community system as the only type of mission to be adopted, but only as one entitled to a place in the general scheme of Mission work. With this no Evangelical who has followed and appreciated the work of the C.M.S. bands of Associated Evangelists can very well disagree. It does not, however, need much penetration to perceive that most of the arguments in favour of a community were really arguments for a strong as opposed to a weak Mission, and when the Bishop of Durham summed up, he gave this as the conclusion, that it was not good for a missionary to be alone. Two objections to the community system which are not often heard transpired in the course of the discussion. The economy

which is claimed for it may be purchased at too high a cost. Mr. Hackett enumerated a long list of married missionaries who had served thirty, forty, and even more than forty years in the field, and asked where such length of service could be paralleled among the ranks of celibate missionaries. "I take care of my missionary," was the description of her work by a C.M.S. missionary's wife. The Bishop of Lahore mentioned that Mr. Allnutt, one of the Cambridge Mission at Delhi, had owed his life to the nursing of Mrs. Winter, the wife of the well-known S.P.G. missionary. The other point was the danger of friction between the members of the community. "It is a beautiful idea," said the Rev. H. H. Kelly, a very High Churchman, and himself unmarried, "for two or three men to live together; only you know generally they can't." Mr. Hackett, in addition to what has been already mentioned, referred to the confidence which is placed by non-Christians in a married missionary, the influence he is able to wield over the female as well as the male portion of the converts, the direct missionary work often undertaken by the wives, and, what is less obvious, the increased social influence exerted by a missionary household among a resident European society. There was a refreshing absence from the discussion of such intemperate partisanship as was manifested, for instance, at the Rhyl Church Congress. One digression must be noticed. The Rev. R. J. Simpson of the South American Missionary Society was allowed to interpose with a short description of its work, which he adroitly framed so as to seem to be merely an outgrowth of the subject in hand. This intervention was all the more desirable as the South American Continent would otherwise have found no place upon the programme of Conference subjects.

On Thursday afternoon, in the Large Hall, Educational and Industrial Missions were brought under review. As the Bishop of Durham said at the outset, all were now agreed as to the value of Educational Missions, and the only question which remained was that of details. His own remarks were directed to the value of education as the one Christianising influence that could be brought to bear upon the higher classes; to the need of fostering the education of Christian families; and to the value of Industrial Missions as solving the problem of the material support of converts. In some of his thoughts the Bishop anticipated the line taken by Mr. Henry Morris's paper, but the latter, who took a high spiritual standpoint, dwelt with special force upon the higher education. The Rev. T. H. Dodson, of the S.P.G. College, Trichinopoly, whose paper was read by Canon Jacob, considered and answered objections to the educational method. The Bishop of Travancore entered into a number of important details, such as the leavening effect of Mission schools and colleges upon Government regulations, the need of the higher education of women, and the provision of scholarships for Native Christians, which should do for them what the bounty of founders and benefactors had done for us. The Rev. F. R. Hodgson's paper was on Industrial Missions. Two points deserved particular notice—its exposure of the methods of the Roman Catholic Mission on Lake Tanganyika, and its preference for the development of a Native civilisation rather than the tutelary system so admired by travellers and planters. All the subsequent speakers occupied themselves with education. The most striking thought elicited came from Bishop Stuart, who, by a remarkable coincidence, spoke immediately after the Rev. J. P. Haythornthwaite, one of his successors—*longo temporis intervallo*—at Agra. One great objection to educational work is the amount of the missionary's time which is taken up with secular subjects. Bishop Stuart quoted a beautiful answer from Mr. Welland. The weighty axehead consists of a thin edge of steel welded to a heavy backing of iron. It is the apparently

useless backing which gives its force to the cutting edge. So the influence gained in secular instruction gives force to the spiritual teaching.

The evening meeting in the Large Hall, where "Church Organisation and Discipline" was the subject for debate, took us once more into the region of idealistic prophecies. The Bishop of Bloemfontein and one or two other speakers touched on the exercise of discipline upon Native converts, and the Rev. E. A. Copleston upon the mutual relations between European and Native Christians; but the greater part of the evening was taken up with endeavours to answer the question, What is to be the final outcome of Mission work? Bishop Barry outlined a marvellous scheme of federated churches under the Primacy of Canterbury, grouped into three divisions,—Colonial Churches, Churches among civilised races, Churches among the lower races; in all cases the minimum of agreement necessary for communion being that of the Lambeth Conference, that is, acceptance of Holy Scripture and the three Creeds, the use of common prayer and the two Sacraments, and the three orders of the ministry. Bishop Stuart contented himself with seeking the principles for our treatment of infant Churches in the Epistles of St. Paul. The Dean of Hobart wanted to see a federation of the Australasian Churches. There was not wanting the criticism of practical minds upon Bishop Barry's idealism. The Rev. F. Baylis put a number of searching Socratic questions which exposed some of the difficulties of the scheme. Professor Collins warned us that Rome in the eighth century had put forth just such a scheme, with disastrous results. The Rev. E. T. Higgins of Ceylon told us to hope that Native Churches would adopt our organisation, but to be content if they also adapted it to their own circumstances. The conflict of opinion was such that the Bishop of Durham found it difficult at the end to hit upon any residuum of common agreement. One thing had, however, been apparent in the majority of the speeches,—an anxiety for the time when the Missions should have given place to Native organisations.

The discussion of Friday morning, when I was not present, is noticed elsewhere. The afternoon meeting was nominally to be given up to Home Organisation; but the addresses by the Dean of Chichester and Archdeacon Long on Spiritual Influences belonged in character to the opening session of all. From the rest of the speeches there was not much to be learnt by C.M.S. people. The Bishop of Norwich admirably ridiculed the long, dreary missionary meeting, unprepared for and unsupported by any reference to the subject throughout all the rest of the year, in which the time is taken up with the chairman's address, secretary's report, some one else's "few words," and votes of thanks, while the Deputation has his time circumscribed and his story robbed of its effect. The Rev. A. R. Buckland's capital speech was most effective in its condemnation of the inferior type of missionary magazine. I wish that every missionary editor could have heard his appeal to make missionary literature intelligible to the outsider. Beyond these two speeches the C.M.S. appeared rather as the teacher than the learner. There was not time for anything approaching a complete statement of the network of C.M.S. organisations, but one was glad that at least the Gleaners' Union was not left unmentioned. The speech with which the Bishop of Rochester closed the session and with it the Conference proper, may serve as a kind of gentle counter blast to that of the Archbishop at the opening session. He repudiated the idea that the Board of Missions should do anything "to chill the soul" of the great Missionary Societies.

So the Conference came to an end. It had a real value. It ventilated many vexed questions, and it produced information of the greatest importance. Some of the causes of its partial failure have been indicated already.

If it is to be the first of a succession of similar gatherings, the lessons learnt by it must be heeded. Among these not the least is the necessity of avoiding the suspicion that there is any covert attack upon the Societies.

J. D. M.

II.—THE WOMEN'S SECTION.

THE Meetings of the Women's Section were held in Princes' Hall, Piccadilly, at the same hour as the two other afternoon meetings in St. James's Hall, namely, from 2.30 to 5 p.m. The Hall was never more than a third part filled, but those who came stayed to the end of the meeting, and there was little of that to-and-fro movement which was not a little trying in St. James's Hall, where two or three score of people hovered about in the back seats of two simultaneous meetings, striving to get the best part of both. It was difficult at first to know whether the small but steady audience really entered into the allotted subjects with interest, or whether they sat in passive readiness just to hear what there was to be said. To one coming across from the warmer meetings in St. James's Hall the necessary absence of any bursts of applause, and the unexpected lack of all desire to discuss important questions, were rather chilling. But gradually the conviction grew that the audience *did* both care and understand, though it was so wholly lacking in utterance.

After the wide programme had been drafted for the general meetings, a few ladies of experience in missionary matters were invited to meet with the Subjects Committee to consider what parts of the general programme were suited for consideration in the Women's Section. After a selection of subjects, which very fairly covered the ground, had been made, a small committee of women, with Miss Palgrave as the genial and efficient honorary secretary, was appointed, and with them lay all further arrangements for the meetings. Not the least enjoyable part of the Conference, to the writer at least, was the pleasant intercourse and fellowship which sprang up between those thus linked together in the preparatory work.

On the first afternoon, the main subject was parallel to that of the general meeting, Vocation and Training (of Women) for Foreign Missions. Mrs. Boyd Carpenter, wife of the Bishop of Ripon, and Mrs. Bannister, a member of the C.M.S. and C.E.Z.M.S. Ladies' Candidates Committee, read papers on the call of women to missionary service. A paper on the training of sisters was contributed by the All Saints' Sisterhood, and Head-Deaconess Gilmore of the Rochester Diocesan Institute spoke on the methods of training workers. Miss Schroeder of The Willows followed with an admirable paper, which won cordial appreciation from all sections of thought. On the whole, the papers were exceedingly good and thoughtful, and raised many points on which frank and thoughtful discussion would have been very valuable; but except for a few remarks from ladies on the platform none was forthcoming. Mrs. Benson, wife of the Archbishop of Canterbury, presided.

On Wednesday afternoon, Lady Vincent, wife of the Rev. Sir W. Vincent, Bart., presided, and the first subject taken was "The Need and Scope of Women's Work." Mrs. Ball of Karachi, and Miss Patteson, sister of the late Bishop Patteson, both read valuable papers, wise and suggestive to a degree; but few of the deeper problems connected with women's work abroad—such for instance as the relation between men and women with regard to administrative questions in a Mission—were even alluded to, much less discussed. Two graphic papers on Work in India followed; one, by Miss Bartlett of the C.E.Z.M.S. a fellow-worker of Miss Hewlett at Amritsar; another by Miss Pilkington of the S.P.G.; and a third, on the work of sisterhoods in India.

Miss Lawrance, an S.P.G. worker from Madagascar, also read a paper on that interesting mission-field. On this afternoon there was more discussion, but of a somewhat desultory character, several present desiring to represent their own mission-field or work, rather than to use such knowledge to illustrate broad general principles.

On Thursday afternoon, Lady Laura Ridding, wife of the Bishop of Southwell, presided, and after her opening words, Mrs. Piper, wife of the Vicar of St. Paul's, Upper Holloway, and formerly a C.M.S. missionary in Japan, spoke very ably and lovingly on "Dangers and Difficulties of Missionaries." It was clear that by speaking instead of reading she greatly gained in hold of her audience, and perhaps the very delicacy of her subject stirred additional interest. Whatever the cause, it is certain that during Mrs. Piper's allotted fifteen minutes there was more life and apparent sympathy in the audience than at any other time during the women's meetings. Two African papers followed, one by Miss Eliza Wigram, who had had considerable experience of S.P.G. work in South Africa, the other by Miss Goodall (C.M.S.) of Lagos. Both papers were good, from different points of view; the first was very bracing, practical, and suggestive; the latter overflowing with deep feeling, and a reality of love for the Africans which contradicted a sweeping statement made in one of the general meetings that missionaries "looked down" upon their Native brethren and sisters. Miss Newcombe, of the C.E.Z.M.S. Fuh-Kien Mission, wrote a moving paper on woman's work in China, which was read, in her enforced absence, by Miss Mulvany of the C.E.Z.M.S. Miss McRae contributed a paper on Japan, which was read for her by Miss Gregory of the S.P.G., and another was read by Mrs. Twing, first secretary of the Women's Auxiliary, New York.

On the last day, the subject was Home Interest in Mission Work. Lady Kennaway presided. The meeting was less formal than any of the others, and there was more readiness to discuss, possibly because the subject was more familiar to those present. Mrs. Temple, wife of the Bishop of London, read a general opening paper; Miss Alcock, the well-known authoress of *The Spanish Brothers*, contributed a delightful paper on Mission interest in the Church of Ireland, which was read for her by Miss Gollock; Miss Tristram of Durham wrote a vigorous paper on Funds, and How to Raise Them, which was read for her by Miss Una Saunders. Lady Philipps, wife of the Rev. Sir J. E. Philipps, Bart., Hon. Sec. of the Conference, read a most interesting account of a Union for prayer and work connected with their parish of Warminster; Mrs. Percy Grubb followed with a lucid sketch of the various Unions, &c., connected with C.M.S.; and Miss Bunyon, who does much of the S.P.G. work among children, read a most suggestive and helpful paper, unfolding various principles which should underlie all methods.

It is scarcely to be expected that in years to come these women's meetings will be looked on as marking an era in women's missionary work, or that from them will issue any voice to make itself heard in wider circles. Yet something has been done. There cannot fail to be resultant blessing from meetings where the spiritual tone has been so unvaryingly high; and while those women who were more closely linked in the inner organisation of the Section realise even more keenly than before that there is radical divergence both in doctrine and practice within the Church of England, some of them have rejoiced over a fuller understanding of the great ground of union which still remains, namely, the presence within the heart of the "One Spirit," uniting those who differ, on points far too vital for any question of compromise or silence, to the "One Lord."

G.

MR. THWAITES'S MISSION IN INDIA.

FURTHER REPORTS: LETTERS FROM MISSIONARIES, &C.

IN TINNEVELLY.

Letter from the Rev. T. Walker.

Ootacamund, April 18th, 1894.



FOUND it quite impossible to write anything about the Mission of Messrs. Thwaites and Martin Hall so long as we were in Palamcottah. The rush of work left no time for correspondence. But now that I have a little breathing time, I will send you a few particulars.

Our brethren commenced operations in Palamcottah itself, Mr. Martin Hall working chiefly there among children and young men. The services were crowded, and a special feature of the Mission was the large number of Hindus who attended. We went out in bands each night, and circulated printed notices of invitation. It is an encouraging sign of the times that so many of the Heathen were found willing to come to evangelistic services in a Christian church. It speaks to my mind of prejudice breaking down.

We had services for Christians every morning and Gospel services every evening, with children's services in the afternoons. Many of our people were stirred up, and several Hindus who had been under Christian influence for some time were brought to a point and have since been baptized. Mr. Hall's work among the schools was very useful, and I trust that many of the young people were seriously impressed.

The special meetings for Mission agents were valuable, and a good many received a new "stir up."

From Palamcottah we went in two bands to Mengnanapuram and Panneivilei, Mr. Thwaites taking the one centre and Mr. Hall the other. As I was with the latter I can speak more certainly about the Panneivilei Mission. Here again (and at Mengnanapuram too) the Heathen were induced to attend, and we had quite a large number of Heathen children present at the children's services. One Hindu woman, who has long been under Christian influence, was brought to a point and is to be baptized. The boys of the Boarding-school got stirred up. Many of the agents got "warmed," and a new impetus has been given to Bible-classes, &c., in several congregations round Panneivilei.

Of the permanent results of the Mission time will be the true test. The only fault I have to find is that the effort was far too short in duration. You cannot reach 50,000 people in one short fortnight with anything like force and effect. Mr. Thwaites's earnest vigour refreshed us all, and Mr. Martin Hall's quiet power impressed many. We are deeply grateful to them for their visit, and I trust that we shall be able to report "signs following."

IN CEYLON.

From the Ceylon localised "C.M. Gleaner."

KANDY.

We had a time of great blessing here, and we thank God for sending His servants among us. The meetings and services were well attended, especially the morning Bible-readings, and they were characterised by a deep solemnity and the evident presence of the Holy Spirit. Many, we feel sure, will look back to the Mission as a time of great spiritual revival in their hearts and lives. The truths mainly impressed upon us were the present realisation of the personal love of Jesus and of His salvation, and of the certainty of His coming again.

The key-note was struck in the opening prayer-meeting on Saturday afternoon, which was characterised by an earnest expectation and assurance of the blessing of God upon the Mission. Mr. Thwaites gave the address, dwelling upon the need of the presence of the Holy Spirit, and this was also the subject of his Sunday morning sermon. In the evening services from Sunday to Wednesday, strong appeals were made to the unconverted to turn to the Lord Jesus Christ, and to find in Him redemption and sanctification. In the mornings from Monday to Wednesday, Mr. Thwaites gave addresses on the

spiritual life from the texts Zech. x. 4, Eph. v. 15, Cant. viii. 14.

On Thursday morning there was a thanksgiving service, with Holy Communion.

Mr. Hall held services for young people in the afternoons and evenings, and addressed the boys of the College at morning prayers from 7.30 to 8.30 each day. He also gave a Bible-reading on the Second Coming of Christ on Monday afternoon.

On Friday, March 30th, we had another visit from Mr. Hall. In the afternoon he gave an address to the children. In the evening he addressed a meeting of Gleaners and friends.

COLOMBO.

The Missioners came from their work at Kandy and commenced immediately at Colombo, preaching their first sermons at the ordinary services in Galle Face Church on Good Friday—Mr. Hall to the Tamils at 8 a.m., and Mr. Thwaites to the English congregation at 11 a.m. and 6 p.m. On the following day Mr. Thwaites addressed Tamil and Singhalese Christian workers in the morning, and preached at a service held in the evening for special prayer for a blessing on the Mission. Mr. Hall addressed the children at Mr. Lover's ordinary meeting at Wekande in the afternoon.

Easter Sunday was a busy day. Mr. Thwaites preached to a crowded congregation of Tamils at 8 a.m., and at the morning and evening English services, in Galle Face Church. Mr. Hall gave an address to the Sunday-school children in the morning, preached at the Singhalese service in the afternoon, and afterwards at the English service at St. Luke's, Marandan. On Easter Monday, Tuesday, and Wednesday, Mr. Thwaites gave Bible-readings in the morning and evangelistic addresses in the evening, all at Galle Face Church. Mr. Hall gave Bible-readings at St. Luke's each morning, and evangelistic addresses by interpretation to the Sing-

halese each evening, besides addressing large congregations of children at Galle Face Church in the afternoons. The attendances at all the services were good, and the interest appeared to increase as the Mission went on. About 150 people were generally present at the morning Bible-readings, and at the evening services the sitting accommodation was severely taxed, although a large number of additional seats were provided. On Easter Sunday evening at least 400 people must have been in the church. The children's services were also very well attended.

On Thursday morning a thanksgiving service was held, when a large number of requests for thanksgiving to God for blessings received were sent in to Mr. Thwaites. Among the blessings enumerated were conversion to God, spiritual victory, removal of doubts, further insight into divine things, and the quickening of a desire to live and work for the glory of God. As an evidence of the sincerity of those who had come to return thanks to Almighty God, offerings were made in money and jewellery which, when realised, will probably produce about Rs. 500, to be devoted to the building of a church for the poor Christians of Jilore, in Eastern Equatorial Africa.

The children's thanksgiving service was conducted by Mr. Hall on Thursday afternoon, and it was evident that the children also had been receiving blessings from the Lord. There were many bright, happy faces in the church, and very close attention was paid to Mr. Hall's concluding words. The children's thank-offerings, contributed in money and jewellery, amounted to Rs. 39 : 50.

We are deeply thankful to God for the work of His servants and for the messages they have delivered in His name. The evidences of spiritual fruit are very apparent, and we believe that blessing of a very solid character has been received from the Lord, to Whom be all the praise.

From the "Ceylon Observer."

The special services commenced at Christ Church, Galle Face [Colombo], on Good Friday by the Revs. E. N. Thwaites and J. Martin Hall have been a great success. The attendances have been large, so that, although many extra seats were arranged, the accommodation was taxed to the utmost at some

of the evening services. Mr. Thwaites' sermons were characterised by a bold directness of statement with regard to the doom of the wicked, which showed that he has not been carried away by the prevailing looseness of thought concerning future punishment. He was none the less definite in his proclama-

tion of the love of God, and the fulness and freeness of the salvation provided in Christ for all believers. Mr. Hall conducted a service for children each day, which was well attended, deep interest being manifested by the children. The concluding services were held yesterday, when those who desired to return thanks to God for blessings received were specially invited to attend. The church was three parts full at 7.30 a.m. A large number of requests for thanksgiving had been received by Mr. Thwaites,

which were read out during the service, which consisted almost entirely of praise. Mr. Hall conducted the children's thanksgiving service in the afternoon. Thankofferings to God were given at both these services in money and jewellery, the proceeds of which are expected to amount to nearly Rs. 550, of which the children contributed about Rs. 40. It was announced that these offerings will be devoted to the building of the Edith Hooper Memorial Mission Church at Jilore, Eastern Equatorial Africa.

From the Rev. S. Coles.

Kandy, April 13th, 1894.

Praised be the Name of the Lord, because He sent His servants Thwaites and Martin Hall to us! The only defect in their work, and that a most serious one, was its brevity. Two or three days in an important place were utterly inadequate to produce great results. It was most delightful to hear Mr. Thwaites preach eternal life obtainable as a free gift from eternal woe. He proved that it was worth having, not only on account of what it essentially is, but also on account of the everlasting misery it delivers us from. The Holy Spirit greatly blessed the work, and many signs followed.

Mr. Martin Hall directed almost all his energies to the children, and was greatly cheered and rewarded by many proofs that children were brought to Jesus. His preaching proved that it is not necessary to preach frivolous nonsense to children to awaken and

maintain close attention, as is so often done. He proclaimed solemn spiritual truths, and it was most affecting to witness the earnest attention paid to the Word. I never saw so many tears shed in any previous Mission held in Ceylon. Will you please accept my assurance of heartfelt thanks for sending out a couple of such faithful preachers, full of the Holy Ghost? It would be well worth the expense to repeat the same thing annually. If we look at the results of their work in India and Ceylon, we see many illustrations have been afforded of the applicability of our Saviour's words, "To him that *hath* shall be given; and from him that *hath not* shall be *taken*, even that which he *seemeth* to have," to the state of affairs in the different mission-fields. Oh! let us all—you at home by the stuff, and we in the front in the mission-field—look more and pray more for spiritual results.

From the Rev. A. E. Dikken.

Colombo, April 4th, 1894.

I believe that many people have been converted to God by means of the evening evangelistic services, and that the Lord's people have been greatly edified by the Bible-readings given by Mr. Thwaites each morning, when the attendance was most encouraging.

Europeans, Singhalese, and Tamils have been so stirred up that several have given in their names as wishing to engage directly in the Lord's work as He may lead, and one Singhalese lady has already begun to visit her neighbours, and to invite them to come to her house for instruction in spiritual things. The children came in large numbers to Mr. Hall's services day after day, and I believe that many

young people have been led to the Saviour's feet. Mr. Hall is resting this week, but intends (p.v.) to hold a Mission at Cotta from 6th to 13th inst.

Besides the services in English, Mr. Hall preached to a crowded congregation of Tamils in Galle Face Church on Good Friday, and Mr. Thwaites on Easter Sunday morning. Mr. Thwaites also addressed the Tamil and Singhalese Mission agents, and Mr. Hall preached each day to the Singhalese, either in Christ Church or St. Luke's.

We are full of thankfulness to God for the great blessing given, and are only sorry that Mr. Thwaites' health prevented his staying with us for a third week, as originally planned.

THE MISSION-FIELD.

WEST AFRICA.

BISHOP INGHAM admitted Messrs. D. J. Coker, B.A., E. T. Cole, B.A., and J. N. Grant to Deacons' Orders on May 13th. Mr. Coker was senior tutor at Fourah Bay College. He and Mr. Grant were selected and received their title from the Patronage Board of the Sierra Leone Church. Mr. J. H. Spencer, of the Niger Mission, was ordained at the same time.

Twelve of the girls of the Annie Walsh School were confirmed on April 3rd.

Particulars have been received of the lamented death of the Rev. E. Leversuch, of which the announcement by telegram arrived just as the *May Intelligencer* was going to press, as stated in the "Editorial Notes" of that number. He returned to Sierra Leone on April 20th from Port Lokkoh, whither he had gone four months before, at the request of the Sierra Leone Finance Committee, to prepare a report on the opportunities for extension in the Temne Country. He had a bad illness at Port Lokkoh just before leaving, the Rev. J. Alley and Miss F. E. A. Thornewell being unwell at the same time, and all were nursed by Mrs. Alley. Mr. Leversuch left Makori to return to Freetown on April 19th at 8 p.m., his temperature at that time being 100 degrees. The cold night air which he encountered *en route*, aggravated by a tornado, doubtless made his case worse; nevertheless on arriving at Freetown he felt better and was able to walk up the steep, rugged path to the Cottage Hospital which Bishop and Mrs. Ingham have been instrumental in opening, and for a time he was very bright and cheerful, and no apprehension was felt regarding the issue. On Saturday evening, the 20th, however, the fever increased, and all efforts to induce perspiration proved unavailing. On Sunday morning the Rev. W. J. Humphrey sat with him instead of going to church, and read Psalms cviii. and cx.; his spirit passed away at 9.45 p.m. His death cast a painful gloom over the little band of workers, and elicited widespread sympathy from Europeans and Natives in the colony. During the three days in the hospital he was most carefully nursed by the two Sisters in charge. Mr. Leversuch was a student at Islington College, and passed first-class in the Oxford and Cambridge Preliminary Theological Examination in 1889. He joined the Mission the same year, being assigned to work among Mohammedans, but he was through the exigencies of the Mission frequently called upon to engage in other duties.

We have received with sorrow a telegram from Sierra Leone, announcing the death of Miss Thornewell, who went out to Africa only last autumn. She is the first of the women-students at the new Training Home at Highbury to be called into the Master's presence.

Miss Dunkley came home at the beginning of May, Canon Taylor Smith a few weeks later, and Mr. Humphrey in company with Bishop Ingham in June. Mr. Humphrey was needing a change, and as the Rev. T. J. Dennis was temporarily acting as Vice-Principal of Fourah Bay College, and Mr. T. E. Alvarez was also on the spot, it was considered best in the interests of the work that the Principal should avail himself of the opportunity to take a rest. He hopes to return in September after his marriage with Miss Dunkley, to whom he is engaged.

Bishop Tugwell reached Sierra Leone on May 9th, and left on the 23rd. A telegram has since been received from him from Lagos.

Bishop Oluwole, after completing the confirmation tour on which he started on January 5th, returned to Lagos on April 12th. He has sent a valuable and interesting report of his visits to Abeokuta, Ibadan, Oyo, Ogbomosho, and Isein, which we hope to print in a future issue. In Abeokuta, including Osiele, a small

town two hours' distant, 236 candidates were confirmed; namely, 43 at Igbore, 82 at Ake, 13 at Ikija, 21 at Ikereku, 39 at Iporo, 16 at Kemta, and 22 at Osiele. The Bishop left Abeokuta on February 6th and arrived at Ibadan on the 8th, having to walk most of the way through the breaking down of a horse lent to him for the journey by one of the Christians. One hundred and fifty-seven candidates were confirmed at Ibadan; namely, 43 at Kudeti, 62 at Aremo, and 52 at Ogunpa. Bishop Oluwole arrived at Oyo on February 23rd, at Ogbomosho on March 2nd, at Isein, returning *viâ* Oyo, on March 7th, and at Abeokuta on March 15th. The candidates confirmed at these places were, at Oyo, 30; Ogbomosho, 18; and Isein, 14. On March 29th the Bishop started for a week's tour to the Abeokuta farm villages, where he confirmed altogether 54 candidates. In addition to the Confirmation Services, special meetings for agents and their wives were held, visits were made to the kings and chiefs, and numerous services and meetings for Christians and Heathen were attended at the several places. Bishop Oluwole closes his report with these words: "The present state of the country is a call for thanksgiving. A happy political era has dawned upon it. It is also a call for prayer that this may be a new epoch in its missionary annals. I know of no more suitable prayer to this end than that for Native converts in the prayer used at the Annual Meetings of the C.M.S." (See Annual Report, p. xlviii.)

At a meeting of the Abeokuta Church Council held in January, the treasurer reported that the several pastorates had contributed 429*l.* 9*s.* 8½*d.* to the funds of the Council during 1893, which was 73*l.* more than in any previous year. The Igbore congregation had remitted over 50*l.*, and was consequently entitled to send three delegates to the Council. The Building and Sites Committee reported that a church at Ilugun was ready for dedication, that the walls of a church at Igbein were ready for the roof, and that a parsonage at Iporo had been completed. Bishop Oluwole dedicated the church at Ilugun on January 17th, Mr. Harding and all the pastors taking part in the service. Several of the hymns used were composed by Natives and sung to native tunes. They were exceedingly well rendered, the Bishop states, by a strong choir, and were greatly enjoyed, especially by the Heathen, who do not appreciate hymns set to English tunes.

On hearing of the Rev. J. Vernal's death, the Rev. T. Harding at once, on January 24th, left Abeokuta for Lagos, returning to Abeokuta on February 10th. In March he and Mr. McKay escorted Miss Grover and Miss Hudson from Abeokuta to Ibadan. All were well at Abeokuta at the date of the last despatches, the middle of April; the new recruits were making progress with the language. Miss Thomas was residing at Ikija.

The Rev. S. S. Farrow was unwell for several days after his return to Ibadan at the beginning of March. Mr. T. Jays left Ibadan to reside at Ogbomosho at the end of March, and was followed early in April by Mr. J. McKay. The Revs. F. G. Toase and F. Melville Jones, accompanied by six students of the Lagos Institution, itinerated to Ibadan and back during the Easter vacation.

Bishop Phillips wrote from Ode Onde in March that he was about to visit Ilesa, Ayesan, and Itebu on a confirmation tour, and then to make an itineration into the Ekiti country, further east, in the hope of being able to find a station to be occupied as a link with the work on the Niger.

Letters from Onitsha bearing date the end of March have been received. The little party of four Europeans were all well.

EASTERN EQUATORIAL AFRICA.

Frere Town suffered in April from a visitation of locusts, which stripped the gardens and fields, and much suffering from scarcity of food was anticipated.

The Rev. F. Burt, Dr. C. S. and Mrs. Edwards, Mrs. A. G. Smith, and Miss Brewer have come home. Miss M. R. Gedge arrived at Mombasa on May 3rd, after a good voyage. She had a very warm reception from Europeans and Natives alike. She is residing at Mzizima, near the hospital, which is in the charge of a Christian Native doctor during Dr. Edwards' absence.

The Rev. A. R. Steggall and Mr. E. W. Doulton arrived at Zanzibar on March 29th; the former proceeded by the first opportunity to Frere Town, where porters were in readiness to carry up his goods to Taveta, where his presence would be gladly welcomed by Mr. A. McGregor. The latter wrote in February, in reply to a letter of sympathy and encouragement from home:—

Were it not that again and again in times of greatest discouragement I have felt the reality of the Master's presence, I must have given up; but at such times I have felt almost lifted out of myself, and the consciousness of being supported by the prayers of the Church at home has been almost overwhelming. I feel more and more that the life of prayer is the life of power. Often when under the influence of fever, even this privilege demands a hard struggle.

With regard to the work I am thankful that God has given me many encouragements. The whole of Taveta is open to us in a way that a twelvemonth ago I should hardly have thought possible, but with thirty-five boys on

my hands to look after, I can do but little aggressive work to take advantage of the open door placed before us. With regard to the lads, I have been greatly cheered in many ways, but especially when, last week, one came forward voluntarily and applied for baptism. When asked what was his reason for wishing to take such a step, he replied, "Because of the words of Jesus." He had, some time ago, learnt Mark xvi. 15, 16, and these words seem to have spoken to him very definitely. Altogether I believe him to be thoroughly sincere, and a true child of God. There are others that I feel sure are contemplating the same step: "God give them grace to submit to His teaching."

The Rev. A. N. Wood baptized seventeen adults at Mamboia on Easter Day. The baptism took place in the river. Mr. Wood writes:—

The Christians were arranged on one side of the bank and the Heathen on the other. The candidates for baptism were on the brink of the river on the side of the Heathen. Each candidate was asked to call two witnesses from among the Christians. I then asked the witnesses certain questions with regard to the candidate, and they promised faithfully to look after him or her. Turning to the candidates I put the usual questions, with one or two others relating to their superstitions and Heathen customs. These being answered satisfactorily,

the candidates stepped into the river and were baptized (not by immersion, the river being too shallow), and then taken by the hand by their witnesses to the group of Christians on the other bank. When all the seventeen were baptized we sang, "O happy day that fixed my choice." I then gave an address, dividing it into three parts, (1) to the Heathen, (2) to the Christians, and (3) to the newly baptized; we then had prayer and thus closed what was, I trust, a very memorable service.

At Mpwapwa also nine adults were baptized in the river on Easter Day by the Rev. J. C. Price. The neighbourhood of Mpwapwa suffered from a severe famine at the beginning of the year; and later, when the crops began to appear, the locusts came upon the scene and did much damage. Mr. Price would rejoice to welcome Mr. E. W. Doulton (who started from the coast on April 17th, as a fellow-labourer), having been alone at Mpwapwa for several years. The Rev. J. E. and Mrs. Beverley arrived at Kisokwe on February 2nd.

Letters from Uganda dated so late as March 13th were received on June 1st. A serious fire occurred at the Mission station at Mengo on Saturday, February 3rd, which burnt down two of the mission-houses and destroyed valuable stores and goods, and, what the missionaries regret most of all, books. The prompt aid

of their Native friends saved many things which would otherwise have perished. The fire originated in one of the servants' houses through his endeavouring to clear out some biting ants from beneath his bed with a lighted torch. The reed walls of the house caught fire, which spread with remarkable rapidity. The Christian Baganda were full of sympathy, and kept sending small presents to the Rev. J. Roscoe and the others who had suffered loss. Archdeacon Walker writes: "Disasters which bind us closer to these people and call out their sympathy can hardly be called troubles. I expect you would willingly give all you have for the expression of the love and sympathy these people feel towards us."

Mr. Pilkington was much struck as he passed through Singo, on his return journey from Unyoro to the capital, with the method of work organised there by Mr. A. B. Fisher, and described by the latter in his Annual Letter (see *Intelligencer* for last month, page 450). On reaching Mengo, early in March, he proposed to the brethren to adopt a similar plan. He mapped out the whole country, and proposed to locate licensed Native teachers at chosen centres, each of these having younger teachers living at places within a radius of ten miles around his centre. The European missionaries were severally to superintend this work, and to visit the centres in defined districts. Mr. Pilkington and the Rev. G. K. Baskerville gave up the idea of returning home for the present, and the former undertook the charge of the work in the province of Kyadondo (between Mengo and Kyagwe) and the Islands. The Rev. E. C. Gordon was to relieve Mr. Baskerville at Ziba, while the latter was, after Easter, spending three or four months organising "synagogues" in Kyagwe. The Mission station, in Singo, which Mr. Fisher proposed to call "Tucker's Hill" has been called instead "Namukozi," which means "of the labourers," or "hill of the labourers." It was found that the Natives could not pronounce the word "Tucker." The station is between the Mukwenda's place, Mityana, and the fort, and is somewhat less than a mile from each.

Fifteen adults were baptized at Ziba on February 4th, and Mr. Baskerville was hoping when he wrote to baptize thirteen others on Easter Day.

The Rev. F. Rowling arrived at Mengo from Nassa in January, and he and the Rev. W. A. Crabtree left on February 10th to proceed to Kavirondo to open a new station there. The latter wrote from Scio Bay at the end of March that they had spent four weeks in a small house attached to the fort, but the country for miles around was very flat and swampy, and food very scarce, but the people were friendly. They had not yet decided upon a site for the station.

PALESTINE.

The Rev. Martin J. Hall, on his return journey to England from India, visited Jerusalem in response to an invitation by the Rev. Hastings Kelk, of the London Jews' Society, and held a children's mission there. On eight successive mornings children's services in English were held at Christ Church, and Arabic services were held on six mornings in the Bishop Gobat School. Bible-readings for adults were also held, and attended by from forty to sixty people, who very much enjoyed the privilege. The Rev. J. R. Longley Hall says: "The children's services were a means of very great blessing, and I believe that many of the children have really taken Christ for their Saviour."

Mr. Longley Hall writes: "Notwithstanding all its difficulties, I think there can hardly be a Mission where the blessed Spirit is more working than in Palestine. We long for larger outpourings and still greater blessings."

The Rev. D. M. Wilson and the Rev. J. G. B. and Mrs. Hollins arrived at Jaffa on April 15th, and Mr. Packer and Miss Campbell arrived at Jerusalem on May 14th and 15th respectively. Miss E. Armstrong has come home on sick-leave.

BENGAL.

The late Rev. Raj Kristo Bose, whose death was mentioned under "Editorial Notes" last month, was the son of Hindu parents of strict orthodoxy, by whom he was brought up a devout Hindu. He was baptized in 1857. He was ordained deacon in 1870 by the Bishop of Calcutta. The North India localised *C.M. Gleaner* says:—

Raj Christo was respected by all, Christians and non-Christians. He was a man whose praise was in all the churches. His simplicity of character, zeal, and earnest devotion reached many a heart, where perhaps greater intellectual abilities would have failed.

He was an example to all of being instant in season and out of season; no place was considered unsuitable by him to proclaim his Master's love, in the railway-carriage, in the tram-car, by the roadside, and in the houses of Hindus he constantly preached the Gospel. He was warned at last that he must not over-exert himself, but his zeal could not be restrained, and probably it was indirectly the cause of his death.

The last time he was at church was on the last Sunday of 1893, when he baptized a Bengali gentleman.

From time to time the writer of this

used to go to his house to give him the Holy Communion. The last time he received it was about a month ago, and it was a real spiritual privilege to kneel with our dear brother, and to see his bright, happy face. In the course of conversation he said, "I know I cannot live long. My night is almost past, the day is at hand; my only prayer is that my Father will take me gently into His bosom."

Arrangements for Holy Communion had been made for Sunday morning, but before that the call had come, and our brother had passed beyond the veil to sit down at the table of the Lord Himself.

A large number of friends were present at the funeral, and when the coffin was brought out of the church, the Bengalis would not allow it to be placed in the hearse, but insisted on carrying it to the cemetery.

On Easter Day, the Rev. G. H. Parsons baptized by immersion, in Trinity Church, Calcutta, a convert named Gopal Chundra Acharjya, who had been under instruction for a time by the Rev. H. Whitehead of the Oxford Mission. Mr. Whitehead fully concurred in his baptism by Mr. Parsons, who writes:—

He has left father and mother, brother and sister, for Christ, and not even a missionary can fully estimate what that means to a young Bengali. He needs our continued prayers. He

spent most of the night previous in prayer, and immediately after his baptism announced his intention to go home and tell his people what great things God had done for him.

The Bishop of Calcutta visited the Nuddea district on a confirmation tour from March 9th to 16th. He confirmed in all 318 candidates, namely, 50 at Krishnagar, 74 at Chupra, 170 at Bollobhpur, and 24 at Kapasdanga.

Several of the missionaries engaged in educational work in India remark in their Annual Letters on the superiority of Christian boys over their Heathen competitors in all athletic sports. The Rev. E. T. Butler, Principal of the Krishnagar Training Institution, states that in the Nadia athletic sports held at the beginning of the year, and open to the students of all colleges and schools in the Zillah, one-third of the prizes were carried off by Christian youths, although they are numerically an almost insignificant minority.

In the March *Intelligencer* (page 210) an account was given of the baptism of the firstfruits of the labours of the Nuddea Associated Evangelists, a Hindu of the Kayastha caste. In the February number of the North India *Gleaner* the Rev. A. G. Lockett asked for prayer that the convert's wife (his name is Tarak Nath Nandi) might be won for Christ. Before that number appeared, which was not till the month was well advanced, as the sheets had to go out from England, the prayer had already been answered. On February 18th the woman, who had

been prepared by Miss Dawe of the C.E.Z.M.S., was baptized at Santirajpur. "Before they call, I will answer."

Mr. S. W. Donne and Mr. A. Le Feuvre have come home on furlough.

NORTH-WEST PROVINCES.

Bishop Clifford confirmed nine persons at St. Paul's Divinity School, Allahabad, on April 14th. The convert Dilawar Masih, whose baptism and the circumstances attending his conversion were related by the Rev. Dr. C. Baumann in the *Intelligencer* for March, was among the confirmees.

On the following day the Rev. S. Nihal Singh baptized an Assamese Brahmin, named Mani Ram, who had been a wandering fakir for fifteen years; and again, the day after, March the 16th, the same Native clergyman baptized a Telanga Brahmin girl named Rama Bai, whom Mrs. Singh had led to the knowledge of Christ, and Miss Fallon of the Z.B.M.M. had further instructed in the Gospel. She is nearly twenty years of age, and has been a widow from her tender years.

The Rev. and Mrs. H. Stern, the Rev. and Mrs. J. Haythornthwaite, and the Rev. W. McLean have come home, the three last named on short leave. Mr. Stern's previous furlough was fourteen years since. On his departure from Gorakhpur, after forty years of happy and fruitful ministry among its people, he received many tokens of respect and affection from both Christians and non-Christians.

The Rev. J. W. Hall, who was in the first instance, after his arrival in India last year, assigned to Faizabad, but was subsequently removed on grounds of health to Mirat (where he succeeds the Rev. J. P. Ellwood, transferred to Gorakhpur, as mentioned in our May number), baptized five adults during the short time he was at the former station. The last two were a Mohammedan and his son, who were baptized on February 18th. The father had received a copy of St. Luke's Gospel, and had carefully studied it with his son, a young man of eighteen years. Hearing that there were some Christian teachers at Sultanpur, they went thither from their home at Rae Bareilly, and placed themselves under the instruction of the catechist, Masih Dyal. Miss Thomson and Miss Luce, of the Z.B.M.M., also took much interest in them, and assisted their efforts to obtain a knowledge of the Truth.

The Bishop of Lucknow and Mrs. Clifford visited Mandla in Easter week. On Tuesday, April 1st, the Bishop confirmed nine Gond candidates, six men and three women. At the Holy Communion after the Confirmation Service, forty-one received the Sacrament. This was the second Gond confirmation; the first was in March, 1893, by the Bishop of Calcutta.

PUNJAB.

The Rev. J. Tunbridge, while awaiting the decision of the Allahabad Corresponding Committee regarding his location, went to Kotgur for the purpose of getting a quiet time for the study of Hindi. He writes regarding the opportunities for making the Gospel known in the extensive district which is accessible from this station:—

This is an immense and most important frontier outpost with free access for the Gospel up to the very borders of Thibet, 170 miles further inland. The missionary, as you know, is a layman, and a most excellent one too, but the place needs also a man in Orders. In a few years the Mission here promises to be self-supporting, as there will be a

large revenue from fruit-trees lately planted out. Mr. Bentel longs for the time when another man shall be sent him, and hopes to sustain him and his work from the local funds, when the trees develop a little.

Kotgur is remarkably situated. During the snowy and very cold weather one can go down to Chuhan

and the valleys near, where there is quite a mild climate; and in the rains one can go up to a region where there is no wet season. What it needs to take advantage of all these opportunities is a staff of Native agents speaking the various dialects and languages around for some 100 to 200 miles in every direction, and one or two Europeans to superintend them.

In Kooloo Valley there are some 10,000 souls, in a beautiful climate, awaiting the evangelist. These hills are thickly populated for the nature of the country, but of course the work is difficult and the soil hard. Still much

seed has been sown for many years, and the ground for some distance prepared for more vigorous evangelistic effort. Signs are not wanting that Hinduism and the Brahmans are losing ground, and there are secret disciples. One such brings regularly $\frac{1}{4}$ of his salary (he is a Government servant on Rs. 16 per mensem) for the Mission.

The agents go out for weeks at a time, far and wide, and the missionary goes too, but his hands are necessarily very much tied by station work. We are on the direct Government road to Thibet and occupy quite a unique position. When shall we go forward?

Mrs. Pennell the mother of Dr. Pennell of the Bunu Medical Mission, writing from Sheikh Budin, a hill station where a bungalow had been erected in the hope of opening a branch hospital there, refers to a recent baptism at Bunu. She says:—

On April 9th, Sahib Khan, a lad of sixteen, an orphan, was baptized in the Mission Church by the Rev. Swynerton, chaplain: over his reception into the Christian Church there has been great commotion—the mullahs stirred up the people in every possible way against us, and just as our camels were leaving seven days ago for this place, a friendly Malik gave us timely notice that they were to be waylaid and the boy forcibly carried off, so we at once kept him back, and took him in our mail-cart. Sure enough, about four miles from Bunu (all travelling now is done at night on account of intense heat), between thirty and forty men stopped our camels and examined everything in search of the lad, but they did not dare to stop the mail-cart, so he is here safe but carefully watched, as several have been heard to say they “long

to cut his throat.” Now we hear the people went in a large body to demand from the District Commandant that the lad be given up to them. Dr. Pennell was summoned to give his depositions before the judge, and the next day the lad had to go and be examined. I cannot believe for a moment the Government will order us to give up the lad, and we shall certainly not do so unless compelled. Dr. Pennell had a telegram four days ago saying our catechist had been fired at, and imploring him to return “to comfort them”: they were so frightened he went at once, dressed in full Afghan costume. I hear from him to-day that he preached twice in the bazaar on Saturday without disturbance; but this is because he must have taken them all so by surprise, for the mullahs will not be quiet long.

CEYLON.

The twenty-eighth Report of the Tamil Cooly Mission has been received. This Mission was established in 1854, on the invitation of a few coffee-planters, with the object in view of visiting the estates on the island where Tamil labour is employed to give instruction to the Christians and to carry the Gospel to the Heathen. Under the supervision of three European missionaries, the Revs. J. D. Simmons, H. Horsley, and J. Ilsley, it employs two Native clergymen, 34 Native catechists, 34 schoolmasters, and 7 school-mistresses. The total number belonging to the congregation, including 771 children, is 2270; the average number who attend the Sunday services, 831, and the number of communicants, 724. Fifty-four adults were baptized during 1893, and there were 87 inquirers at the end of the year. One thousand six hundred and thirty-six children are under instruction in 40 vernacular schools, and 387 attend Sunday-schools. The Native contributions amounted to Rs. 4020, and subscriptions to Rs. 3620, which, together with a grant from the Society of Rs. 3000, maintained the Native agency.

MID CHINA.

Bishop and Mrs. Moule, Archdeacon and Mrs. A. E. Moule, the Rev. W. S. Moule, and the Rev. and Mrs. E. P. Wheatley have come home. The Archdeacon's coming home is in consequence of a serious illness, which rendered it desirable that his son, Mr. Walter Moule, should accompany him; the latter will (p.v.) return in a few months. The cause of Mr. Wheatley's return is also ill-health. The Rev. J. Bates has been appointed Acting Secretary of the Mission.

Difficulty has been experienced in obtaining possession of a site for a house in Chu-ki for the Rev. and Mrs. J. B. Ost. A piece of land was purchased, but the anti-foreign prejudices of the local magistrate brought much trouble upon the vendor, who was imprisoned and twice beaten, first with 200 blows of the rattan, then with 300. A third and heavier beating was threatened, which led Mr. Ost to write to the British Consul at Ningpo, whose intervention not only prevented a third flogging, but also procured a rehearing of the trial and a reversal of the man's sentence. The period of suspense was an anxious one for Mr. and Mrs. Ost, who were residing all the time with their children in the Chu-ki district, as efforts were made to excite a hostile feeling against them among the people. "Their cheerful and kindly courage," the Bishop wrote, "has had its reward. They are well received in city and country."

In February Bishop Moule admitted six Native catechists to Deacons' Orders, viz.: on February 11th, at Hangchow, Dong Daofah, Sing Tsaeling, and Tsong Siehen; and on February 18th, at Ningpo, Mò Kwienyü, Song Vising, and Dzing Kyidoh.

JAPAN.

The Rev. and Mrs. J. Williams, the Rev. and Mrs. Barclay F. Buxton, the Rev. S. Swann, Miss K. A. S. Tristram, and Miss Julius have come home; Mr. Swann on short leave. Archdeacon and Mrs. Warren are on their way home on furlough, and will be due early in July.

The Fifteenth Conference of the Japan Mission met from February 28th to March 7th. The following transfers and appointments were made: The Rev. D. Marshall Lang was appointed to work in Hokkaido, the northern island. The Rev. C. T. Warren was transferred on grounds of health from Tokushima to Osaka, and the Rev. G. Chapman was appointed to Tokushima. The Rev. J. B. Brandram was appointed to work in Kumamoto or elsewhere in Kiushiu, as Bishop Evington and the Kiushiu Conference should decide. The Rev. H. L. Bleby was also appointed to Kiushiu, his location being left to be decided after Bishop Evington's return. Miss Boulton, of the Female Education Society, was requested to take temporary charge of the Bishop Poole Memorial Girls' School at Osaka during Miss Tristram's furlough; Miss McClenaghan was appointed to assist in the school. Miss Howard was placed in charge of the Bible-women's Home. Miss Bosanquet was assigned to work among women in the Trinity Church district of Osaka. Miss Pasley was appointed to Gifu. The Conference resolutions are eighty-nine in number and fill, with appendices, over thirty folio pages.

The general statistics for 1893 of Protestant missionary work in Japan show 193 married male missionaries and 35 unmarried, as compared with 182 and 37 in 1892. Of unmarried female missionaries there were 216, a gain of 15 on the previous year. The adult baptisms numbered 3636, as compared with 3731 in the previous year. The total membership is given as 37,398, a gain of 1864. The adherents of the Greek and Roman Churches in Japan are given as 21,239 and 46,682 respectively; the adult and infant baptisms of the former were 1182; the adult baptisms of the Church of Rome numbered 3039.

NORTH-WEST AMERICA.

The Rev. G. Holmes, of Lesser Slave Lake, visited during 1893 a band of Indians at Wabuskau, on the opposite side of the lake, and baptized four adults. He found that one of these Indians had built, at his own expense, a house for a missionary whom he had been led to expect. It was a great disappointment to Bishop Young not to have a man to send. The Bishop writes, however, from Toronto, where he spent the winter, that he has secured a clergyman, the Rev. Charles Weaver, for this station, and also two lay workers and two ladies for other posts in his diocese.

NORTH PACIFIC.

Mrs. Ridley's health has for some months past caused the Bishop anxiety. He has now brought her to this country, Miss West also accompanying her. Much prayer will be offered in the Mission and at home that if it be the Lord's will her life may be spared and her strength restored to labour yet awhile among the Indians who owe so much to her courage and devotion.

LETTERS TO THE EDITOR.

HOME AND FOREIGN MISSIONS.

DEAR MR. EDITOR,—We are all of us sadly slow to realise our responsibilities in regard to Foreign Missions. I for one feel that the insistence upon the plain duty of a literal obedience to our Lord's command to evangelize *all nations* cannot be reiterated too strongly or too often. But I strongly deprecate the urging of the claims of the Foreign field *in competition*, so to speak, with those of the Home field, as if the two were in any sense antagonistic. I seem to hear my Lord saying to me regarding *both* of these alike,—and I care not which comes first and which second, "These ought ye to have done, and not to leave the other undone." For what is it that is wanted to rouse our people to a deeper sense of their responsibilities? Is it not that they should become thoroughly interpenetrated by the missionary spirit, the sense that is both of *personal* and *corporate responsibility*, the longing desire that Christ their Lord, who has bought them and all mankind with His blood, may see of the travail of His soul and be satisfied in the new birth of many souls into His Kingdom? How are the great bulk of our professedly Christian people, our regular church-goers, our communicants, to be brought to this point? Shall we say, By the multiplicity of appeals for Foreign Missions from the pulpit and through the press? This is no doubt good. But is there not a better way still? Our greatest need surely is a spiritual revival *within the Church*. We sometimes speak of the great Foreign Mission movement at the close of the last century as having been the parent of modern Home Missions. No doubt it was so to a large extent, but we must not forget that it was itself the *direct outcome* of the Home Mission work done by Wesley and Whitfield, by Grimshawe and Berridge in the generation immediately preceding.

I believe, therefore, that when our Lord said to His disciples, "Go and make disciples of all nations, *beginning at Jerusalem*," He indicated the *order* in which for the most part the work is to be done;—His words are both a direction and a prophecy. Look at our parishes and congregations at home at this moment. Do we not find that the ingathering of souls into the Church and the bringing home of Christ's claim for personal service *always* leads to the development of a missionary spirit? Further, does not the Home Missionary Society come in here with special force to cherish and foster this newly awakened missionary idea? Admitting that the *principle* of missionary work is the same, wherever the actual sphere of its action may be, is not the one Society a great auxiliary to the other? Some who have not as yet grasped the Foreign Mission idea may be deeply impressed by a call to increased effort on behalf of those who dwell at our very doors. And if once this duty of gathering in the lapsed masses is fully grasped, is it likely, is it possible that their sympathies, thus enlarged

beyond the confines of their own family or congregation, will be restricted to those whom we call our Home heathen?

I hold, then, that just as the C.M.S. reacts most beneficially on all Home work, so the kindling of a deeper interest in Home Missions will and must re-act beneficially upon Foreign work. Instead, therefore, of C.M.S. and C.P.A.S. being pitted one against the other, as if the claims of the two were in any way antagonistic, ought they not to go hand in hand, yoked together in happy fellowship and mutual sympathy, each rejoicing in the other's success? The friends of the C.P.A.S. have no cause therefore for envying the blessing which God has given to its elder sister, the C.M.S., and I fully agree with you that, rightly measured, the amount contributed by the Evangelical members of the Church for Home Missions far exceeds at present that which is given to the C.M.S. for Foreign work.

The weak point, however, about so many of our Home Mission agencies is that they are so hap-hazard, so regardless of what other kindred agencies are doing in the same field.

What is needed is that there should be some co-ordination, some better systematising of our Home Mission agencies, so that they should not overlap. Even such an admirable agency as the London City Mission not unfrequently to my knowledge expends its energies in localities where the ground is fully occupied by Evangelical Churchmen, with an obvious waste of power; while all England over we find examples of one parish having more than its fair share of spiritual agents, while others are left altogether out in the cold.

When, therefore, we ask that Evangelical Churchmen should rally round the C.P.A.S., we do so not in the interests of the Church only, or of one particular Society, but in the interests of *true religion generally*. We believe that the C.P.A.S., by its constitution and principles, has a position of vantage in regard to Home Missions which belongs to no other Society, being at once national and parochial, as well as Protestant and Evangelical, working on strictly parochial lines, yet having regard to the needs of the whole country. It ensures continuity of plan and principle, it sends help where help is most needed,—it comes in to correct that natural tendency to selfish isolation by which a congregation is satisfied to spend hundreds and even thousands of pounds every year on its own services and clergy, and gives only a few crumbs to poorer parishes. Here, then, surely is scope for a noble rivalry,—and as we have pleaded already, so I plead again, in the interests of both C.M.S. and C.P.A.S. alike,—“Look not every man on *his own things*, but every man also on *THE THINGS OF OTHERS*. Let this mind be in you which was also in CHRIST JESUS.

Falcon Court, June 1st, 1894.

JOHN BARTON,
C P A S.
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[This letter, from our much-valued friend, the Rev. John Barton, now the Secretary of the Church Pastoral-Aid Society, is written, as we understand, in reply to, or at least *à propos* of, the remarks on Home and Foreign Missions in our article last month on the C.M.S. Deficit. Without hesitation we are able to say that we agree with every word that Mr. Barton says. But in what way our article was inconsistent with his letter we fail to see. We certainly could sign both, and we should have thought that Mr. Barton and many other leading C.P.A.S. men could do the same. We will only now repeat what we said in effect in the article in question, that we wish the heartiest God-speed to the C.P.A.S., and especially to its Forward Movement.—ED.]

THE LATE MRS. FOSS.

DEAR MR. EDITOR,—I should like to send a few lines of tribute to the memory of one who has lately been called to her rest, Mrs. Foss, wife of the Rev. H. J. Foss, S.P.G. missionary at Kobe, Japan. I do this remembering her unfailing hospitality and kindness to us C.M.S. missionaries in Japan. It was in her home and tended by her that Miss Caspari passed away in December, 1888, having been invited there for a few days' rest and change, and without any idea that the end was so near.

Mrs. Foss's own health last year obliged her to precede Mr. Foss to England, and now before his time for joining her had come she has fallen asleep, calling out our deep sympathy for him, and grateful remembrance of much hospitable kindness from both.

KATHARINE TRISTRAM.

College, Durham, June 14th, 1894.

"THIS WAS DONE THRICE" (*Acts x. 16*).

DEAR MR. EDITOR,—Thrice, recently, in the view of all earnest, watchful Christians, a great thing has been done by the Lord that heareth prayer, whose is "the silver and the gold." In November, 1891, 15,000*l.* saved Uganda for Christian work. A few months since, a great philanthropic work for the rescue of destitute children was saved from a Romish plot by the contribution of 7000*l.* And the latest instance, the extinction of the C.M.S. deficit of upwards of 12,000*l.*, with 4000*l.* to carry forward, is just now filling many hearts which praise and gratitude. "*This was done thrice.*" Yes, and in each case it was done speedily. In each case, also, it was done in direct answer to much eager, importunate prayer.

Now, when God would teach Peter a great world-wide lesson, a lesson which we celebrate in our *Te Deum* in the words, "Thou didst open the Kingdom of Heaven to all believers," He repeated *thrice* the great symbolic vision to the entranced Apostle. Wherefore *thrice*? Because the revelation of the "mystery" of world-wide offers of redemption was exceedingly important, and was to be therefore emphasised most emphatically.

What is the great lesson that our God and Father would teach us now? I believe this: He suffered His people in each case to feel their utter insufficiency. He brought them in each case to the brink of grave disaster. In each case He most markedly answered their urgent pleadings. Is it not as much as to say to us: "You have never yet fully recognised Me as the Lord whose is 'the silver and the gold.' I have promptly answered you, in similar extremities, these three times. You proved Me to the extent of your deficit, to the limit of your sore straits. I can do far, far greater things than this. Prove Me to supply resources sufficient to meet a perishing world's entire needs"?

I believe that this, and nothing less, is our faithful Lord's plain message. Can He not as easily supply *millions* as *thousands* for His own most cherished Cause? Why are Christians complacently content that the drink bill of our Christian land should reach some 130 millions, and our Church's Missions not half a million? Cannot He who answered prayer in sending 16,900*l.*, as easily answer prayer in increasing our C.M.S. income by 169,000*l.*, or by 1,690,000*l.*?

"I say unto you," declared the Lord of the Harvest Himself, "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Who will agree with the writer to pray definitely, and without the shadow of a doubt, and in the eagerness of the women of Canaan, for 1,000,000*l.* increase between now and the close of the financial year? "Prove Me now," says our faithful God. Do not argue from precedents, probabilities, statistics, or any other human reckoning. Plead with the Owner of "the silver and the gold." Ask, and it shall be given unto you. Good measure. Let whoever will take up the challenge. Let us continually make this prayer for a million pounds increase. Our faithful Lord's sure answer will not only marvellously aid in the carrying out of His last command, and "abound in many thanksgivings to God," but will also be such an incentive to faith and works as ought to introduce a new era in the progress of "the everlasting Gospel." "Is anything too hard for the Lord?"

WILLIAM A. BATHURST.

Holy Trinity Vicarage, Eastbourne,
June 12th, 1894.

P.S. (*sent afterwards*).—May I be allowed to add that I have written the above in full consciousness that the usual course is to ask the Lord for men, and trust Him for the means necessary for their outfit, passage, allowances, &c.? This is quite right; but at the same time the data upon which I have based my pledge of agreement in prayer are distinct, and most striking, and *have to do with money*. Thrice the Lord's people have recently successfully asked Him for *definite sums*

of money to supply, in each case, what was of the nature of a deficit, or a lack caused by the stress of urgency. Is not the lesson which our God has thus taught us a solid ground upon which to trust Him for greater things than these? Is He not more glorified in the holy courage of those who bravely "go forward," than in the compulsory desperation of those who cry, "Save us, we perish"? Does not the appalling state and extent of Heathendom amply justify marked aggressiveness? Would it not be a blessed thing to reclaim for the Lord, by the prayer of faith, what is but a drop in the bucket as compared with hundreds of millions wasted at home and abroad on luxury and vice? Has not Jehovah been robbed "in tithes and offerings," and if He is to "open" us "the windows of heaven, and pour" us "out a blessing," does He not say, "Prove Me now herewith"? Wherewith? we ask. And the answer is, By bringing the withheld offerings into His "storehouse." The routine of the traditional guinea has to be broken through, by self-denying liberality, just as much as has this world's desecrated property to be won by the conversion and consecration of its abusers; and may it not be that when our God has, in answer to prayer, taught us this, the plea for men, which now hangs fire, will meet with enthusiastic response?

Lydney Park, June 15th.

W. A. B.

[On receiving Mr. Bathurst's letter, we wrote to him expressing our thankfulness for the enlarged spirit of faith manifest in it, but suggesting to his prayerful consideration whether it was not rather our part to continue in earnest believing prayer for men, in full faith that when God gave them to us He would not fail to supply just as much money as was actually needed. The P.S. is his reply to this. We shrink from making any remark that might even seem to dull the edge of Mr. Bathurst's present appeal; and yet we do feel that we *only* have the right to pray for a material gift "without the shadow of a doubt" when it has been plainly revealed to us that the gift would be in accordance with the Divine will.—ED.]

"WHY DO NOT EDUCATED BUSINESS MEN OFFER?"

SIR,—May I be permitted as a layman and a business man to answer the four reasons given by H. S. Bell in this month's *Intelligencer* as being those which deterred him from inviting men (who in his estimation are fit for the Mission-field) to offer themselves?

(1) "That they would be subjected to a more rigid scrutiny than graduates, which they would resent." Is it possible that a man full of the love of Christ, and whose one aim and motive was God's glory and the extension of Christ's Kingdom, would resent a scrutiny, however rigid, which would only test him the more thoroughly, and prove the more conclusively, if he were accepted, his fitness for work abroad? This first objection is in reality a testimony to the Society's conscientiousness.

(2) "Or possibly one or two might be forty-five years of age and be rejected in consequence. . . ." Mr. Bell is incurring a very grave responsibility if he is keeping men from offering themselves for the Mission-field because there is a possibility of their being rejected. If any man is in doubt as to whether he is called to go abroad or not, it is his plain duty to offer himself to some Missionary Society, accepting their decision as a direct indication of God's will.

(3) "Others might be told they ought to be trained, even though they might be able to carry off most of the prizes usually given for Scriptural knowledge." This objection, like No. 1, only goes to prove that the Society is, and rightly so, very particular as to the amount of knowledge and training necessary for so important a work.

(4) ". . . He can only go out as an associated evangelist, possibly with men of an inferior education as his colleagues, and a clergyman of twenty-five to thirty years as his master or leader, who may be quite inexperienced, whom he might have to check or put right, thus running the great risk of being the cause of friction. . . . No prizes are offered to them, in my opinion, worthy of their abilities." Men who object to associate with men of inferior education can know little or nothing, by experience, of that spirit of Christian humility spoken of by

St. Paul, "In lowliness of mind let each esteem other better than themselves." The objection to a clergyman being the leader on account of his inexperience and age will hardly hold, since "the educated business man," of whom we are to think so highly, would, by Mr. Bell's own showing, be equally inexperienced as regards personal contact with the Mission-field, and surely the fittest person to lead in such a case is he who by the imposition of hands has in a very special sense received the Holy Ghost. And no clergyman who was full of the Spirit of Christ would resent brotherly advice from a layman; but as to checking or setting him right, it is this very want of Christian submission to the powers that be, and which are ordained of God, which is eating into the very life of all Christian effort at home and abroad. As regards the want of prizes for those going abroad, Mr. Bell apparently forgets that for the Christian "the prize of the high calling of God in Christ Jesus" is the only one worth striving for, and compared with which all earthly honours sink into insignificance.

Regent's Park, June 16th, 1894.

E. W. TOMKINS.

DEAR SIR,—As a layman intimately connected with the C.M.S., and also knowing a good deal of the so-called undenominational Societies, I should like to offer a few remarks on this subject.

1. I notice that all your criticisms except that of Mr. Keyworth are from men who have not had experience of the actual practice of the C.M.S., either as missionaries of the Society or as members of the Committee. Having had this experience I do not feel that your correspondents are rightly informed as to the way the C.M.S. deals with laymen, whether as candidates or as missionaries of the Society; but inasmuch as these comments proceed from several true friends of the Society, I would suggest that any cases where there has been too much delay in sending men out, or where they have been fettered with undue control, or any other cases where the Society has acted unfairly towards laymen, should be communicated to the Secretaries with the request that they should be investigated by the Committee; and considering the large number of laymen on the C.M.S. Committees, any question of this kind would certainly receive special attention; or such communications might be received by yourself,—and I trust that I may not be considered too personal if I suggest that you are a standing witness of the way the C.M.S. delights to honour laymen and specially educated business laymen, and I would point out that to you was entrusted the most responsible business ever entrusted to a single man by the C.M.S. Committee—I refer to the founding of the Colonial C.M.S. Missionary Associations.

2. If the C.M.S. has in the past reposed such confidence in a layman, what grounds are there for supposing that she intends to depart from her practice? On the contrary I believe that the C.M.S. recognises increasingly, and more than any other Church Society, the importance of lay work. As a proof of this I remember that we have had two young educated business laymen before us quite lately, and both were accepted. I trust that our friends who have influence in such a great C.M.S. centre as Manchester will not allow such impressions of the Society's practice to be fostered without further inquiry.

3. But if I may be allowed to suggest a reason why young Evangelical Churchmen are leaving the C.M.S. to enter the so-called undenominational Societies, it is in a large number of cases because they are not in true agreement with the principles of the Church of England, or think they are not; and therefore without taking time to inquire into the real doctrines of the Church of England they imagine that there is a neutral ground in which they can work under the title undenominational. As far as I have seen, this usually means that they become Baptists or Plymouth Brethren. The remedy for this state of things lies very largely in the hands of the Evangelical clergy of the Church of England. If we had more plain, outspoken teaching on Church doctrine such as that given by Mr. Barnes-Lawrence, and now published under the title, "A Churchman to Churchmen," there would be more true loyalty amongst laymen to our Evangelical, national Church.

4. This leads me to comment upon what has been said about Holy Orders in this discussion. Within the last fortnight we have been informed by an Indian Bishop of the need that there is in his diocese for ordained men to occupy posts

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in the Church which cannot be filled by laymen. As a Church Society we must acknowledge this. I myself know how our work has been crippled by the lack of ordained men on the Niger. Since the death of the Rev. J. A. Robinson there has been no ordained minister in the Lokoja district, and so they have been unable to receive the Holy Communion except at rare intervals, and candidates for baptism have been obliged to wait for the occasional visits of a clergyman. These things ought not so to be. Those of us who feel that we are called to work for the Master as laymen have our work to do, but we cannot fulfil the functions of the clergy, nor is it right that we should, and it is surely unreasonable to infer that because there is especial need now for clergy, who are not coming forward in the numbers required, that therefore laymen are not wanted, and that we should hold back from our part of the work.

5. With regard to Mr. Bell's statements numbered (1), (2), (3), (4), I would say that—

(1) It is not true that business men are subjected to a more rigid scrutiny than graduates.

(2) That the balance of medical opinion is against sending men of forty-five years to the tropics except in exceptional circumstances.

(3) That training should be looked upon as a privilege rather than as a burden; only here I should be interested to know whether the men who "carry off most of the prizes usually given for Scriptural knowledge," and who have been sent by the C.M.S. into training, are actual or hypothetical cases, and if actual, if it was with or contrary to the wish of the particular candidate.

(4) I would again answer by a question. The bands of Associated Evangelists are an experiment of doing evangelization on more simple lines than usual. Are they not therefore to be rather admired than despised? And is Mr. Bell speaking of cases of complaint which have come from some of the Associated Evangelists themselves? If he has not, is it not a pity to suggest such difficulties, reflecting as they do upon the members of Associated Bands, upon their leaders, and upon the Committee who have appointed them?

6. Lastly I would ask those who are thus criticising the action of the Committee to pause and consider what solemn work is this to accept or reject candidates for the Mission-field. It is the most difficult and responsible work with which we are entrusted, and it is true that no man, whether a graduate or non-graduate, whether a doctor or a man of business, is admitted to the ranks of the C.M.S. without the most rigid scrutiny.

It is right that it should be so. Better a thousand times is it for a man to be stopped at the outset than send unsuitable candidates to the Mission-field. There are more qualifications required for foreign missionary work than merely to be able to give a Gospel address to an ordinary English audience, and some who think themselves admirably fitted must sometimes be rejected. The C.M.S. does not stand alone in this practice of caution in accepting candidates. Those who are acquainted with Mr. Spurgeon's lectures to students will remember an instance that he gives of an examination of a missionary candidate. It is enough to state here that in the case in point he was subjected to delays and examination upon trivial points which would have tried the patience, if not the temper, of most men. Mr. Spurgeon's comment is that he admired the wisdom though not the taste of this missionary examination.

It is easy to make excuses for neglecting Christ's commands, but I do not believe that any true missionary will be kept back by such minor difficulties. Some of our greatest missionaries have been men who were not to be hindered by any obstacles from going to preach Christ in the regions beyond. The cases occur to me of Carey, Livingstone, Moffat, and of a great medical missionary, the late Dr. McKenzie of Tien-Tsin. They were not to be put off by keen scrutiny, and eventually the Societies accepted them. Perhaps the way to missionary service is too easy now. We need such men at the present time, and surely they are not to be put off by the possibility of careful examination.

Business men have to begin at the bottom of the tree, and their progress is often slow, and as their ability is seen they will rise to positions of responsibility. Would they have it otherwise in missionary service?

CHARLES F. HARFORD-BATTERSBY.

EDITORIAL NOTES.



THE "Deficit of Men" is still a sore trouble. So far the offers of service from those who could go out at once are few indeed. We have been engaged in fixing the locations of the missionaries preparing to sail in the autumn, and it is a real puzzle how to place them. Men are not counters, who can be put anywhere. Regard must be had to their mental, physical, and spiritual qualifications. If the urgent needs of certain stations are not provided for in the locations, this is not because they have been overlooked, but because the particular kind of men wanted for them were not forthcoming. Or, if the very man seemed to be available, perhaps the doctors said he might go anywhere *except there*. Of course if the supply were larger, there would be a wider choice. Now no doubt the great majority of our readers are quite unable, from one cause or another, to think of the mission-field for themselves, and perhaps they have no opportunities of influencing the younger clergymen and laymen. But yet they can do the best thing of all, the method of getting men that Christ Himself instituted. "Pray ye the Lord of the Harvest that *He* will send forth labourers into His harvest."

OUR friends are aware that the Rev. H. Theodore E. Barlow was after all obliged to decline the bishopric of Northern Japan (Hokkaido or Yezo), the medical opinion being adverse. This was a great disappointment to us, as he seemed specially qualified for the post. Another clergyman, the Rev. T. Houghton, Vicar of St. John's, Park, Sheffield, has now also declined it; and the right man has still to be found. Hokkaido is not so forward as other parts of Japan, yet there is a splendid field of work for a man of good physique and spiritual power.

IN Mr. Ashe's paper at the Anglican Missionary Conference there was a statement which was perfectly true—which might almost be called a familiar truism, notwithstanding the specially startling way in which our good friend announced what he evidently thought would be regarded as a terrible discovery. We were sorry, however, to hear him state it as and when he did, because we knew at once that an interpretation would be put upon his words which would be utterly false, and which we are sure he could not himself intend. The statement was this:—"That after a century of effort, the expenditure of many noble lives as well as of some millions of money, the Church of England had signally failed to establish one solitary or single Native Church in any part of the world—that is to say, a Church self-governed, self-supporting, and expanding, or exhibiting any true signs of vitality as a Church." Some of the secular and of the Nonconformist papers have seized hold of this statement as a confession that the Church of England Missions are a failure, in seeming total ignorance of the actual facts. If the secular newspapers treated other subjects as they treat missionary subjects, they would soon lose all authority or influence. Imagine what would happen if their writers on sporting matters did not know the names of the great races, or if their theatrical writers did not know one theatre from another! Yet their writers on Missions, and indeed on most religious subjects, are outsiders who have no background of knowledge enabling them to see the bearing or test the accuracy of some particular statement.

BUT Mr. Ashe's words have been misinterpreted by some friends who do know something about Missions. One, a true and generous worker in the

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cause, wrote to us to express his surprise that while (e.g.) the English Presbyterian Mission has in China 149 fully organised and independent churches, the Church of England has not a single one anywhere! Of course the whole question turns upon the use of the word "church." We Churchmen should not call those 149 congregations or groups of believers "churches" at all. They might altogether form *part of a Church*. On further inquiry we find that in fact they are combined in one church organisation on Presbyterian lines, which is independent of English support or control, although the English missionaries attend the synods. Allowing for the difference between Episcopal and Presbyterian methods, the Church of England has many Native Christian communities as independent as these, though differing much one from another. Sierra Leone and Lagos are absolutely independent in every practical sense, but they remain part of the Church of England, and form part of a Church of England diocese which has an English Bishop. A good many congregations in South India and Ceylon are in most respects nearly as independent, but they too are comprised in dioceses with English Bishops; and so, with variations, in New Zealand. In Japan the Church is no integral part of the Church of England at all, and has its own constitution; but on the other hand its youth makes it as yet partly dependent on the Missions and the missionaries, and the Bishops so far are English and American.

Suppose that in the whole Tamil country, from Madras to Tinnevely, the entire Tamil (Anglican) Church were one independent Church, with its own Bishops and Synods, and Constitution and Formularies, in communion with the Church of England just as the Irish and American Churches are, but as entirely independent and separate as they, *that* would answer to Mr. Ashe's description. He was quite correct in affirming that no such Church exists; but this remark applies to all Missions, and not to those only of the Church of England. In our judgment it is no discredit to Missions that this is the case. On the contrary, one of the greatest dangers that could accrue to Christianity would be the uprising of a multitude of small local churches, each of them independent of and separate from the rest, with power to alter their doctrinal standards at pleasure, and resenting all outside influence. Our Western divisions are unhappy enough; but they would soon be thrown into the shade by those of the rival churches and sects that would everywhere spring up.

THE last two meetings of the Committee of Correspondence have been of singular interest. On June 5th no less than six Bishops from foreign parts attended, as will be seen in the Selections from Proceedings of Committee. The Bishop of Lahore represented North India; the Bishop of Travancore and Cochin, South India; Bishop Moule of Mid China, the Far East; and Bishop Ridley of Caledonia, the Far West. Bishop Tucker was also present, and the Bishop of Wyoming, U.S.A., who was in England for the Anglican Missionary Conference. Two other prominent American brethren attended, namely, the Rev. Dr. Langford, Secretary of the Board of Missions of the American Episcopal Church, and the Hon. John Wanamaker, late Postmaster-General, and for many years a leading man in the Sunday-school world. He was in England for the Y.M.C.A. Jubilee. These three brethren from the States spoke in the warmest fraternal language of the C.M.S. and its work. Nor was this all. The Rev. Yung-King Yen was also interviewed, and made an admirable speech to the Committee.

Then on June 19th, the Committee bid farewell to Bishop Tucker and a party of four new men proceeding to Uganda, namely, the Rev. A. J. Pike,

late Rector of Killoughter, Ireland, and the Rev. G. R. Blackledge, Mr. H. B. Lewin, and Mr. A. B. Lloyd, of the Islington College. Also the Rev. H. K. and Mrs. Binns, returning to Frere Town. It is a special pleasure that Mrs. Binns is able at last to go back to her old post. During Mr. Binns' last term of service in the field, Mrs. Binns had to remain in England. Bishop Tucker spoke with great thankfulness on the position and prospects of the work in Eastern Equatorial Africa, not only in Uganda but also at Mombasa, Rabai, Jilore, Taveta, &c. A delightful farewell word was spoken to the brethren by the Rev. G. F. Head of Hampstead, on the message of Ananias of Damascus to Saul of Tarsus. At the same Committee the following missionaries were received on their return from the field: the Rev. H. Stern of Gorakpur, who reminded the Committee of his being sent forth by them forty-three years ago; the Rev. T. Kember, the senior missionary in Tinnevely, after nearly thirty years' service; the Rev. L. Lloyd, from the Fuh-Kien Mission; Dr. E. F. Neve of Kashmir; and Mr. S. W. Donne and Mr. E. P. Le Feuvre, of the Nuddea Band of Associated Evangelists. These last two brethren are the first of the Associated Evangelists in India to come to England after their first term of service, and it was extremely interesting to hear of the openings for Gospel work which they had found in the innumerable villages of Bengal.

At the General Committee of June 12th, between the two meetings above-mentioned, Bishop Samaurez Smith of Sydney, Metropolitan of New South Wales, and Primate of Australia, was received, and spoke warmly of the recently developed C.M. Association in New South Wales.

It will be seen by the Selections from Committee Proceedings that the Society has taken over one independent Mission, and declined to take steps for the adoption of another. The former has hitherto been known to the Christian people interested in undenominational work as "Mr. Lethaby's Mission in Moab." Mr. Lethaby settled a few years ago at Kerak, the ancient "Kir of Moab," and he was backed by a small Council in England, of which our old friend General Haig was a member. Lately some difficulties arose into which it is needless to enter, and both the Council and Mr. Lethaby, independently of each other, asked C.M.S. to take over the Mission and make it part of our general work in Palestine. After due inquiry on the spot, the Committee have agreed to be responsible for Kerak, which is no great distance from our station at Salt, and can therefore be superintended by the Rev. H. Sykes. Mr. Lethaby himself retires, but his wife is staying on for a few months, and two agents who have been working under them are being employed temporarily.

The work which, on the other hand, the Committee do not feel called on to undertake, has been long and widely known as the Whately Mission at Cairo. The late Miss Whately was extremely anxious that C.M.S. should take charge of her schools; but even if this had been desirable, it proved not to be possible, owing to the peculiar conditions of Miss Whately's will, which left the buildings, &c., practically in the control of the Syrian lady who had worked with her. Here, too, there have been grave difficulties; and it must be stated that the famous school at Cairo has now little of a missionary character. It is not at all clear that the Society could have obtained the property now even had it been the Committee's wish to have it; but our work in Cairo is in the heart of the Mohammedan quarter of the city, and it would be unwise to transfer it to the Copt quarter where the Whately School is; and if hereafter we are

able to extend the Egypt Mission, it would be much better to extend it in some other direction.

THE sympathetic letter we are enabled to print below on the death of Mrs. Hooper, of Jilore, received by her father (the Rev. F. Baldey, of Southsea), gains additional interest from the fact that the writer, as mentioned last month, has since been called to his rest :—

*"Masuri, East Africa,
January 7th, 1894.*

"MY DEAR SIR,—I feel for you most deeply in the great loss it has pleased God to send upon you, and to Mr. Hooper it must indeed be an overwhelming blow. It was very little that I was able to do for Mrs. Hooper's convenience, but I am very glad I should have been allowed to be the instrument of bringing to bear the great kindness of Captain Campbell which I have myself experienced.

"Mrs. Hooper was accustomed to look at many things from a point of view very different from my own, and we had friendly arguments—I think begun perhaps on my side from the great interest which I think anywhere she would have naturally drawn to herself. I think she was one of the most attractive fellow-travellers in the best and deepest sense that I have ever met. And I believe our whole party would have said the same. She and her friend always joined in our morning and evening service on deck; and sometime in the afternoon they always went to the third-class deck and read, sang hymns, and spoke to the French sailors and passengers. I felt a great admiration for their courage and earnestness. Your daughter one could soon see was filled with missionary zeal and love for the souls of others, and would let no obstacle or difficulty prevent her from taking every opportunity of doing something to help them. She was one from whom any one who was thrown with her must find something to learn, all the more readily because of the sweetness of character with which it was commended. I can sympathise with you most deeply in losing such a daughter. I cannot even imagine what the loss must be to her husband and the terrible loneliness it must leave behind. May God give you both the fulness of His comfort as He alone can.

"Believe me, yours very sincerely in our Lord,
"C. A. SMYTHIES, *Bishop of Zanzibar.*"

OUR friends generally are aware that Rugby School raises over 300*l.* a year to support the "Rugby-Fox Mastership" in the Noble High School at Masulipatam. It is paid to the Society and appears in its accounts. But we think few are aware that Haileybury School has for some years supported a "Haileybury Lecturer" at St. John's College, Agra, giving 150*l.* a year for that purpose. This money does not pass through the Society, but is remitted through the Missionary Leaves Association. Last year, an extra contribution of 30*l.* was also sent in aid of the new Christian hostel. The present Haileybury Lecturer is Mr. S. G. Thomas, a master locally engaged. A printed Report issued to the School and its old subscribing scholars ("O. H.'s") gives letters from Mr. Thomas and the Rev. J. Haythornthwaite.

THE Archbishop of Canterbury has conferred the Lambeth degree of B.D. upon the Rev. A. J. Hall, of the C.M.S. North Pacific Mission, "in consideration of his services to the Church and to linguistic science." Mr. Hall joined the Mission in 1877. He was one of the best Islington students of that period, and was sent out in full orders to take ministerial direction of the community at Metlakahla, gathered by Mr. Duncan's energy and under his charge as to their secular affairs. Very soon, under Mr. Hall's influence, a decided spiritual awakening took place among the half-Christian adherents; but Mr. Duncan disapproved of "religious excitement," and sent Mr. Hall away to start a new Mission among the Kwagutl people at the north

end of Vancouver's Island; and they have been his charge ever since. He has been the first to reduce their language to writing, and to give them in it portions of the Word of God.

For the first time in twenty years, and possibly in a much longer period, the Society's large Annual Report is published in the first week of July, a full month before the ordinary time. The compilers and their assistants, and the printers also, have worked with untiring determination to effect this result. The Report itself again contains many improvements. The List of Stations and Missionaries, in particular, now gives an immense amount of detailed information, and this is added to year by year. There is now a large section on Home Operations, expanding very much the tentative pages that appeared in the preceding two or three years. One of the most interesting new features is, in this section, a list of honorary or partly honorary missionaries, and of those supported by special contributions to the Society from associations or individual friends. There is also a section on the new Colonial Associations.

We hope the early publication of the Report will result in its more punctual and effectual distribution through the local secretaries, and in its being *read before or during the holiday season*.

ON June 5th the following Islington students were accepted as missionaries of the Society:—The Revs. George R. Blackledge, Thomas Davis, Edward Hughesdon, Horace Mould, J. C. Parfit, and Edwin F. Robins; Messrs. Edward J. Dermott, Harold B. Lewin, Albert B. Lloyd, E. P. Noakes, and Edward Rhodes. On the same day, Miss Grace Rhoda Hill, Miss Lucy Ward Lewis, and Miss Hester Jane Duncum were accepted as missionaries; also an offer of service from Mr. Herbert Bailey Claxton was accepted. We omitted to mention earlier that the Committee of April 25th authorised the acceptance of Miss Irene Petrie, already in the Punjab, as an honorary missionary in local connexion.

IN our last number we mentioned the grandchildren of the late Edward Bickersteth who have been accepted by the Society, the Rev. H. B. Durrant and Miss E. B. Durrant. We now add the very interesting fact that their mother—a daughter of Mr. Bickersteth, sister of the Bishop of Exeter, and widow of the late Rev. Isaac Durrant, who was formerly Director of the Missionaries' Children's Home—is proposing to go out this year to India with her daughter; and the Committee have accordingly invited her to become an honorary missionary of the Society. They will go in the first instance to Allahabad, where Mrs. Durrant's stepson, the Rev. G. B. Durrant, is Secretary of the Corresponding Committee.

WE accidentally omitted to say last month that Mr. Baring-Gould's journey to Manitoba, Japan, China, and Ceylon, will be no expense to the Society. He desires that this should be known.

FRIENDS have pointed out to us that in Mr. Drury's list of Islington men who have died in the mission-field, published in our March number with a view to correction and completion, the following omissions occur: J. J. Weitbrecht of Burdwan, James Vaughan of Calcutta, Ashton Dibb of Tinnevely, and J. E. Mahood of Fuh-Kien. Perhaps W. Johnson should also be reckoned, as he died in India, though not a C.M.S. missionary at the time of his death.

HOME DEPARTMENT.

NOTES AND COMMENTS.



THE following letter refers to the first paragraph of "Notes and Comments" in last month's *Intelligencer*. We are particularly glad to insert it, for it shows more conclusively than ever how much may be done by warm-hearted friends at private schools, and we shall be very glad to hear of methods of working them which have been found successful, for we are sure that more attention than is now given should be paid to them:—

"We did not expect that our report would appear in the *Intelligencer*, but as you have inserted it, perhaps you will allow me to correct a small mistake in your remarks. The sum collected at the drawing-room meeting is paid direct to the parish branch, and is not included in our total. We open our boxes three times a year. The 10*l.* 2*s.* 3*d.* was the amount for the term; the 24*l.* 18*s.* 8*d.* for the year. You may be glad to hear that at our recent opening we more than doubled the sum collected at the corresponding time last year. Our school branch entirely owes its existence to an address given to us in 1884 by the Rev. S. Coles, of Ceylon. I wish you would organise an arrangement for dealing with the schools of our land. We must look to our present school-boys for our future missionaries and Mission supporters, and I do believe in the good old text, 'Train up a child in the way he should go, and when he is old he will not depart from it.'"

"THE WRITER OF THE REPORT."

A very successful Gleaners' Union Conference was recently held at Bournemouth. For full particulars we must refer our readers to the *Gleaner*; suffice it to say here that the proceedings were eminently practical, and that the working of local branches was fully discussed. It is to be hoped that such conferences may be arranged at all our large centres, for when carefully organised as at Bournemouth they are of great value.

A friend has lately suggested that an annual letter should be sent round to all our local Secretaries, urging them to more aggressive action on behalf of the Society and the cause. We are afraid that there are some instances in which such a communication is urgently needed, but it must not be forgotten that the Association Secretaries are more or less in touch with all our local Secretaries, and that the Annual Meeting ought to furnish the required stimulus. The County Unions too, which are now so general, are intended to afford opportunities for mutual encouragement and counsel on the part of our friends, but still there remain Secretaries who do not belong to these Unions, and who live in parishes where no meeting is held. Perhaps it may be possible to arrange for an annual letter such as is suggested, though it is a little difficult to see how any additional duty can be undertaken.

Another suggestion refers to the circulation of the C.M.S. literature which is intended for free distribution. It is very uncommon to find that any steps have been taken, even at the time of a local anniversary, to provide papers which shall be given away at the close of the meeting, and yet the opportunity is one which should not be neglected. Copies of these papers are sent to all our Honorary District Secretaries: is it too much to ask them to make a careful selection, and see that plenty of such literature is sent to each parish which has a meeting? Some of our friends already do this, with good results.

The third plan for stimulating effort which is mentioned concerns the presentation of some missionary book to collectors of ten shillings and upwards.

There are places in which something of the sort is tried, but it always seems to us that more is lost than is gained. For, after all, *the* motive in collecting for Foreign Missions, as in all other parts of Home work, should be the constraint of the love of Christ, and anything which tends to substitute a lower motive, hinders the efficiency of the work.

One of our Honorary District Secretaries has been good enough to send us a description of the way in which he works the "Vestry Missionary Box" which he started some years ago. He says, "In my parish—

"1. We put in it, after every offertory, any spare farthing or halfpenny that there may be over after having completed the last penny. At any given offertory the amount thus put in could, of course, never be more than three farthings. But it is the power of littles that tells.

"2. At baptisms, when the child is being registered in the vestry, we ask the parents for a penny 'thankoffering' for the missionary-box. We have the words 'Baptismal thankofferings' put on the box. This penny is never refused, and indeed the offering in nearly every case exceeds that sum.

"Of course in a poor parish the contents of such a box can never be very large, but we have had over 10*l.* in it during the last six years. If all our C.M.S. churches did the same, in thus gathering up fragments for the Lord, why, from this source alone, enough would be raised, I firmly believe, to send out an additional missionary."

C. D. S.

CHURCH MISSIONARY HOUSE.

ON June 5th the London Lay Workers' Union had the pleasure of receiving an address by Bishop Stuart, late of Waiapu, who spoke on his work in India and New Zealand and his prospective work in Persia. There was a large attendance, and much interest was manifested.

Following up a suggestion of the Lay Workers' Union, a reception, by invitation, of delegates to the Y.M.C.A. Jubilee Celebration was arranged for the afternoon of June 8th, when the President, Committee, and Secretaries of C.M.S. welcomed their guests. After tea and inspection of curios exhibited, a meeting was held at which statements with regard to the Society's foreign and medical missions, its publications, and the work of the Lay Workers' Union were submitted, and remarks made by several of the guests. The pleasant gathering occupied two hours and a half.

LOCAL ASSOCIATIONS AND UNIONS.

THE spring Conference of the Wilts C.M. Union was held at Devizes on May 21st, in the Parish Room, under the Presidency of the Rector, Dr. Burges. The chief speaker was the Rev. E. N. Thwaites, who had lately returned from visiting various parts of the mission-field in India and Ceylon. In the afternoon the Rev. R. Kidd, a missionary for three years on the West Coast of Africa, gave a brief account of the work in the Yoruba country, and Mr. Thwaites gave further graphic sketches of what he had seen and heard and done in India. After tea at the Rectory, a good congregation assembled in St. John's Church, when Mr. Thwaites preached a powerful sermon full of striking facts and stories fresh from India.

A. G. L.

The half-yearly meeting of the C.M. Union for the county of Shropshire was held at Wellington, May 23rd, when the Vicar presided. At the morning meeting the Rev. A. N. Colley, the Vicar of Great Baddow, gave an address on 1 Thess. i., and in the afternoon the Rev. W. A. Roberts, from Nasik, gave a most interesting narrative of the work of Western India generally, and of his own in particular. The meetings were well attended, and five new members joined the Union.

T. A. N.

The Worcester County Union held its half-yearly meeting at Kidderminster

on Monday, May 28th. In the absence of Mr. Skey through family bereavement, Mr. S. Z. Lloyd presided. A missionary address was first given by the Rev. H. K. Binns, of East Africa, who also afterwards read a devotional paper upon "Our reasonable service." Colonel Clarke (Secretary) read the Minutes of the last meeting, and Mr. Bourne (Treasurer) reported satisfactorily of the general funds. The Rev. H. Knott and the Rev. M. J. Bickerstaff spoke upon the need of more men, the value of Missionary Exhibitions, suggesting that one should be held in connexion with the Union shortly. This proposal evidently met with approval.
H. K.

A meeting of the Hon. Dist. Secretaries for Northamptonshire was held on Wednesday, May 23rd, at St. Giles' Vicarage, Northampton, by the kind invitation of the Rev. R. A. and Mrs. White. The Secretaries discussed very carefully the position of the Society in the county. The reports presented showed that the Society is only holding its own. Various suggestions were made and considered how further to develop the work of the Society in the county. Afterwards the Secretaries present were entertained at luncheon by Mr. and Mrs. White.

The half-yearly meeting of the Northamptonshire Church Missionary Prayer Union was held at St. Giles' Church Buildings, Northampton, on Wednesday afternoon, May 23rd. The day was unfortunately very wet, and many of those who had promised to attend were unable to be present. The Rev. T. F. Robathan, from Agra, gave a most interesting account of the work in connexion with Agra College and High School. At the close, a discussion took place about different points in the method of work adopted. The Rev. J. G. Watson (Association Secretary) referred to his visit to Agra last year, and emphasised the great need of such a work so as to increase the number of teachers. At the close, the members were received at tea by Mr. and Mrs. White.
J. G. W.

The York Association had its Anniversary on May 28th. The Bishop of Beverley presided at the morning meeting in the Corn Exchange, supported by a large platform of clergy and laity. The Treasurer announced that the contributions for the year had been 1507*l.*, besides 50*l.* forwarded direct to London. It was also reported that York had last year furnished two recruits for the foreign field—Mr. Hardman, who had joined the West Africa Mission, and Mr. Heselwood, now under training. The speakers on the occasion, besides the Bishop of Beverley, were the Revs. Dr. Bruce (Persia), T. J. Madden (Liverpool), and John Piper (late of Japan). Canon Faussett presided at a great evening meeting, the Dean of York being among the clergy present. The Deputation again delivered addresses.

The Annual Meetings of the Sheffield Auxiliary were held on May 26th to 28th. There was a great juvenile gathering on Saturday, Canon Favell presiding. On Sunday sermons were preached in thirty of the city churches. On Monday there were two meetings; one in the morning in the Montgomery Hall, Ven. Archdeacon Blakeney presiding; the other in the Albert Hall, under the presidency of the Bishop of Beverley. At the former the Annual Report was read by Canon Favell, showing an annual income of 2618*l.*, being an increase from living members, when legacies were excluded, of 85*l.*; and addresses were delivered by the Chairman and the Deputation, Revs. H. J. Schaffter (Tinnevely), R. Bateman (Punjab), and C. D. Snell (late of St. Mark's). The attendance at the evening meeting was very large. The Bishop of Beverley expressed his pleasure at being present for the first time at a Sheffield missionary meeting, and his hearty and deep sympathy with Mission work.

Sunday, May 6th, was observed as usual in all the churches (except St. Paul's), as Foreign Mission Sunday in Maidstone, when sermons were preached for the two great Societies, S.P.G. and C.M.S.; the Deputation for the latter being the Rev. W. H. G. Mann, Vicar of Sheerness, and the Rev. J. G. Watson, Association Secretary C.M.S. in the Midlands, who had recently visited many of the Society's Missions. Two well-attended prayer-meetings in the parishes of St. Faith's and St. Luke's were held on Saturday evening, at which the Deputation

gave suitable addresses. With the help of two of the local clergy, seven sermons were preached and two addresses given to the Sunday-schools on the 6th on behalf of the C.M.S. On Monday afternoon a drawing-room meeting was held at Ardenlee, the residence of the Hon. Lay Secretary, Colonel Urmston, when the Deputation addressed a large gathering of ladies and gentlemen, and the same evening a public meeting was held at the Hollingworth Hall, at which there was a very good attendance. It was presided over by Major Small, who, after referring to the wiping out of the deficit of Parent Society, gave as a keynote to the meeting "Praise and Thanksgiving," for in Maidstone also, as appears by the Report, a sum of no less than 103*l.* beyond last year's income has been received from the twenty-seven parishes forming the Maidstone and Mid-Kent Association. The total amount remitted to the Parent Society in London was 398*l.* 5*s.* 3*d.* up to March 31st, 1894, compared with 295*l.* 9*s.* 10*d.* in the previous year; besides which 29*l.* 14*s.* 6*d.* has been remitted through the Rev. Clement Cobb by a few friends and schools for the support and Christian education of orphans in the C.M. Society's schools at Benares, and 40*l.* has been also collected for the Missionary Student Fund from the parishes in the two Deaneries of Sutton and North Malling, making a grand total of 472*l.* 3*s.* 9*d.* collected and subscribed during the year for the Society. The addresses of both Mr. Mann and Mr. Watson were listened to with very earnest attention by the audience, amongst whom were several young men, members of the "Mission Helpers' Guild," of which no less than four have offered themselves during the last few months for the foreign field, and one has already gone out with Bishop Ormsby to British Honduras.

H. B. U.

The services in the various churches in connexion with the Cheltenham Anniversary were well attended and the collections about as usual. The public meetings on Monday, May 28th, resulted in 42*l.* collected, and the evening meeting may be described as enthusiastic. There was a tea-meeting for Sunday-school teachers and Church workers, which was well attended. A meeting for the children of the upper classes was spoilt by a thunderstorm, but some sixty were present. It is believed that interest has been awakened, and that by the help of the new Clerical Secretary, the Rev. Percy Waller, the Gleaners' Unions here will be consolidated and augmented.

R. S. W.

The Annual Sermons were preached in Winchester on Trinity Sunday, May 20th, when Canon Taylor Smith preached in the Cathedral in the morning, and the Rev. B. Baring Gould in the afternoon. Sermons were also preached at Hyde, Christ Church, St. Maurice, St. Michael's, St. Thomas', St. Paul's, and Wyke. Three other churches will probably have sermons a little later in the year. Canon Taylor Smith preached in the afternoon and evening at Christ Church, and Mr. Baring Gould in the morning at Hyde. With these exceptions, the sermons were preached by the local clergy.

On Tuesday, the 22nd, the Anniversary Sermon of the Winchester and Central Hampshire Association was preached at the Cathedral by the Dean of Bristol. The sermon was much appreciated by those who heard it; but the attendance fell very short of what it should have been. In the afternoon a public meeting was held in St. Thomas' Parochial Hall, the Dean of Winchester in the chair. The attendance was good. Addresses were given by the Dean, Canon Taylor Smith, and the Rev. B. Baring Gould. In the evening another public meeting was held in St. John's Rooms, which were filled. The two special speakers were the same as in the afternoon, and the Rev. R. B. Miller, Vicar of Christ Church, presided. The Deputation can seldom or never have addressed a more attentive and appreciative audience, as they spoke of the tremendous needs and appalling condition of the Heathen world; and it may fairly be hoped that their earnest words will not be forgotten, but will result in much fruit.

R. B. M.

[In consequence of pressure on our space we are compelled to hold over Reports of several important Anniversaries already in type.]

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 22nd, 1894.—On the recommendation of the Ladies' Candidates Committee, Miss Emily Bickersteth Durrant, Miss Janet Wenham, and Miss Mary Jane Godson, were accepted as Missionaries of the Society.

A letter was read from the Secretary of the New South Wales Association stating that they had accepted Miss Amy Wilks, Miss Ada Price, Miss Alice Phillips, and Miss Amy Isabella Oxley as Missionaries of the Society.

An offer of service from the Rev. Richard Stanley Heywood, B.A., Trinity College and Ridley Hall, Cambridge, and Curate of Walcot, Bath, was accepted. Also offers from Dr. J. C. Cropper, of Great Crossley, and Mr. S. J. Jessop, late of Santhalia.

Mr. E. Carus Wilson and Mr. S. Simmonds, who joined the Ceylon Mission two years ago as lay evangelists, were received into full connexion with the Society.

The Secretaries reported the death at Sierra Leone, on April 22nd, of the Rev. Edward Leversuch, and the following Resolution was adopted: The Committee having heard with deep sorrow of the death from fever at Sierra Leone, on April 22nd, 1894, of the Rev. Edward Leversuch, desire to record their sense that in him they have lost a true-hearted Missionary, devoted to the Lord's work, and much endeared to his fellow-workers. He was trained at Islington College, and joined the West Africa Mission in 1889, having in view special work among Mohammedans. The exigencies of the Mission were often such as to draw him away from that special work to other duties connected with the Secretariat and with Fourah Bay College, and during the last months of his service his heart had been much set upon evangelistic work among the Temne people. His death came as a most unexpected blow to the Mission, as well as one severely felt.

On the recommendation of the Sub-Committee in charge of the Persia Mission, arrangements were agreed to with regard to the position of Bishop Stuart in that Mission.

On the recommendation of the Committees in charge of the Missions in Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, Ceylon, South China, and North-West America, various arrangements were agreed to with regard to those Missions.

General Committee (Special), May 22nd.—The Committee appointed the Rev. B. Baring-Gould, Central Secretary, to undertake the Secretaryship of the Missions in Group I., vacated by the retirement of the Rev. C. C. Fenn, and approved of his proposal to take six months' leave of absence before undertaking his new duties, for the purpose of visiting the Mission Stations in Manitoba, China, Japan, and Ceylon, Mr. Baring-Gould intimating that the Society would not be put to any expense for this journey. It was arranged that the Rev. E. T. Higgins, who has been acting temporarily since Mr. Fenn's leaving, should continue in the office until Mr. Baring-Gould's return.

Committee of Correspondence, June 5th.—The following Islington students were introduced to the Committee and were accepted as Missionaries of the Society:—Rev. G. R. Blackledge, Rev. E. Hughesdon, Rev. H. Mould, Rev. J. C. Parfit, Mr. H. B. Lewin, Mr. A. B. Lloyd, Mr. E. P. Noakes, Mr. E. Rhodes. They were addressed by the Honorary Clerical Secretary, and by the Bishop of Caledonia, and commended in prayer to the favour and protection of Almighty God by the Rev. D. J. S. Hunt. The Revs. T. Davis and E. F. Robins, and Mr. E. J. Dermott, being unavoidably prevented from attending, were accepted in their absence.

Mr. Herbert Bailey Claxton was accepted as a Missionary of the Society.

The Committee agreed to invite Mrs. Durrant, widow of a former director of the Children's Home, and sister to the Bishop of Exeter, who was proposing to accompany to India her daughter, Miss Emily Bickersteth Durrant, lately accepted by the Committee, to become an honorary Missionary of the Society.

On the recommendation of the Ladies' Candidates Committee, Miss Grace Rhoda Hill, Miss Lucy Lewis, and Miss Hester Jane Duncum were accepted as Missionaries of the Society.

The Rev. A. Liggins of Mid China was transferred to the Palestine Mission, and the Rev. W. A. Rice of the Punjab to the Persia Mission.

The Committee took into consideration proposals which had been made to transfer to the Church Missionary Society a Mission carried on for the past few years at Kerak, in the Land of Moab, and agreed to become responsible for the work in the future, three of the present agents being employed temporarily for that purpose.

The Committee took into consideration proposals which had been made from time to time in varying circumstances for the taking over by the Society of the schools, &c., known as the Whately Mission at Cairo, but which schools have for some time past retained little of their former missionary character. In view of the position of the schools in the city and their circumstances, the Committee considered that the Society ought not to engage in a work which would be an extension of a character not calculated to strengthen its existing work in Cairo.

The Committee had interviews with the Bishop of Wyoming and Idaho, Bishop Moule of Mid China, Bishop Matthew of Lahore, and Bishop Hodges of Travancore and Cochin. Also with Dr. Langford of the American Episcopal Board of Missions, the Hon. John Wanamaker, formerly head of the United States Postal Department, and the Rev. Yung-King Yen of the American Episcopal Church, Shanghai.

On being introduced to the Committee the Bishop of Wyoming expressed his pleasure and satisfaction at being invited to meet the Committee, and his admiration for the work which the Society is carrying on.

Bishop Moule, recently returned from Mid China, said that the past seven years had been a time of mingled trial and blessing. Some faithful labourers had been called away from the work to their rest. There had been also trials of opposition from the authorities and the people against Christianity, and persecutions of the Native Christians. But there had also been mercies. He mentioned the work in Tai Chow, and the steady increase in the number of communicants in the Mid-China Mission. He had also been permitted to ordain nine Natives to the Ministry. The Bishop also spoke of difficult questions which had to be met and solved. There was the question of how the Christians who are candidates for Government service should act with regard to examinations on the Lord's Day. On the question of foot-binding, in their boarding-schools they entirely refused to conform to that cruel custom. There was also the question of the "comity of Missions." Their wish and endeavour was to observe this most strictly, but boundaries of districts were very vague and uncertain. They never knowingly intruded on the grounds of other Missions.

The Bishop of Lahore, having referred generally to Missions such as Multan and Peshawar, which urgently needed strengthening, spoke of the need of a due proportion in the supply of Missionary reinforcements; each part of the Mission work, Clerical, Medical, Educational, Evangelistic and Women's Work, had need of due assistance. Certain stations were still without the presence of ordained clergy for the regular ministrations of the Church. The Bishop spoke also of the manifold agencies connected with Amritsar, and of plans for work there. Reference was also made to the work of catechists in the Lahore Diocese, and the Bishop expressed his earnest desire that by some method the more prominent of the Indian lay workers should receive the recognition of the Bishop of the Diocese. Although he, the Bishop, might hold differing views on certain matters from the Society, he expressed his cordial desire, as Chairman of the Corresponding Committee, and in dealing with the Society's agents, to act in a way that would approve itself to the Committee.

The Bishop of Travancore and Cochin spoke of Christian Missions in the two provinces of his diocese, among Syrian Christians, Heathen of the upper classes, and the lower classes and Hill tribes, the latter being more accessible, and among whom more manifest results were visible. Many converts had been given to the Church from the lower classes, whose knowledge of Divine things was often very humble, and their support a difficult problem. The Bishop had been invited by high-caste Hindus to open schools for girls and boys in places which had been hitherto almost untouched by Missionary effort, and he desired to respond to these appeals with hope of much resultant blessing.

Dr. Langford, of the American Episcopal Board of Missions, and the Honourable John Wanamaker, formerly head of the United States Postal

Department, also expressed their deep sympathy with the work of the Church Missionary Society.

The Rev. Yung-King Yen, of the American Episcopal Church, Shanghai, said that Europeans were for everything being done quickly, but Chinese were content to let things go on slowly. To Europeans therefore the progress of Christianity seemed slow, to the Chinese it seemed rapid. He thankfully acknowledged much help and sympathy from the C.M.S. Missionaries, and he was thankful to say that he had been able to help them in return. He spoke of the value of schools as means of conversion, and said that it was at school that he himself learned the folly of idolatry.

The President having warmly acknowledged the interesting addresses of these gentlemen, the Rev. Prebendary H. W. Webb-Peploe offered prayer.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Eastern Equatorial Africa, Palestine, Egypt, and North-West America, various arrangements were agreed to with regard to those Missions.

General Committee, June 12th.—A joint report was presented from the Funds and Estimates Committee on the financial prospects of the Society. It stated that the expenditure for the current year ending March 31st, 1895, would probably amount to 273,255*l.*, and that if the income for the current year was the same as that received in 1893-4, then after drawing upon the Special Funds assisting the General Funds for the amounts properly chargeable to them, the deficit in March next would be 24,266*l.* The joint Committee therefore recommended (1) that increased efforts be made to raise a much larger permanent income to meet the rapidly increasing expenditure, and (2) that the strictest economy be observed in dispensing the Society's income.

The Bishop of Sydney, introduced by the Chairman and the Hon. Secretary to the Committee, expressed his real pleasure at having an opportunity of speaking to the Committee in his threefold capacity as a Vice-President of the Society, the Chairman of the New South Wales Church Missionary Association, and the President of a Board of Missions. The Bishop testified to the growing interest in the Foreign Missionary enterprise which had resulted from the formation of the New South Wales Church Missionary Association, and his earnest purpose that its existence should strengthen, not weaken, the nexus with the Parent Society. Referring to the fears which had been expressed upon the spot that such an organisation would interfere with the growth of the various Missions carried on by the Church in Australia, he declared his conviction that the impetus given by the Church Missionary Association would prove contagious, and thus, as he termed it, not soak up the Home Missionary interest. The Bishop concluded by expressing his ever-deepening attachment to the principles of the Church Missionary Society, believing, as he did, that the Gospel of our Lord Jesus Christ was sufficient to cope with the sins, the sufferings, and sorrows of the whole world.

The Committee received with great regret information of the death of the Bishop of Bath and Wells, a Vice-President of the Society, and desired the Secretaries to express their respectful sympathy with his surviving relatives.

The Secretaries reported the death on June 1st of Colonel Michael Rowlandson. The Rev. T. L. N. Causton bore testimony to the prayerful spirit and devotion of Colonel Rowlandson, and other members spoke. The following Resolution was adopted :—The Committee have received the intelligence of the death of Colonel Rowlandson with a thankful remembrance of his life-long love for the Church Missionary Society, and of his many services to the cause of the extension of the Redeemer's Kingdom. He was one of the noble band of Anglo-Indian officers and civilians who half a century ago were enabled, by the grace of God, to do much for the spread of the Gospel, both among their English comrades in the services and among the nations of India. Colonel Rowlandson, his brother, General George Rowlandson, J. F. Thomas, General Browne, General Alexander, and Hudleston Stokes were among the leaders of the band. After his return to England, Colonel Rowlandson was a most efficient and acceptable Deputation, and in his latter years he was the valued friend and supporter of the Missionary cause at Bournemouth. The Committee pray God to raise up many Christian officers to tread in the steps of their lamented friend.

The Secretaries reported that the Bishop of Truro and the Bishop of Meath had accepted the office of Vice-Presidents of the Society.

A proof copy of the Annual Report for 1893-4 was presented. The Secretaries stated that this was the first time for more than twenty years that the Report had been presented to any Committee prior to that in July. The Committee thanked the compilers for the promptitude with which the Report had been prepared.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that the Church may realise her duty towards Missions. (Pp. 481, 515, 519.)

Thanksgiving for many journeying and other mercies granted to the Sz-chuen party; prayer that all official opposition may be removed, and that God's Word may have free course, and be glorified. (Pp. 494—510.)

Thanksgiving for the faith and zeal of friends recently called to their rest; prayer that new workers may be raised up. (Pp. 510, 512, 535, 537.)

Thanksgiving for the progress of the work at Abeokuta, in Uganda, Ceylon, Japan, &c. (Pp. 533—540.)

Thanksgiving for safe arrivals in the field. (Pp. 533—540.)

Thanksgiving for recent baptisms at Mamboia, Mpwapwa, Ziba, Calcutta, Santirajpur, Allahabad, Faizabad, Bannu, and Lesser Slave Lake. (Pp. 533—541.)

Prayer for men recently ordained in Sierra Leone and Mid China. (Pp. 533, 535.)

Continued prayer for much-needed reinforcements. (P. 547.)

Prayer for Bishop Tucker and the small party shortly sailing for East Africa. (P. 548.)

NOTES OF THE MONTH.

ORDINATIONS.

West Africa.—On Whit Sunday, May 13th, 1894, at Sierra Leone, by the Bishop of Sierra Leone, Messrs. Daniel Josephus Coker, B.A., Elizaphan Theophilus Cole, B.A., and Josephus Nathaniel Grant, Natives, to Deacons' Orders.

Niger.—On Whit Sunday, May 13th, at Sierra Leone, by the Bishop of Sierra Leone, Mr. Julius Spencer, Native, to Deacon's Orders, and the Rev. Thomas John Dennis to Priest's Orders.

Ceylon.—On Trinity Sunday, May 20th, by the Lord Bishop of Colombo, Messrs. F. Doundsekera, and J. Colombotantorige, Natives, to Deacons' Orders.

Mid China.—On Sunday, February 11th, at Hangchow, by Bishop Moule, Dong Daofah, Sing Tsaeling, Tsong Siehen, Natives, and on Sunday, February 18th, at Ningpo, Mò Kwienyü, Song Vising, Dzing Kyidoh, Natives, all to Deacons' Orders.

DEPARTURES.

Ceylon.—The Rev. H. P. Napier-Clavering and Miss A. M. Denyer left London on April 12th, and arrived in Ceylon on May 7th.

North-West America.—Mrs. Reeve left England for Montreal on May 3rd.—Miss M. F. Herbert (engaged to Mr. A. J. Warwick) left London for Athabasca on May 5th.—The Rev. I. J. Taylor left London for Moosonee on June 9th.

North Pacific.—The Rev. B. W. and Mrs. Gurd left London for Metlakatla on May 3rd.—The Rev. A. J. and Mrs. Hall and Miss Beeching left London for Alert Bay on June 7th.

ARRIVALS.

West Africa.—The Rev. W. J. Humphrey left Sierra Leone on May 21st, and arrived at Liverpool on June 5th.

Bengal.—The Rev. W. Wallace left Calcutta on May 16th, and arrived in London on June 19th.

North-West Provinces.—Miss Bull left Bombay on April 28th, and arrived in England on May 17th.—The Rev. W. McLean left Bombay on May 12th, and arrived in London on May 30th.

Punjab and Sindh.—The Rev. H. E. and Mrs. Perkins left Karachi on March 6th, and arrived in London on May 21st.—Miss L. Ellwanger left the Mission on March 9th, and arrived in Stuttgart on April 2nd.—Miss A. F. Wright left Bombay on April 17th, and arrived in London on May 5th.—Mrs. D. Davies left Karachi on May 1st, and arrived in England in May.

Western India.—The Rev. F. G. Macartney left Bombay on May 5th, and arrived in London on May 24th.

South India.—The Rev. T. Kember left Palamcottah on May 3rd, and arrived in London on June 8th.

South China.—Dr. and Mrs. Rigg left Colombo on May 11th, and arrived in London on June 5th.

Mid China.—The Rev. E. P. Wheatley left Shanghai on March 24th, and arrived in England on May 23rd.

Japan.—Miss Mary Sander left Japan on April 23rd, and arrived at Plymouth on June 6th.—The Rev. S. Swann left Kobe on April 17th, and arrived in Liverpool on May 19th.—The Rev. J. and Mrs. Williams left Yokohama on April 20th, and arrived at Liverpool on June 5th.

North Pacific.—The Right Rev. Bishop and Mrs. Ridley and Miss West left Metlakatla on May 1st, and arrived at Liverpool on May 29th.

BIRTH.

Western India.—On May 24th, the wife of the Rev. A. Manwaring, of a son.

DEATHS.

West Africa.—Miss F. E. Thornevell. [By Telegram, received June 19th.]

New Zealand.—On April 4th, at Raikokore, the Rev. Karaitiana Ratapu.

New Zealand.—On April 18th, Archdeacon E. Maunsell, formerly of this Mission, aged 84 years.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

A Missionary Alphabet for Little Folk. By Edith M. E. Baring-Gould. A book of Missionary reading for little children. Well illustrated, printed in large type, and bound in attractive linen covers. *Price Ninepence, post free. Reduced prices for quantities (vide advt.).*

Extracts from the Annual Letters of Missionaries for 1893—4.

Part VII. Containing Letters from Missionaries in the South China (including Fuh-Kien) and Mid China Missions. *Price Threepence, post free.*

The previous Parts can still be obtained. Other Parts to follow.

Annual Sermon, preached at St. Bride's Church, Fleet Street, on April 30th, 1894, by the Rev. Edward Lombe, Rector of Swanton Morley. *Supplied free of charge.*

Why some Candidates are not Accepted. An eight-page booklet (partly reprinted from the C.M.S. Lay Workers' Monthly Paper), written by the Rev. D. H. D. Wilkinson in reply to questionings as to why many offers for missionary work are declined. *Supplied free of charge for personal information only, not for general distribution.*

ANNUAL REPORT, 1893—4.

It is confidently anticipated that the large *Annual Report* for 1893-4, or, as it is officially called, *The Proceedings of the Church Missionary Society for Africa and the East, 95th Year, 1893-94*, will be published on Monday, July 2nd, and the despatch of copies to the country will commence almost immediately thereafter. Parcels are made up in alphabetical order of counties, and the work occupies about three weeks. Should any friends not receive the copies to which they are entitled by the end of July, will they kindly communicate with the Lay Secretary, as below? As a rule, Subscribers through Associations receive their copies from the Local Secretaries. Subscribers direct to the Parent Society receive their copies direct from Salisbury Square.

There are some copies of last year's (1892-3) Report to spare, which (so far as they will go) the Lay Secretary will be glad to place in the hands of Secretaries of Gleaners' Unions, Lay Workers' Unions, Missionary Bands, &c., for the use of members, on receipt of a post-card stating how many can be used in this way.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

THE
CHURCH MISSIONARY INTELLIGENCER.

"A CITY WHICH HATH FOUNDATIONS."

*A Sermon preached at St. Martin's-in-the-Fields, on the occasion of the
Ninety-fifth Anniversary of the C.M.S., April 30th, 1894.*

BY THE REV. H. E. FOX, M.A.,
Vicar of St. Nicholas, Durham.

"A city which hath foundations, whose builder and maker is God."—*Heb. xi. 10.*

THE story of man begins in a garden, but a city is the ideal of the new creation. God made man for society, not solitude. The instincts of the race are centripetal. Even from the first, when city builders sought to raise their defiant tower to heaven;—even at their worst, where cities have grown to be hideous blots on God's earth, even then and there, however base the imitation, however bold the rivalry, unconscious witness is borne to a divine purpose, unseen hands have been pointing on to the "city which hath foundations, whose builder and maker is God."

The houseless patriarch, as he sat in his tent door, would often by faith behold that home where at last his wanderings would end. And when the giant cities of Canaan had fallen before the armies of Israel; when one sacred mountain had been crowned by the city of God's election; it was more than patriotism which bound the Hebrew nation with a passion so intense to the holy and beautiful city of their fathers. It was more than national pride which swelled their hearts by the waters of Babylon, and closed their lips when bidden to sing in a strange land "one of the songs of Zion." It was no worldly ambition which kindled the zeal of the returning exiles, whose busy toil seems almost to live again in the graphic details of Nehemiah's story. It was of more than an earthly Zion that the sons of Korah chanted their glorious song.

The very sorrows and ruin of that sinful city inspired her prophets with the larger hope, and suggested the imagery which clothes some of the noblest of Gospel promises. Jerusalem trodden in the dust, stained with her crimes and her blood,—Jerusalem with her shattered walls and her desolate streets,—Jerusalem shall yet awake from her long night of shame; the earthly type shall pass into the realities of the "better covenant," the Holy City shall put on her bridal garments, for the captive shall shake off her bonds; no longer "Forsaken," she shall become the centre of joyous throngs who shall fill her palaces with praise; the nations shall flock to pay their homage and proclaim that "the Lord is there;" her God is in the midst of her, and the Most High shall establish her.

You do not wonder at the passionate earnestness with which the exile turned his weeping eyes to that sacred city and invoked

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blessings on all who would pray for the peace of Jerusalem. You do not wonder to see his children to this day journeying from far, if only they may touch its ruined walls, and pour their tearful lamentations into the silent stones. You do not wonder that when at last there came the Son of David, to whom had been given His father's throne, His ministry should have been so full of the city and the kingdom, the citizens and the King. Or that His great Apostle, that Hebrew of the Hebrews, should dwell so often and so tenderly on the privileges of the higher citizenship into which the Jewish type was already merged. And does not every one feel that the Bible could have ended in no other way than with the book which pictures so vividly that glorious reality up to which all history, and all doctrine, and all providence have been leading the Church of God through the ages, the inextinguishable hope which has cheered her martyrs and saints, has inspired her songs, and educated her scholars, "that Great City, the Holy Jerusalem."

It has been suggested by one of the most thoughtful of modern divines that the conception of the Christian commonwealth presented in the New Testament is gathered largely from the various views which at one time or another men have formed for themselves of the ideal city. Thus to the Jew it was the centre of sovereignty, the assurance of the Divine Presence and protection and of the fellowship of man with God. To the Greek the paramount thought was "a community of citizens endowed with the completest privileges, and charged with the fullest responsibility for the general welfare." To the philosopher the conception grew till it covered the human race. Man was defined as "the member of a state which primarily consists of gods and men." Even if to this summary be added that reign of law in which imperial Rome had bound together the city and the world, and endowed her citizens with almost regal rights, I imagine that the true and original conception of the divine city is rather to be looked for in those delineations of His purposes which, planned from all eternity, the Great Architect and Builder has Himself revealed in His own Word.

Study for example such a Scripture as the 87th Psalm. It is not simply "one of the songs of Zion." It is in brief the plan, the history, and the charter of the Church. In a few bold and masterful strokes the whole order and design of the city rises before us. As when of old,

". . . no axe, no ponderous hammer rung,
Like some tall palm the mighty fabric sprung."

Behold her foundations firm bedded in covenant grace. "The Lord loveth the gates of Zion." Those holy mountains on which she stands are the symbol of unchanging purpose. Sovereign love has chosen her, and sovereign grace has established her. A glory never conceived by Jewish mind distinguishes her from all the cities of men. Her citizens are drawn from every race and rank. Universal yet distinctive, her freedom is given to all who seek it. Even Egypt, cruel, cultured Egypt, and Babylon the heartless and false, shall be seen there. Philistia, too, Israel's hereditary foe, worldly, sensual

Tyre; and savage, outcast Ethiopia—even from such as these shall come the soldier-singers of Zion. No race so alien, no people so degraded, no condition so hopeless but may have its name on the muster-roll of her citizens. And this, not by a title purchased or conquered, but by the indefeasible right of birth. For the book of life is the record of the quickening Spirit, and "the Lord shall count, when He writeth up the people, that this man was born there." And then in two glowing sentences the whole scene is spread before you. You may see the joyous processions of worshippers, eloquent of prosperity and peace, of perfect government and a grateful people; and in those perennial springs you may see the token of inexhaustible supplies, that river which for ever "makes glad the city of God."

Turn now to the New Testament, and notice that the old conception is not so much evolved as repeated. It is with the same thought that the writer of this letter cheers the later Hebrews under trials scarcely less disheartening than those of their fathers. For them too Jerusalem, again shaken to her base, shall speak of the better "city which hath foundations, whose builder and maker is God."

There is no mistaking its identity. It is "the city of the living God." It stands on the same holy mountain and bears the same sacred name. But while less is told of its origin, how fully does the Holy Spirit describe its blessed inhabitants, the polity, privileges, and prospects of that heavenly community. The same conditions of birthright and enrolment are named, but new features are introduced. Countless hosts of angels, gathered "in festal array to celebrate the common joy of a great race," * are associated with the company of redeemed mankind. Jehovah, Himself, is seen on His throne of judgment, not now to condemn, but to reward and rule; for there also is Jesus the Mediator of the New Covenant, there is the Blood which has answered Abel's cry, and atoned for the sin of a whole world; and there are the spirits of them on whom it has been sprinkled,—pardoned, justified, purified, and perfected by its all-cleansing power. Nor are other details wanting elsewhere. The Scriptures are rich in forecasts of the promised glory. While much must await the revelation of fulfilment, the main outlines are very plain.

The city is a society of saved men, gathered from the nations of the world, often from the most unlikely quarters, and from the most desperate conditions; but souls of men justified and sanctified, men, redeemed by the death, and renewed in the life of Christ by the Almighty Spirit, bound together in a holy brotherhood of common love and common service, rejoicing in the companionship of God, and of all that through Him is holy, and lovely, and good. And over all, in all, through all, directing, controlling, energizing, the one living Lord, their Brother, and yet their King, the designer and constructor, and therefore the Omnipotent preserver of those everlasting habitations.

Other cities have fallen and will fall. Other Churches have perished

* Bishop of Durham, *Epistle to the Hebrews*, p. 414.

and will perish. But of this alone it is written, "She shall not be moved." Her foundation is the tried and precious Stone which the Lord Himself has laid. Hers are the living stones, chosen, prepared, and placed by the Great Builder's hands, to be at once His home and His Bride. Whatever else may fail or wane, this will stand for ever. The new Covenant is her charter, the Resurrection is her life, the Word of God is her title deed, and the Eternal God is her inheritance.

You will have no difficulty in seeing how these thoughts lend themselves to the purpose for which we are met to-day. We, too, are builders. To us it has been given, as "workers together," to carry out the plans of the Great Architect. Our commission to evangelize the world binds us to the one object of bringing men who were aliens and strangers from the covenant of promise into the communion and citizenship of the saints of God. To this end all our methods and efforts will be directed. Other results may follow: civilisation, order, peace, progress, these will surely be seen where our King is known and honoured. But ours is no Missionary Society if our business first and last be not this, to bring men to God.

Two conclusions therefore are suggested by the vision of the Holy City. It shall be to us the model of missionary architecture, and it shall be the motive of missionary enterprise.

(1) First the *model*. When the time had come that Israel, brought out of Egypt, needed ordinances of divine worship, these were not left to the invention or caprice of man, but God called His servant Moses apart, and supplied him, even to the smallest detail, with pattern and instruction for all that was to be made or done. Such a ritual has not been imposed upon us. There is no Leviticus in the New Testament. But the Great Architect has drawn designs, which are as absolutely binding upon us as the directions given to Moses were for him and his people. What these are may be plainly seen from such scriptures as those to which I have already referred. The sovereignty of electing love lies beyond our view. We only know whom God has chosen by the holy life which departs from iniquity. But what follows is manifest. If men are to be saved at all, it can only be on the one foundation once laid, the one Sacrifice once for all offered. To preach any hope, or to teach any way but that in which the Incarnate, Crucified, and Risen Christ is the alone Saviour, is to commit the most fatal of all blunders. Nothing can come between the building and the foundation. No priest, no tradition, no ordinance, no experience. "Other foundation can no man lay than is laid, which is Christ Jesus." Worse than worthless will be our building if definitely, persistently, emphatically, we do not proclaim that in the Covenant of grace and not by works, in Christ and not by the Church, least of all by self, does any soul find acceptance, or is at peace with God.

Equally plain is the next great rule. The regenerating, renewing work of the Holy Ghost, the absolutely essential condition of citizenship,—the new birth, the first qualification for the Kingdom of Heaven. Surely it is not without the deepest meaning for missionary workers, that three times in that short Psalm it was said of the citizens of Zion that they were "born there." "For years," said a Christian Brahmin

once to me, "my head was convinced before my heart was converted. For years I knew what was right, before I loved it." Ah! dare we aim at less than that "death unto sin," and that "new birth unto righteousness," of which every baptism administered is meant to be the sign and seal.

And out of this will grow the third great principle of the Builder's design. A life of holy obedience to God, conformity to His will, and victory over sin. Thank God it is on such lines our beloved Society has ever built up her work, and in such God has given her the signal blessing which even her enemies acknowledge.

When we hear from Japan of men who were "rowdies, drunken and worse," now converted and confessing Christ publicly before their fellows; when Bishop Ridley tells us of the Indian chief, once the dread of friend and foe, now conquered by Christ, and crying, "God forgive me for these years of error, and the error into which I have led my people," and showing his sincerity by his entire change of life; when the little Native church of Jilore, sorrowing for their much-loved sister, Mrs. Douglas Hooper, binds itself in solemn covenant that its "first duty" shall be "to preach the Gospel with which it has been put in trust, every day to the Heathen around"; when the leading chiefs of Buganda, impelled only by the force of God's Word, are prepared to sweep slavery from their land at vast sacrifice to themselves; when, as Mr. Roscoe writes, "the Christians have begun to see, not only that Christ has saved them from past guilt, but that He can save them from present sin"; when Dr. Colborne from South China tells us of the "leper ward which has seemed to be near heaven"; when from every part of the Mission-field there come tidings, not only of open doors and increasing interest, but of converted souls and consecrated lives; when the old Gospel is still seen to be doing its old work,—then indeed we praise God as we behold the great city rising, and the brotherhood on earth joins with the innumerable company of angels and the souls of just men perfected, in joyous songs of thanksgiving to the city's Builder and King.

And so may it ever be while building days shall last. May God grant us never to depart by a hair's breadth from the lines and order of His design. Never may we be drawn to follow the changing fashions of a human policy. They may be very attractive, very ingenious, very popular. They may be produced by the kindest and best of men. But the only question which we have to ask is, "Do the plans bear the Master's mark? Are they on His lines?" If so, then in His Name use them. If not, time and strength are wasted in discussion, while the work stands still, workers are hindered, and the Master is grieved. We are not ecclesiastics busy with the embellishments of the visible Church. That may be good work and even necessary work for others, but it is not ours.

(2) And then let the holy city suggest a *motive* for missionary enthusiasm. Was it ever given to man to share in a nobler enterprise? This is God's building; this is the commonwealth of Christ; the city of the Lord of Hosts, whose walls are Salvation and whose gates are Praise.

Think of those who before you have laboured and left their mark on this spiritual structure: Apostles, evangelists, martyrs, saints, and servants of the Most High God; the greatest, the holiest, the best; they are your fellow-labourers, they call you to follow. Remember, too, those whom you have known and loved on earth who have yielded up their lives in this blessed toil. And if in our sorrow we think how ill we can spare them, and how unworthy we are to take up their work, remember still it is God who carries on His own work, even though He buries His workmen. For the work grows fast: an ever-widening range demands new labourers, increased supplies.

A remarkable review of the past twenty years, lately published by our Society, gives a startling picture of our responsibility. Our European missionaries have been doubled; our Native workers more than doubled. 1873 brought us a solitary graduate from our Universities; 1893 has sent us sixteen. Our average income then was 155,000*l.*; this year we estimate for an expenditure of 274,000*l.* Our expenses are 100,000*l.* a year more than they were twenty years ago. Medical Missions and Missions to Mohammedans, then in their infancy, are now taking a forward, yet not too forward a place in our work. Opportunities and openings in every land have outstripped our powers. It is not too much to say that there is hardly a square mile of the habitable globe where a Christian may not now enter with the Gospel, if he have faith to do it.

What would our fathers have said if they saw the world of to-day? Think only of the last open door which God has set before us, and that, remember, only one of many like it. For months we have been praying that God would keep Buganda for Christ. Is it not God Who has answered us? For never, surely, was His ruling hand made so plain as in this which has happened. But He has done more. He has not only taken us at our word; He has honoured us with a new test of our faith. Bunyoro is beckoning us to another step on our westward march. Are we to stop and wait till Rome, ever ready to move heaven and earth for one proselyte, has shamed us by her worldly wisdom? Nor is this all. On every side the cry comes. Kavirondo, Kikuyu, Busoga, Singo, and many another neighbour, stretch out their hands. Our evangelists are on the spot. Brave sons of Buganda, the noblest race of Africa, are ready not only to lay down their honours and their wealth, but their very lives, to carry the Gospel far and wide. All they wait for are the Aquilas and Priscillas, whom we, for a time at least, *must* supply. Oh! sons and daughters of England, strong in your inherited powers, rich in your Gospel privileges, how glorious is the enterprise that waits for you to-day!

Before long some of the servants of our Queen will receive their orders to take up the civil and military duties of the new Protectorate. Do you suppose a man will shrink from the call? Difficulty and danger will be counted small in the path of duty. And none of them will take credit, as though they were doing some great thing. And, shall the soldier-builders of the holy city be less ready to take up

their work in the greater commonwealth, that kingdom which no enemy shall hurt and no time destroy? We build for eternity. Of the work which God does by us the promise has been given, as it has been given to nothing else, "It shall remain." On that city no suns shall set, no moons shall wane, for "the Lord shall be her everlasting light, and her God her glory."

When the greatest names of this world have passed away, when her heroes and statesmen, her scholars and poets, her men of wealth and science and power, are all forgotten, then the humblest servant of God who has brought or has helped to bring one soul into the fellowship of the Gospel shall see the fruit of his work abiding for ever, for ever remembered, for ever glorified, in that eternal city.

So then, fellow-workers, work on, and with brave hearts. Count no cost too great, no life too precious, no labour too long to be given to the Great King and His holy city. Soon shall you see her "the joy of the whole earth," and as you go round about that Zion and tell her towers, mark her bulwarks, and consider her palaces, it will be to sound forth to generations to come the joyous chorus, "This God is our God for ever and ever;" and when all the former things have passed away, when all the polities of earth, with their factions and disorder, have ended where they must end, in hopeless failure, then the one survival of this world's last great convulsion shall be that "holy city coming down from God out of heaven," that community of God and men for which you have so long hoped and lived and laboured and prayed.

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 262.)

ADVANCE OF THE SOCIETY DURING 1805—1811.

1. *From the Anniversary of June 4th, 1805, to that of May 27th, 1806.*



THE first circumstance we select, the departure of Henry Martyn from London on July 8th, 1805, for India, is but indirectly connected with the Society; yet it is worthy of a place here. The unflinching spirit in which this true "missionary chaplain" set forward must have encouraged many to hope that there would one day be seen men of his stamp offering themselves from the ranks of the Church of England, and from the colleges of Oxford and Cambridge. But as yet the humble seminary at Berlin was the Society's only visible source of supply, and how the Mission that was being carried on by means of it was going to answer appeared quite problematical.

On August 19th, 1805, three more Germans were presented to the Committee, Nylander, Butscher, Prasse, besides a fourth, who afterwards withdrew. For bidding these farewell there was an "open committee" on Jan. 13th, 1806, at the New London Tavern, and on Jan. 15th they quitted London to join their two brethren in Africa.

The Anniversary Sermon, preached at St. Ann's on Whit Tuesday, May 27th, 1806, by the Rev. Edward Burn, of Birmingham, from Acts xxvi. 17, 18, was a valuable Biblical missionary study, showing how the heathen world is portrayed in the New Testament in reference to Christianity, and the blessing it received from Christianity in Apostolic days. The preacher hints how the missionary subject was being eyed by contemporaries when he remarks :—

"It has been a question whether the heathen be not in a salvable condition without the Gospel. I shall not agitate this question farther than to observe that, whether the thing be affirmed or denied, it will to a certain degree establish the necessity of missionary labours. They who contend that saving faith comes only by hearing the Word of God will, of course, zealously concur in the views of this Society; and such who think the salvation of the heathen possible without the Christian revelation, will nevertheless admit that such a blessing would materially conduce to their advantage."

The collection was 236*l.* 0*s.* 1*d.*

At the meeting in the afternoon, in the New London Tavern, Mr. Thomas Babington, M.P., in the chair, there were present nineteen other laymen and sixteen clergymen.

The income this year was 428*l.* 0*s.* 9*d.* The congregational collections had been unusually large, amounting to 133*l.* 11*s.* 3*d.*; but of this sum 66*l.* 3*s.* had been contributed at a single church, St. Peter's in Colchester, Mr. Storry's, where, after a sermon by Mr. Basil Woodd, bank-notes amounting to 600*l.* were put into the plates by General Sir James Pulteney and his lady, the Marchioness of Bath, who were then residing in the neighbourhood. This probably occurred in October, 1805, as it was reported to the Committee at their meeting on November 4th.

The Report stated that the staff of missionaries numbered five, two of them being in Africa and three on their way thither. Little success had been achieved. True it was that men worthy of the name of *missionaries* must be peculiarly prepared and specially raised up, yet there was no reason to expect the appearance of such unless the ministers of Christ spoke about it more frequently and more feelingly to their hearers, and proper means were taken to turn the attention of religious young men to the subject.

Mr. Basil Woodd received the thanks of the meeting for the Bentinck Chapel collection on April 13th, amounting with subscriptions and donations, all made up the same day, to 203*l.* 5*s.* 6*d.*

2. *The Year ending with the Anniversary of May 19th, 1807.*

The sermon of 1807 was preached at St. Ann's on Whit Tuesday, May 19th, by that warm and successful friend of the Society, Mr. Basil Woodd, who, taking for his text Isaiah xl. 5, made his leading thought the ultimate triumph of the Gospel, and the duty of promoting it by the support of Missions. Perhaps it is now that we must date a very favourite argument which prevailed for many years in Church Missionary sermons and meetings, that the conversion of the world would come about through the agency of missionary societies.

"The aspect of the present times," remarked Mr. Woodd, "encourages us to hope that the day is rapidly advancing when all flesh shall see the salvation of God. The ardent zeal which hath, especially in late years, been excited to diffuse the know-

lege of the Christian religion may surely be considered as a symptom of the approach of its glory. We look forward to the day, we discern its blessed approach, when the Indian, the Negro, and the rude barbarian shall be brought to God's holy mountain and be made joyful in His House of Prayer, for it shall be called a House of Prayer for all nations."

Pleading, as he said, the cause of all missionary institutions that day, wishing them every possible success, and the blessing of God, the preacher mentioned the two venerable societies of the Church of England, the Church of Scotland Missionary Society, the London, the Arminian Methodist, and the Moravian Missionary Societies. The collection was 256*l.* 9*s.* 4*d.*

At the afternoon meeting in the New London Tavern, Mr. Simeon presided, and there were present fourteen other clergymen, with thirty laymen.

The income for the year ending March 31st, 1807, was 2426*l.* 3*s.* 9*d.*; congregational collections, 606*l.* 5*s.* 1*d.*

3. *The Year ending with the Anniversary of June 7th, 1808.*

All that there is to notice for this year on the subject of the present section may be summed up in an account of the Anniversary. The sermon at St. Ann's on Whit Tuesday, June 7th, 1808, was preached by the Rev. Thomas Robinson of Leicester, who, from Romans x. 13-15, set forth the duty and the means of promoting Christian Missions.

This admirable sermon should be read with some idea in our eye of the commanding presence of the preacher, and with a full recollection of the bitter contest that had been recently raging around the question of Missions to India. To that controversy he distinctly refers, and some of its most specious passages, hostile to Christianity, he quotes; but like a great preacher of the Cross he shows how the foundations of the subject lie in the grandeur of the Christian salvation and its power in a fallen world. A deep solemnity pervades all his references to the perfections of the Almighty, the sacrifice and intercession of the great High Priest, and the distinguishing privileges of those who have been visited with the light of revelation. In this sermon, apart from the missionary argument, which is powerfully handled, the Evangelical preacher of the day, in one of its finest and most finished specimens, may be seen. All the points of Evangelical doctrine that the pen of John Venn summarised in the *Account* are here given in an amplified pulpit version by Robinson of Leicester, and in him we have a view of what men they were, while most of them were yet alive, who had founded and were conducting this struggling effort. The sermon clearly shows what the prejudices now were which the cause of Missions had to combat. In respect to a large part of the British dominions in Asia,—

"The Pagan inhabitants have been held up to admiration for their moral excellency, merely on account of a certain mildness of natural disposition, and the cry is gone forth, "Let them alone; why should you disturb their peace? What can you offer them to improve their condition?"

The representation, he shows, is partial, unfair, and dishonest:—

"Much has been said and written, and vehement debates have been maintained, concerning the final state of the heathen. I presume not to decide the con-

troversy. But there are certain plain truths which cannot be overlooked. However enlarged may be our views of the Divine mercy, we must allow that they cannot be admitted to the felicities of the heavenly world, I do not say without a clear apprehension of the appointed way of mercy by the sacrifice of Christ, but I do say they cannot be admitted without repentance and holiness."

The duty of the English Christian, then, he thus sums up:—

"Send them the Word of Life; promote the translation of the Scriptures into their various languages, and disperse copies of the Bible as extensively as you can. I rejoice that such a plan is in a state of progress. May it prosper even beyond your expectations."

But in this sermon there is a passage which certainly ought not to be omitted, since, while it contains an appeal from this the foremost divine of the Midlands, whose end was now approaching, to the Christian Churchmen of London in particular, it evidences the flowing tide of the Evangelical ministry, in which lay all the future promise of this Society. In the delivery of the following passage he was standing in the pulpit which thirteen years before was Romaine's, and he was evidently thinking of Newton, who had died on December 31st, 1807, and of Cecil, whose paralysis came in February, 1808. He was illustrating the sufficiency of the Gospel for the conversion of the Heathen by facts well within the experience or knowledge of those whom he was addressing, when he proceeded thus:—

"We can speak of the immense benefits of Christian preaching without the fear of contradiction. This favoured city can produce an incalculable host of unexceptional witnesses who have been hereby turned to God in righteousness and induced to go forth like a great army under the banner of the Cross. I appeal to yourselves, as having seen with your eyes, if you have not yet experienced in your hearts, the effects which I describe. I cannot forget that honoured servant of the Lord Jesus who for so many years of extended usefulness occupied this pulpit, and by whose labours numerous converts were added to the Church. May it please God to give the same, or rather a more abundant testimony, to the word of His grace! He hath lately removed from us many burning and shining lights, but *the residue of the Spirit is with Him*; and we trust that He hath raised up others who will be a blessing to their generation. May He add unto them, how many so ever they be, a hundred fold!"

As he spoke the words beginning "I cannot forget" he turned himself round and fixed his eyes on the monument of Romaine designed by the elder Bacon, and then standing in the chancel near the communion rails. Among the younger clergy whom his remarks pointed to, whether or no he himself knew them individually, there were Josiah Pratt, Legh Richmond, Henry Budd, John and Francis Cunningham, Haldane Stewart, Daniel Wilson, William Marsh, William Jowett, and others. Such memories and such hopes, such earnestness and such anxiety to use his opportunity well, such animation in the idea of the old preachers still speaking and new ones yet to speak concerning the Gospel as the power of God, appear to have deeply impressed the congregation, if we may judge from the fact that the collection (324*l.* 1*s.* 3*d.*) was much in excess of all previous years. The sermon, however, cost the preacher, and we may add the public, dear. In 1808 it was that Mr. Robinson first became sensible of a difference in his organic powers, and this he ascribed to an excess of exertion in the delivery of the missionary sermon, during

which his perspiration was profuse, and he felt "as though something had cracked in his head."

At the New London Tavern afterwards Mr. Charles Elliott presided over the meeting, which consisted of twenty-six other laymen and thirteen clergymen. The income for the year ending March 31st, 1808, was 2230*l.* 15*s.* 8*d.* The congregational collections produced 675*l.* 18*s.* 1*d.*

There were now four missionaries at work, and the meeting was informed by the Report that by the latest advices from Africa (August 31st, 1807) a school for Native children had been opened at Freetown by the missionary located there for chaplain's duties, while his brethren had been vainly in search of openings for a station among the remoter Susoos. This was the first Anniversary at which it could be stated that missionary work had actually begun. It was added that the next party would take out a printing-press; but it was not concealed that the Society had felt compelled to withdraw its support from one of the two original missionaries. While such was the utmost from Africa, it was announced that a Mission to New Zealand was under consideration. This, from a Society nine years old, was a thin story to a thin audience, at a time, too, when the cause of Missions in the East was reeling under the Vellore disaster. Nevertheless there was still, as the great collections at Blackfriars and at Paddington, and the confident tone of the sermons show, an earnest public believing in the principle of Missions, with a full reliance on the Committee, sitting in their humble quarters, and their seven Patrons.

The meeting voted special thanks to Mr. Basil Woodd for collections made by him at Bentinck Chapel and at Clapham, "and for many proofs of his affection for the Society."

4. *The Year ending with the Anniversary of May 23rd, 1809.*

The arrival home of Dr. Buchanan from India on August 18th, 1808, was as important to the progress of the missionary cause on its popular side as was Mr. Grant's in 1790 on what may be called its official side. Those two, together with Lord Teignmouth, made three men now home from India who were thoroughly acquainted with the cause of Christianity in the East, its practicability and its difficulties, warmly sympathised with it, and from the positions which they had held were sure of a hearing on its behalf. How the Society gained from Mr. Buchanan's presence in England will appear as we go along. Here it will suffice to observe that he and the Committee were yet strangers, and he made no point of visiting it when he reached London, his thoughts being bent on other plans than those which they now had directly in hand. He had not even contributed to the Society, though Mr. David Brown had regularly subscribed from 1803.

On February 26th, 1809, Dr. Buchanan, while making some considerable stay at Bristol, whither he had come with his children to be near the relations of his late wife, preached for the Society at Mr. Biddulph's request, and at his church (St. James's), before a large and deeply interested congregation; the sermon was afterwards printed with

the title, *The Star in the East*. It dealt with the subject of Christianity in India and the Bible versions, mentioning two Mohammedan Arabs, men of high consideration in their own country, recently converted to the Christian faith in India. One of them, Abdallah, had suffered martyrdom; the other, Sabat, though at the time consenting to his death, afterwards embraced Christianity, and being a learned man was now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The conversion of Sabat, however, though fully relied upon as genuine by Dr. Buchanan when this sermon was preached, subsequently proved to have been only superficial. The sermon, which had a large circulation, created a deep impression wherever it was read, and greatly stimulated the interest in Missions.

The Anniversary Sermon at St. Ann's on Whit Tuesday, May 23rd, 1809, was preached by Legh Richmond of Turvey, then known for his pulpit talents and his *Fathers of the English Church*. Taking for his text St. John xi. 6, he made a strong appeal for increased missionary efforts. The Gospel, he said, had been of late years more widely diffused in England. Let it be shown by renewed exertions to send it abroad :—

“Send over your missionary shepherds to feed the flock of Christ among the heathen with the wholesome bread and pure water of life. We must not trifle in this matter. It is the cause of God and truth. Mingle, therefore, nothing with their food. . . . Be ye pastors according to God's heart, and feed them with knowledge and understanding. Christ living, Christ obeying, Christ dying, Christ risen, Christ ascended, and Christ interceding for sinners; this is the true bread of life.”

The collection, 331*l.* 1*s.*, was the largest yet known.

The meeting afterwards at the New London Tavern was likewise the largest that had been held, there being “about one hundred members present,” but the only name reported in the minutes is that of the chairman, Mr. Ambrose Martin.

There was also an increased income, 3475*l.* 18*s.* 8*d.* having been received for the year ending March 31st, 1809. Congregational collections were likewise improved to 841*l.* 18*s.* 5*d.* These various advances must appear to indicate a rallying of the friends of Missions in reply to many violent press attacks in 1808.

The number of missionaries in Africa is still four, and four others are in England preparing to go out.

The Report of 1809 was worthy of the increased audience. At length it could be said, five years after the announcement of the departure of the African Mission, that a settlement, one hundred miles from the colony, had actually been formed and education begun under the most favourable auspices. It was the first-fruits of abolition. Still no converts were reported, and the first death of a missionary was announced along with the first real Mission. Mr. Prasse had died at the Rio Pongas January 23rd, 1809, a good and promising man.

The Report takes particular notice of Dr. Buchanan's *Star in the East*, which it commends to the junior clergy and to students for holy orders in the hope of its arousing zeal for personal service. The

expanding Africa Mission calls for increased subscriptions and more numerous congregational collections. The "distinguished assistance" received from Mr. Basil Woodd and his congregation at Paddington has added to the funds from first to last above 1000*l*. A Sunday-school collection, sent by the Rev. Philip Gell of Matlock, is particularly welcomed as an example of how the young can be, and should be, got to interest themselves in the cause of Missions. Everything now shows that better times are approaching. Altogether this Report was hopeful and encouraging, and much the most interesting of all those that had yet appeared. It came, too, amid the anxieties of the Peninsular War.

This meeting resolved to ask Lord Barham, Mr. Babington, M.P., and Sir William Pepperell, to be additional governors, Sir Richard Hill having been removed by death. It also placed Dr. Buchanan on the Committee. Nine governors accordingly appeared with the Report of 1809.

5. *The Year ending with the Anniversary of June 12th, 1810.*

At the Anniversary, Whit Tuesday, June 12th, 1810, the preacher at St. Ann's was Dr. Claudius Buchanan, the first one to occupy the Anniversary pulpit as conversant with missionary work by personal contact with it, with the heathen world through his individual investigations, and with practical measures on its behalf from his own experience. His text was St. Matt. i. 14, in connexion with which missionary work and missionary qualifications, the heathen world and its real character, measures adequate to a large scale of operations, were touched upon in a manner that would have been impossible to any of his predecessors in that pulpit. Never before, for instance, could such a passage as the following have been delivered:—

"I have, indeed, seen that Darkness. . . . I have been in what the Scripture calls 'the Chambers of Imagery' (Ezek. viii. 12), and have witnessed the enormity of the Pagan idolatry in all its turpitude and blood. I can now better understand those words of the Scriptures, '*The dark places of the earth are full of the habitations of cruelty*' (Ps. lxxiv. 20). I have seen the libations of human blood offered to the Moloch of the heathen world; and an assembly, not of two thousand only, which may constitute your number, but of two hundred thousand, falling prostrate at the sight before the idol, and raising acclamations to his name. But the particulars of these scenes cannot be rehearsed before a Christian assembly, as indeed the Scriptures themselves intimate to us (Eph. v. 12). I only wish that the great Council of our Nation could behold this Darkness; then there would be no dissentient voice as to the duty of diffusing light. It may suffice to observe that the two prominent characters of idolatry are the same which the Scriptures describe—Cruelty and Lasciviousness, Blood and Impurity. I may further notice that the fountain-head of this superstition in India is the Temple of Juggernaut. That temple is to the Hindu what Mecca is to the Mohammedans; it is the sacred spot of their superstition."

That passage was Buchanan's sufficient answer to the adverse pamphlets of 1808, to which otherwise he made no reference; and his hearers who could realise the awful import of it, if their faith in the duty of Missions had ever been shaken, must have been now reassured. That generation of Englishmen which for twenty years had been listening to the horrors of western slave-raids and of western slave-ships were coming to the discovery that there were horrors in the East,

in the British East too, vastly exceeding them all; and as if it had been born to fight for the race, it is remarkable that just as it had won a victory of humanity for Africa it was being prepared to attempt the still holier victory of Christianity for India, and that at the very time when the British arms were so powerfully aiding in the deliverance of Europe from its great oppressor. Buchanan boldly thought that the abominations he had witnessed were a call for Parliamentary interference. He does not seem to have suspected the occasion which the year 1812 was about to furnish for it, but at all events he was here in this sermon, and in his various other efforts, doing very much towards preparing the Christian public to support an appeal to the legislature, whenever and however Missions to India should become a public question.

We quote one more passage from this interesting sermon:—

"The time seems to have arrived when more effectual measures ought to be adopted for the promulgation of Christianity than have hitherto been employed. It appears to be now expedient for us to open a more direct and regular communication with our missionaries in foreign countries. It is not enough that there be ample contributions at home, and that we meet in large assemblies to hear and approve; but there must be greater personal activity and a more frequent intercourse with the converts and their instructors abroad. LET SHIPS BE PREPARED TO CARRY THE GLAD TIDINGS OF THE GOSPEL TO REMOTE NATIONS."

Upon this measure the preacher was very urgent, placing it before his hearers in its varied lights. He viewed his ships carrying forth missionaries from England to their work and bringing them back in sickness, taking out visiting inspectors for guidance and control, conveying to the Missions all needful supplies, and especially materials for printing the Scriptures wherever, even in the far East, and as fast as, they could be translated. He pointed to the advantage which the S.P.C.K. Mission in South India had so long enjoyed in receiving the necessary freight every year by favour of, and in the ships of, the East India Company. He reminded them of the methods of the United Brethren and the London Missionary Society, which involved the employment of ships. Truly that was a splendid conception, characteristic of Buchanan, to bring the missionaries and their work, at the very ends of the earth, in constant, regular, and official contact with headquarters. Could it have been realised, might not that grand difficulty of missionary scarcity have been solved? Might not men have offered for a less forbidding service which did not mean absolute exile and perhaps for life? No one can say. But to carry out so fascinating a plan, Indiamen would have been necessary, able to weather the Cape and encounter a typhoon. Even if Buchanan's scheme was not feasible, as at that time it of course was not, it does not follow that he was feeding the people with notions. On the contrary, he was firing their imaginations with thoughts of solid substance, showing them the essential grandeur of the work they were engaged in, and letting them comprehend that the command to go into all the world and preach the Gospel to every creature was an order for supreme efforts, not to be fulfilled worthily by petty means.

The collection was 382*l.* 19*s.* 2*d.*, which figures, besides the preacher's estimate of his audience as one of 2000, show that St. Ann's, on these anniversaries, was thronged to its utmost capacity. This collection and the previous Bristol one, constituted Dr. Buchanan in 1812, by the laws made that year, a life member, and such he appears in the Report of 1812, earlier than which his name does not occur. His thoughts, his resources, his time, were all absorbed in the business he understood so well, and to which he had long been committed, Oriental Bible Versions.

At the meeting in the New London Tavern, Mr. Babington, now a governor, occupied the chair; but the minutes give no further names and take no notice of the attendance, which we must suppose was an average one of some half a hundred. The sermon still continues to absorb the interest of the day; the public do not crowd in after a great sermon to listen to the latest journals of four or five missionaries relating their expectancies and describing their little schools; nor are they much excited to learn whether the year's income is 40*l.* or 50*l.* ahead of or behind last year's. In short there is no pabulum yet for a real public meeting, and when there is we shall find ladies there. Still, the crowded St. Ann's and the unflagging Bentinck collections prove that the Evangelical clergy were keeping alive the interest of their people in the missionary cause, and establishing in their consciences the *principle* of Missions.

Nevertheless the Report of 1810 possessed an interest to match that of the sermon, and had it struck any one yet to hold the meeting on the second day the attendance might have been an improving one. For the year ending March 31st, the receipts had been 3703*l.* 11*s.* 5*d.*, to which amount congregational collections had contributed 836*l.* 6*s.* 4*d.* Legacies alone had prevented a deficit. A munificent one of 1000*l.* stock, by Thomas Hawkes, Esq., of Piccadilly, was among them.

Still only four missionaries were now in Africa, for though two had gone out during the year, one of them, good Barneth, had died. The Rio Pongas schools were extending, but no conversions had yet followed. The sailing of the missionary settlers for New Zealand, the conference about Ceylon with Sir Alexander Johnston, the call made on behalf of the Chippeway Indians, the hopeful prospect of the Aston Sandford Seminary, matters all sufficiently enlarged upon, would be certain to interest the hearers, and later on the readers. One motive for liberal contributions, the safety of England amid the convulsions of the period, when Bonaparte was now at the summit of his successes, was forcibly urged. The usual thanks were voted to Mr. Basil Woodd and his people, whose contributions now in five years had exceeded 1200*l.*

6. *From the Anniversary of June 12th, 1810, to the close of 1811.*

The Anniversary Sermon at St. Ann's on Whit Tuesday, June 4th, 1811, was by Mr. Melville Horne, from Philippians iv. 13. He had been chaplain of Sierra Leone, where he was brought into some contact with missionary work, in behalf of which he effectively wrote his *Letters on Missions* in 1794. His sermon therefore, like

Buchanan's, spoke from experience; and in stirring, eloquent address exceeded Buchanan's, though in lasting interest Buchanan's had the advantage. It was an earnest appeal for missionaries to come forth from the ranks of the clergy, and for the whole Church to wake up. Surely that was needed. Here was this Society, founded to represent Churchmen, twelve years old, and Germans were its only missionaries, Germans in Lutheran orders. True, an Englishman or two were in training; but where were University men, where were the clergy? A religious tide was rising in the country, but as for this Society, it was at a dead level, a little better one year, a little worse the next; this year the financial figures were in every item worse than the previous one. Melville Horne's accents were therefore very timely. Something like them was just the thing wanted after Buchanan's startling disclosures. So he proceeds:—

"The trumpet of the millennial jubilee is at last heard among the thousands of Israel, and will soon fill the tents of Jacob. Serious Christians of all denominations are espousing the cause of Missions, and anxious to prepare the way of the Lord. Among others this Association of attached members of the Church of England is not ashamed to claim an interest in the Son of David. But sorry am I to say that the clergy, and the clergy alone, decline the Cross. We claim the palm—Oh, why will we not deserve it? In the midst of judgment and mercy, while war shakes our coasts, shall we recline indolently under our vine and fig-tree, and bid our Lord extend His Kingdom how and by whom He will? In comparison of this, defeat itself were victory. The Church, while lamenting their defeat, would magnanimously console her vanquished missionaries, and would renew the war with redoubled zeal and better hopes. But when not *one* clergyman will arm in the cause of the Redeemer, what is to be said? The fact is, I believe, unparalleled in the annals of the Church. That it is a fact, I appeal to this Association, and ask, have you, my honoured brethren, in Africa or in the East one English clergyman who serves as a *missionary*? From such a spirit little is to be hoped, and if I confidently expect the clergy will redeem their honour, it is not the language of eulogy that is to rouse them. . . . A small number of pious foreigners, Lutheran clergy, are now engaged in the Society's Missions. But highly as we are obliged to them, highly as we respect them, and most cordially as we accept their Godly services, my duty this day obliges me to say that the flower of the Lutheran clergy cannot promote our cause like those of our own establishment. . . . Independently of the disgraceful confession that we have not piety to conduct our own Missions, should they be permitted once to flow in a foreign channel we damp the spirit of Missions and destroy the vital sap that should feed them; for the Clergy will feel themselves discharged from the war, and instead of our spirit and resources increasing with success and the demand for greater exertions, we shall soon relapse into our former apathy. . . . Our own work can best be done with our own hands."

This is a brilliant oration all through, and a specimen of the varied eloquence of the Evangelical preachers who gained the ear of the multitudes in those days. The collection was 276*l.* 3*s.* 7*d.*

In the afternoon, at the New London Tavern, Mr. Wilberforce was in the chair, itself a sign of the growing importance of the cause, for this is his first appearance at an Anniversary meeting, although there can be little doubt that he was usually present at the sermon. He was supported by two other M.P. governors, Messrs. Babington and Grant; by the Treasurer, Mr. Henry Thornton, M.P.; and by fifteen clergymen.

The income for the year ending March 31st, 1811, was 2958*l.* 8*s.* 7*d.*, towards which sum congregational collections produced 729*l.* 1*s.* 3*d.*

The number of missionaries in Africa was the same, four, and their educational work was greatly extending, but no converts are reported. The striking fact is mentioned that no less than three important chiefs were urging the establishment of Missions among their people. Long passages were cited from Mr. Marsden's last letter about the *Boyd*, defending the character of the New Zealanders, and urging a South Sea missionary vessel of 150 or 200 tons, to be stationed at Port Jackson, with a certainty of paying its own way.

The Report urged that the congregational collections, which were now getting a long list, and were only *occasional*, might be made annual. The meeting thanked Mr. Basil Woodd and Bentinck Chapel as usual; but we observe that the contribution had dropped this year to 89%. May that be interpreted as a hint of Bentinck Chapel that it ought not to be the only one in all London to make an annual collection? The hint was a reasonable one, whether intended or not. Finally the chairman is thanked "for his polite attention this day."

On August 28th, 1811, an Open Committee was held at the New London Tavern, to bid farewell to three missionaries proceeding to Africa, Mr. Wilhelm and Mr. and Mrs. Klein. The Rev. Thomas Scott occupied the chair, and there were present above one hundred persons, including various ladies who attended by invitation. This is the first time ladies are mentioned at any meeting. An address was given by Mr. Scott, and the Secretary read the Committee's instructions to the missionaries, with their reply.

A letter of September 2nd, 1811, by the Rev. Henry Budd of Bridewell Hospital, shows us once more the progress of religious revival and increased missionary interest, keeping pace with and assisting each other:—

"I lately heard an admirable address given by Scott to the missionaries. I cannot but look on the day in which we live as the dawn of a happier period. There is more inquiry about religion. It is not so much driven 'to the moles and to the bats' as it was. It comes forward more into the face of day, and by the frequency of its appearance becomes more tolerable. The establishment of missionary societies, the frequent sending out of missionaries, the publication of their reports, sermons preached for this purpose, and the very opposition given to missionary efforts by Major Scott-Waring, Twining, &c., all these things, I doubt not, are appointments in Providence, together with the overthrow of kingdoms sunk into immorality and infidelity, as preludes of that happier day of Gospel light and peace. Have you seen Dr. Buchanan's book? If not, shall I bring you a copy of it? . . . It displays a field of knowledge and a collection of facts of which the Christian world had no idea before the publication of this book, the result of his knowledge and experience."

The Committee of November 1st, 1811, came to a resolution which bore much fruit in the Society's progress, as though they looked forward to 1812 as a busy and eventful year. They decided that a Committee should be specially summoned to consider the propriety of forming Sub-Committees to facilitate the concerns of the Society. They were in fact getting ready for they knew not what.

At a Committee on December 19th, 1811, the vacancies in the Committee of Correspondence were filled up with the Revs. H. Budd, S. Crowther, R. Johnson, Daniel Wilson.

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A Sub-Committee for augmenting the funds and increasing the patronage was formed, consisting of the Revs. G. F. Bates, Henry Godfrey, Thomas Sheppard, B. Woodd, Messrs. T. Bainbridge, W. Blair, Thos. Haydon, B. Jowett, John Poynder, who were to meet weekly, on Friday, at twelve, or otherwise as convenient, and with the following objects:—

1. To circulate by reports or otherwise, and by occasional advertisements in the newspapers and periodicals, such information as may tend to make the Society more generally known.
2. To search out and correspond with clergymen and others friendly to the views of the Society.
3. To facilitate and recommend the establishment of auxiliary societies, and to circulate such information on the subject as might further that end.
4. To procure annual and occasional collections in churches.
5. To secure an increase of patronage.

Furthermore, the Secretary was authorised to treat with Mr. Seeley of Fleet Street for the use of a room in his house for the meetings of all the Committees, and for keeping the Society's library.

The Committee of Funds and Patronage were desired to revise the laws of the Society for adoption at the next general meeting. They were also requested to introduce regulations respecting the occasional return of missionaries, the assisting in particular cases their dependent relatives, and for pensioning missionaries who, having faithfully discharged their missions, shall have returned with the Committee's approbation.

The Sub-Committees in making their reports to the General Committee were to observe the following order:—(1) The Committee of Correspondence. (2) The Committee of Accounts. (3) The Committee of Funds and Patronage.

We notice that the Committees of Correspondence and Accounts are here designated "Sub-Committees," and it would seem improperly.

It must be observed that in these minutes of December 19th, 1811, the Committee are determined on a vigorous effort for the coming year. As to annual sermons, Basil Woodd's before the Paddington aristocracy and Scott's among his farmers and labourers, in each case so regular, and in the proceeds so munificent, had set the example long enough, and the Bentinck people must have been tired of their annual compliment. It was time others should go and do likewise.

Lastly, we have to note that what with a General Committee sitting monthly at least, and three other Committees, one of which was to sit weekly, and with a growing library to be accommodated and looked after, it was simply impossible for Mr. Goode to continue the use of his study, unless he would convert his house into an office at once. Salisbury Square, however, was not yet discovered, though it was not far off. A room in Fleet Street must come first for a little while, but we do not get even there until 1812.

(To be continued.)

THE C.M. ASSOCIATIONS IN AUSTRALASIA AND CANADA.



OUR readers will be interested in the progress of the new C.M.S. Associations in the Australasian Colonies, in continuation of our articles of June, 1893, and January, 1894. Letters and papers are frequently received from all three, viz. the New South Wales, the Victoria, and the New Zealand Associations, giving most encouraging accounts of the spirit of prayer, sympathy, and self-sacrifice which has been evoked. The Associations are only supported by a minority of the clergy in New South Wales, and by quite a small minority in Victoria and New Zealand; but the friends who are working them are full of earnestness. They believe that God has called them to take a real share in the work of the Evangelization of the World, and they are doing it faithfully, notwithstanding much coldness on the part of others, and not a little opposition in some places. We rejoice to observe that they are not tempted by the ungenerous remarks of some promoters of the Australian Board of Missions to refrain from giving to the Missions conducted by that Board a share of their sympathy and help. They are not so foolish as to suppose that the C.M.S. mission-fields are equivalent to "all the world." They include in that phrase the fields of the New Guinea and Melanesian Missions, as well as the Aborigines and Chinese in Australia itself; and we have noticed instances of local Branches of the Gleaners' Union, for instance, making special collections in aid of one or the other. Meanwhile, we are glad to see that the Bishops have proclaimed a "self-denial week" in aid of Australasian Missions. They define those Missions as being the four branches above mentioned. That is quite reasonable, though it is always a perplexity why the Missions to the Maori aborigines of New Zealand should be excluded from the category of local Missions which the Bishops are so justly anxious to help. The Church of New Zealand, at all events, ought to have no word to say about the C.M.S. except one of gratitude, so long as the Society spends 3000*l.* a year (besides the produce of its lands) upon the Maori Missions. But the promoters of the Boards of Missions have yet to learn the lesson which we have been learning of late years, that the missionary cause must be lifted up above the level of money-collecting. The success of the recently formed C.M. Associations is due, under God, to the fact that they are not Associations for raising money on behalf of C.M.S., but Associations for sending out missionaries into the Heathen world. This gives them a personal share in missionary work, and then the money comes readily in freewill offerings. There are very few church collections or offertories on behalf of the Associations. Most of the money is raised by the gifts of private individuals, or by means of missionary-boxes. It is evident from many signs which come under our notice that the influence of the new Associations has been distinctly to help and not to hinder the work of the Board; and the Primate of Australia in his recent interview with the C.M.S. Committee expressed that opinion in the kindest terms. We wish we could see this indisputable fact frankly acknowledged by the leading men of the Board. They would soon find out, as C.M.S. has found out of late years, that we gain everything and lose nothing by the generous recognition of other people's work.

I. NEW SOUTH WALES.

The New South Wales Association held its Annual Meeting on February 12th. At six o'clock the Ladies' Committee, which has lately been established to assist the work, entertained 250 members of the Gleaners' Union

and others at tea. At 7.45 the large hall of the Y.M.C.A. was filled to overflowing, many standing the whole time. The Bishop of Sydney, Primate, took the chair. The Rev. Canon Moreton read Psalm lxxvii., and the Rev. W. Martin offered the C.M.S. prayer for general meetings familiar to us all, in the form of a Litany as recently printed, the responses being heartily taken up. Mr. C. R. Walsh, Honorary Secretary, read the Annual Report, and Mr. John Kent, Treasurer, presented the Financial Statement, showing a total of 7817. received, being an increase of 130% on the preceding year's amount. The details of receipts and expenditure will be found in the special chapter on the Colonial Associations in the Society's large Annual Report, just published, p. 286. The chief speaker at the meeting was Bishop Stuart, late of Waiapu, who was in Sydney on his way to England. An illuminated address was presented to him by the venerable Dean of Sydney. Among the other speakers was Mr. E. P. Field, a well-known barrister of Sydney, son of General Field of the Evangelical Alliance.

The new Ladies' Committee have lately opened a work depôt and publication sale-room, some of the ladies themselves taking a morning a week to be in attendance. The Gleaners' Union meetings in various parts continue to be well attended, and some of them seem to be full of life and interest. The last account mentioned that 960 members had been enrolled in New South Wales. For the localised edition of the *Gleaner*, 1000 copies monthly are now ordered from England.

The Marsden Training Home has proved a great success. Four ladies who have been in it for a year and a half have been accepted as missionaries, and the Parent Committee have now located them as follows: Misses Amy Oxley (trained nurse) and Ada Price to the Fuh-Kien Mission, China; Miss Alice Phillips (who will be almost an honorary missionary) to Persia; and Miss Amy Wilkes (trained nurse) to Baghdad. Other women candidates are now ready to take their places at the Training Home; one young man is studying under one of the local clergy; and we believe other young men at the University and elsewhere are likely to be accepted in due time. It should be added that during Bishop Stuart's short stay at Sydney he preached in St. Andrew's Cathedral, and at one of the most important other city churches; gave an address at the C.M. Association's monthly prayer-meeting; and visited the Marsden Training Home to address the candidates there.

II. VICTORIA.

The Victoria Association held its second Anniversary on April 6th. In the morning there was a service in St. Paul's Cathedral, with a sermon by the Rev. Digby M. Berry, formerly tutor at St. John's Hall, Highbury, afterwards Chaplain to the Bishop of Mauritius, and now Incumbent of a suburban church near Melbourne. The Annual Meeting was held in the Large Hall of the Chapter House in the evening, and was largely attended. Archdeacon MacCullagh presided; the Rev. E. J. Barnett, Hon. Sec., read the Annual Report; and the Rev. H. B. Macartney, who had just returned from England, moved the first Resolution, describing the missionaries and others whom he had met in this country. We append some extracts from the Annual Report, which will best describe the work which the Victoria Association is doing, and the spirit in which it is done:—

"We have finished our second year—we have reached an 'Appii Forum' to-night where we must tarry, if only for a moment, to thank God and to take courage. Truly our past has been paved with mercy, and our future is bright with promise. We have begun to 'blossom and bud.' Oh, that soon we may 'fill the face of the world with fruit'! On October 10th, we sent forth to China Miss Nellie Saunders and Miss Lizzie Saunders, to dwell, for a season at least,

under the same roof with our beloved friends, the Rev. R. W. and Mrs. Stewart, in the province of Fuh-Kien. On November 4th, we said farewell to Mr. H. C. Tugwell, that he might unite himself with a joyous band of itinerating evangelists in Bengal. Miss Homan and Miss Quin are now candidates-in-waiting at the admirable Missionary Training Home in East Melbourne. Miss Searle is being prepared for foreign service by Mrs. Fagg in Hobart, and Mr. R. Maynard is being trained under the Rev. A. R. Blacket in Prahran. Thus it appears that out of thirty applications (twenty in 1892 and ten in 1893) eight have been accepted. Four of them, including Miss Hunter-Brown, transferred by arrangement to the care of the New Zealand Committee, and now in Japan, have already gone to the front to do battle for the Lord against the mighty.

"After years of almost unparalleled prosperity, our Colony has received a sudden and calamitous reverse. Under such circumstances the churches are usually the first to suffer, and it might be expected that we should have shared the universal distress; but we are privileged to report, to the praise and glory of God, that this has not been so. We have rather gained than lost. Contributions have been on the increase, with this delightful feature, that they have been in large measure composed of small sums—the offerings of the poor. The total receipts have amounted to 493*l.* 14*s.* 4*d.*, while the expenditure, including missionaries' outfit, passage-money, and salaries, has been 526*l.* 8*s.* 11*d.*, or only a little over 30*l.* in excess of the income.

"The Gleaners' Union in Victoria has not only taken firmer root in the land, but is spreading on every side. Ascot Vale, Bright, Essendon, Foster, Hamilton, Koroit, Malmsbury, Marcus Hill, Maryborough, Moonee Ponds West, Portland, South Melbourne, Warrnambool, Woodford (fourteen in all) have now joined this strong and sacred band of fellowship, giving a total of fifty-two branches for this Colony alone. The number of members on November 1st, 1893, was 1000, to which must be added 220 who have since joined, and 210 on the Tasmanian roll—grand total, 1430.

"Want of time and workers has prevented the Sowers' Band from being organised to the extent which it deserves, but now that Miss Kate Nicholson has been appointed Honorary Secretary we hope to see it work its way among the children with the same success that has attended the Gleaners' Union.

"It is proposed to increase the efficiency of the Gleaners' Library by working it upon lines which have been adopted as the result of wide experience in England. Our present stock of books has received the handsome and acceptable addition of over a hundred volumes, which have been brought from the homeland through the kind forethought and energetic solicitations of the Rev. H. B. Macartney.

"Another forward movement is the issue of the Victorian edition of the *C.M. Gleaner*, which supplies from month to month, not only news of our missionaries and of our work at home, but also information gleaned from the wide, wide world; and thus our sympathies will be kept from being cramped within the limited sphere of any one Mission—a thought utterly at variance with the spirit of the Divine Master when He said, 'Go ye into *all the world*, and preach the Gospel to *every creature*.'

"It is more common for Bishops to surrender their pastoral staff than for monarchs to lay down the sceptre in advancing age, but the last few years have witnessed a spectacle as rare as it is stimulating—two Bishops resigning their sees to re-enter stern warfare in the mission-field. Companions in study, companions in consecration to the Heathen world, companions in spiritual education of Hindu youth, T. V. French of Lahore, and Edward Stuart of Waiapu, each attained to oversight in the Church of God, but each abandoned his high position to wear the garb of the ordinary soldier in the ranks of the Church militant. The first sleeps in Jesus—sleeps on the Arabian shore; but the second has been among us within the last few weeks full of calm enthusiasm on his way to the Holy War in the ancient realm of Persia. May he be given much fruit; may God give him the long life which He denied his comrade in arms, and notwithstanding that his hairs are grey, may his sword be keen and never return empty.

"We cannot close without an expression of profound sympathy with the Parent Committee and the Society at large in the recent losses which they have

sustained in Africa. For brave Bishop and Mrs. Hill, for Miss Mansbridge, for Vernall, Sealey, and Mathias we would weep with them tear for tear. May they, too, though bowed in woe, take courage from the thought that with repeated blows like these God may arouse His slumbering Church and recall believers to action—that even as He awoke the English people to care for one man when Gordon was beleaguered in Khartoum, so He may awake the whole Church at home and abroad to care for the whole world and to send her ambassadors more swiftly to rescue her one thousand millions of unevangelized Heathen from the present power of sin and from the awful doom of a lost eternity.”

Among other items of interest in recent papers and letters from Victoria, may be mentioned a local reprinting, not by the Association, but by private friends, of Mrs. Bishop's great speech at the Gleaners' Union Anniversary in Exeter Hall on November 1st. It was issued as a supplement to the *Victorian Churchman*, the leading Evangelical newspaper in the Colony. It was also issued with parish magazines, notably by the Rev. C. J. Godby, who does not belong to the C.M. Association, but is an active promoter of the Board of Missions; and it has also been sent by the Bishop of Ballarat to all the clergy in the diocese, with instructions for it to be read in all the churches. The new Victoria localised edition of the *Gleaner* already prints, like the New South Wales one, 1000 copies.

It will also interest many in this country to hear that owing to Miss Purchas, who has done splendid work as general secretary of the Gleaners' Union for Victoria, leaving the Colony on her marriage, Miss K. Macartney, who was lately in England with her father, has been appointed to succeed her.

III. NEW ZEALAND.

The New Zealand Association held its first Annual Meeting at Nelson on March 1st. The Bishop of Nelson presided. The Report was read by the Rev. F. W. Chatterton, Hon. Clerical Secretary, and among the speakers were Archdeacon T. S. Grace, son of the well-known former C.M.S. missionary in New Zealand; the Rev. Allen Gardiner, a grandson of the martyr missionary, Captain Allen Gardiner of Patagonia; the Rev. J. P. Kempthorne, Incumbent (and virtually Dean) of Nelson Cathedral; the Rev. W. G. Baker, formerly of the C.M.S. Telugu Mission, and now Incumbent of Richmond, N.Z.; and Mr. C. Hunter Brown, father of the lady lately sent to Japan by this Association. The following are extracts from the Report:—

“It is with much thankfulness that in the first year of its existence the Association has been able to accept three candidates, viz. Miss Hunter Brown, of Nelson, who has been sent to Japan; Miss Pasley, of Blenheim, who was sent to Ceylon, and from thence, under later instructions from the Parent Committee in England, proceeded also to Japan (both of these candidates received special missionary training in Melbourne); and Miss Wilson, of Auckland, who is awaiting instructions as to her destination from England. . . . In addition to these accepted candidates applications have been received from several others, which will in due course be dealt with.

“With three accepted candidates it will at once be seen that heavy liabilities have been incurred, and your Committee looks to the members of the Association not only to enable it to meet the engagements already entered into, but also to be ready to respond to the increasing demands that are made upon it. The income for the first year is sufficient to justify the Committee in believing that the members have realised both the importance of the work and their privilege in sharing in it. . . .

“It is quite evident that the interest taken in Foreign Mission work has been considerably increased since the formation of the Association. That this interest will continue to extend may confidently be expected, and, as a natural result of this, Home work will proportionately flourish. One of the greatest stimulating influences has been the Gleaners' Union, branches of which have been established

in all the large centres, and in many of the smaller ones. Some of these branches are vigorous and flourishing, and will, no doubt, soon be powerful centres of spiritual activity both for missionary and local purposes.

"The receipts for the year have been 548*l.* 7*s.* 4*d.* . . . Every subscriber of at least 5*s.* is a member of the Association. It is quite likely that in course of time some of our members who are unable themselves to go forth into the mission-field will be glad to supply the means for a substitute to go in their place. . . .

"Your Committee has not forgotten the strong claim that the Maori and Melanesian Missions have upon Churchmen in this Colony, but believing most earnestly that these two Missions will receive no less support, but more, by enlarging our hearts towards the great Heathen world, it is resolutely determined to go forward in obedience to the Divine command.

"The measure of success that has been so far granted to the Association is cause for much thankfulness and praise. 'Not unto us, O Lord, not unto us, but unto Thy name give glory.' Another year is now entered upon. The message comes to us as it came to the Jews through the prophet Haggai, 'Be strong, all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of hosts.'"

The writer of this Report, the Rev. F. W. Chatterton, is now on the way to England on a visit. It will be a great pleasure to welcome him here.

New Zealand also now issues a localised edition of the *Gleaner*, and has just raised its order from 500 to 750.

Since the foregoing article was written, the truly welcome intelligence has reached us of the actual formation of a similar Association for Canada. We were not expecting this so quickly, as one of the leading promoters, Mr. N. W. Hoyles, Q.C., of Toronto, was to visit England in July, and we thought it probable that our Canadian friends might await the result of his personal intercourse with the Committee. Now, however, he comes with the greetings of an already organised Association, which is indeed a matter for hearty satisfaction and deep thanksgiving to God. We can best describe what has been done by simply printing an official statement signed by the Rev. F. H. Du Vernet, Secretary and Treasurer, which appears in the *Evangelical Churchman* of Toronto for June 21st:—

"THE CANADIAN CHURCH MISSIONARY ASSOCIATION, IN CONNEXION WITH THE C.M.S.

"At a meeting held in Toronto last Tuesday, June 12th, attended by many prominent clergymen and laymen of the Church of England, an affiliated branch of the great Church Missionary Society of England was duly formed.

"The meeting was pervaded with a deep missionary spirit, and an earnest desire to obey more fully the last command of the Lord Jesus Christ to evangelize the world.

"The chairman, N. W. Hoyles, Esq., Q.C., after calling upon the Rev. T. C. DesBarres to ask God's blessing upon the meeting, explained its object. The present movement originated in the Wycliffe Missions, which was a gradual growth. Both in regard to the missionaries already in the field, and also in regard to candidates applying for acceptance, the need of affiliation with the Church Missionary Society was greatly felt. It was not the intention to do away with Wycliffe Missions, that was not within the power of the present meeting; but the desire was to have an organisation representing the C.M.S. in Canada which might be a missionary rallying-point for Evangelical Churchmen throughout the Dominion. The history of the present movement dated back two or three years, when the subject was first brought before the notice of the officials of the C.M.S. by the Wycliffe Missions Committee. The visit of the Rev. R. W. Stewart last autumn when on his way to China, and his assurance that the home Society would heartily approve of the formation of a Canadian Missionary Association similar to those recently formed in Australasia, hastened matters. Further correspondence with the Hon. Clerical Secretary of the C.M.S. led to more definite arrangements. After consultation with many Evangelical

Churchmen in various parts of Canada, the time was now ripe for the final step—the formation of such an Association.

“The Rev. Rural Dean Jones, who moved the resolution establishing such an Association, explained that they had no wish to come into conflict with any other existing missionary society. The C.M.S. had the confidence of Evangelical Churchmen all over the world. Any attempt to force Churchmen of different views to give only to a common fund would cut the sinews of liberality.

“Mr. Caldecott, who seconded the resolution, said that he believed that this Association in connexion with the C.M.S. will tend to call out the full missionary spirit of Evangelical Churchmen.

“Mr. O'Meara moved that the following be the executive committee, with power to add to their number up to the limit laid down in the constitution:—The Rev. Rural Dean Jones, M.A., the Rev. Principal Sheraton, D.D., the Rev. H. G. Baldwin, M.A., the Rev. T. R. O'Meara, the Rev. F. H. Du Vernet, B.D., N. W. Hoyle, Esq., Q.C., Stapleton Caldecott, Esq. In speaking to his motion, he gave from his experience as secretary of Wycliffe Missions many convincing proofs that most of the money given to this object would not have found its way into other Church funds, but would have been lost to the missionary cause.

“Mr. A. H. Campbell, referring to an auxiliary of the C.M.S. formed in Toronto in 1877, expressed his belief that the promoters of the present movement would not suffer this to drop out of existence as the other had done.

“The Hon. S. H. Blake, Q.C., in moving a resolution of thankfulness for the blessings vouched by Almighty God to the C.M.S., and earnestly requesting that a deputation be sent to this country by the Parent Society to awaken a greater missionary interest, deplored the sad lack of missionary zeal among Evangelical Churchmen in this land. There was often a great deal of machinery, but little practical result. He hoped that in the Canadian Missionary Association there would be the minimum amount of machinery and the maximum amount of results.

“Mr. Thomas Mortimer regarded the chairman's approaching visit to England as most opportune, as he could then present in person to the home Society their request for a deputation.

“The Rev. Mr. Bryan's closing prayer fitly expressed the longing desire of those present to help in sending the simple Gospel message to those perishing in Heathen darkness.

“At the conclusion of the meeting many enrolled themselves as members of the Church Missionary Association. Others wishing to do so can send their names to the secretary-treasurer, who will be glad to furnish any additional information regarding the Association. It is earnestly requested that those enrolling themselves as members will pray for God's blessing upon the organisation, that it may be instrumental in the salvation of many perishing souls. It is also suggested that the C.M.S. Prayer Cycle Card be used by the members.

“The full blessing of God cannot rest upon the Church so long as the last commandment of Christ, the Lord of the Church, to evangelize not merely one-third of the world, but also the other two-thirds, is so flagrantly disobeyed. We expect from the very first God's blessing upon this feeble effort, because the cause is so dear to the heart of the Saviour of the world.

“In His holy presence, and in the presence of one thousand millions of our fellow-beings still in Heathen and Mohammedan darkness, surely the only contention that can arise is how to send forth the most missionaries and raise the most money for this sacred cause, for which the Church exists. The history of Missions in the nineteenth century proves most conclusively that the Church in her corporate capacity is too complex and ponderous a body to act with quick enthusiasm and courageous determination in view of a great emergency—the perishing Heathen—and so needs to be stimulated from within by voluntary associations of like-minded men and women, full of missionary zeal.

“F. H. DU VERNET,
“Secretary-Treasurer.”

“619, Church Street, Toronto. Summer address, Kingston, Ont.”

ASSOCIATE MISSIONS AND FAMILY LIFE.

A Paper read at the Missionary Conference of the Anglican Communion.

BY THE REV. HENRY MONCK MASON HACKETT, B.A.



HAVE been asked to read a paper upon "Associate Missions and Family Life." This implies that I am expected to treat of the relative advantages of both. But the fact that I, a married missionary, have been preceded by two celibate missionaries, suggests that I am intended to hold a brief for "Family Life" in missionary work. But I should much prefer the first method. I could as soon think of advocating married life as the rule for all home workers, irrespective of their incomes and circumstances, as of prescribing marriage as one universal requisite for a successful missionary. There are fields where the missionary is better unmarried, and where to locate a married man would be distinctly unwise; there are places where an unmarried missionary cannot efficiently carry on the work; and there are other places where the work is best done by a union of both. These principles have long been recognised, and acted upon by all the great Protestant missionary societies. It would seem, therefore, unnecessary for me to say anything further, but simply to conclude, in the words of the Scotch adage—"Baith's best."

It is impossible, however, to ignore the fact that a different view prevails with some, happily few in number. The praises of celibacy in Mission workers have been sung, till it appears as though this were the one prerequisite for missionary success, to be practised "ubique, semper, et ab omnibus."

Some twenty-two years ago Bishop Douglas of Bombay addressed a letter on Indian Missions to Dr. Tait, the then Archbishop of Canterbury, in which he pleaded powerfully for a greater recognition of the claims of India, and especially urged the necessity for a new departure. "I cannot believe," he wrote, "that married men are to be found in any numbers for such a work, or that if found they are, as a rule, the fittest soldiers for such a warfare, or that they can be maintained at a rate proportional to the funds which can be procured. . . . We need men unbound by any tie except the nails which fasten them to the cross of Christ." He then proceeded to advocate the formation of a brotherhood in obedient subjection to the Church. The answer to that appeal is to be seen to-day in the presence and activity of the Cowley Fathers in the Bombay diocese, and in the formation of the Oxford Brotherhood in Calcutta, the Cambridge Brotherhood in Delhi, the Dublin Brotherhood in Chota Nagpur, and the various Bands of Associated Evangelists under the C.M.S. But Bishop Douglas never for a moment contemplated celibate missionaries taking the place of married. "I shall be thankful," he wrote, "if any man or woman, belonging to any school of opinion, will come to work here in any way, provided he or she be in heart an honest child of the Church." And throughout the whole letter he pleaded that we ought to give India not mere dogma and Christian truth, but the corporate organisation of the Church of Christ—which would clearly include the presentation of family Christian life in the missionary. Against such an advocacy of celibacy in missionary enterprise few opposing voices will be raised. The value of associate Missions has been recognised in practice by all parties in the Church. It is against the exaggerated perversion of the theory that we emphatically protest—against the invidious, unscriptural, and unprotestant exaltation of the celibate over the married missionary.

In the Church Congress of 1891, held at Rhyl, we have a notable example of this exaggeration. A paper upon the "Qualifications of Missionary Agents" was read by one who in this diocese has done, and is doing, yeoman service in the cause of Christian education, as opposed to the spurious sham desired by some who profess and call themselves Christians. In that paper Mr. Athelstan Riley thought well to run a tilt against what he considers the real evil of modern Missions—the married system. He dwells largely upon the admitted greater cost, and adds that this increase in expenditure is "for all missionary purposes practically wasted." "Not only are wives and children useless, and a terrible drain upon the resources of the Home Committee, but they are positive hindrances to missionary work." The missionary, he remarks, is oftentimes obliged to leave work on account of the ill-health of wife and children. He is charmed at finding an apparent ally in the ranks of the enemy, and quotes largely from the "Missionary Notes" of Dr. Cust, who, with his customary trenchant pen, denounces the faults of some married missionaries, not marriage in the missionary. A very casual perusal of the book shows that Dr. Cust is by no means in sympathy with the total condemnation of marriage. He thinks that it should be deferred till experience and the language are learnt, and that the missionary should not be continually leaving his post on account of sickness in his family. Mr. Riley does not quote the following passage:—"I am not one who does not admit the great devotion of the Roman Catholic celibates, both male and female, and the great simplicity and economy, as well as purity, of their lives. The answer is sufficient, that the Protestant Church will not allow any restriction on natural liberty not based on Scripture." Instead of emphasising this passage, Mr. Riley goes on to remind us of the work done by the celibate monks of the Early and Middle Ages, and broadly asserts that in Church history no great missionary work has ever been effected except by unmarried missionaries. In reading the paper the impression formed is that the first qualification for a missionary is the negative one of not having a wife.

We pass over the striking fact that these two great champions of celibacy for missionaries have adopted a different rule for personal practice. Bishop Douglas, with classical elegance, describes himself as having "given pledges to fortune." The layman excuses himself in more Scriptural language—"All men cannot receive this saying save they to whom it is given," in which latter number he does not include himself, though anxious to include others. But we do not dwell upon the apparent inconsistency; it is the theory advanced which we oppose. We cannot but think that in the fury of the charge the lance has shivered in the assailant's hand.

Is it in all sober reality true that "wives and children are not only useless, but are positive hindrances to missionary work"? If it is true that the married missionary has to return home on account of his wife's and children's health, it is equally true that the celibate missionary has oftener to leave on account of his own health. Those acquainted with brotherhoods know well that this is a great danger with those earnest, self-denying men. Matters of food and hygiene are lightly esteemed in comparison with the more weighty business of the work itself. But, still, it will at once be frankly admitted that if "wives and children are not only useless but hindrances," if a married missionary has no advantage over an unmarried, then the celibate is the ideal state, and is to be encouraged to the exclusion of the other. This we will consider later on. But at the very outset the practical question demands attention. We have to face facts rather than devise theories. Assuming for the moment that the celibate is the ideal state, are

we to wait for a sufficient number of unmarried missionaries before attempting the evangelization of the Heathen? The great majority of us must take our stand beside Mr. Riley, as those to whom it is not given to receive this high teaching. Are we, then, not to engage in foreign missionary work, but leave it to the very few who are able to receive this saying? Shall the work be left undone while, like "*rusticus expectans*," we sit down and wait for a very improbable future? Look out into the non-Christian world, and say whether the missionary work of to-day is being carried on by married or unmarried missionaries.

But is celibacy the ideal state for a missionary? I am certain it is not. In the first place, the actual disadvantages of the married state have been grossly exaggerated. Married missionaries are obliged to come home oftener, and some to retire sooner, than they would otherwise like to do; but still many overcome all difficulties, and remain in the mission-field. In the North-West Provinces of India, in my own memory, three much-married missionaries have retired after nearly fifty years each of actual missionary work; three have died in harness, after thirty, thirty-five, and forty-one years; and three are still labouring after thirty-three, thirty-five, and forty-three years of work already spent. I confidently ask, What have you to show at all comparable to this in the history of modern celibate missionaries?

1. But, further, the real advantages of marriage for the missionary have been wholly ignored or denied. According to the standard which no one here will deny, celibacy is not the ideal state. "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him." If Adam needed a wife, how much more missionaries, isolated from all Christian sympathy and companionship, living amongst barbarous and non-Christian people? Experience amply confirms the testimony of Holy Scripture. The married missionary is tended and kept in bodily health as his unmarried brother is not. The wife of a missionary of the Church Missionary Society now in the field was asked what Mission work she herself did. Her candid answer is very suggestive: "I take care of my missionary." And it is not only in body that she helps him, but in spirit also. In the life of James Calvert, missionary to Fiji, I find this better expressed than I can hope to put it. After pointing out that the number of cases where the missionary leaves the field on account of his wife's health can be exactly counted, the writer adds; "But we have no means of reckoning the far greater number of men whose service has not only been prolonged, but made far more efficient, by the refuge of a home, and the solace and strengthening of a loving fellowship. No one can rightly appreciate this help who has not felt the terrible loneliness of living amongst people with whom, not only religiously, but socially and mentally, there are scarcely any points of common experience, and where, in regard to the supreme and intensely felt interest of his life, he finds no sympathy at all. In the buoyancy of the first youthful period of the work this depressing and enervating influence can be more readily surmounted than in the after years, when there is but little reserve of surplus spirit beyond the demands of the daily toil."

2. But not only is a wife a sympathetic and helpful companion to the missionary himself, but she is of real assistance to him in his work, and that in many ways. In the superintendence of a Christian community consisting partly of women, efficient rule is impossible unless the missionary be married. This is to some extent true at home; it is unquestionable abroad, where the new converts and the infant Church are far more dependent upon the advice and authority of the spiritual guide. Who is to tell the unmarried missionary

things which he ought to know, and without the knowledge of which he cannot wisely direct and rule?

3. A married missionary wins the confidence of non-Christians more rapidly and completely than the celibate. This is intensely true in India, where, however distasteful it may sound, natives are at first suspicious of the purity of the unmarried man. It is but natural that the married native (and almost all adult natives in India are married) should turn for truest sympathy to the married rather than to the unmarried missionary. This has been so well put by the head of the Cambridge Brotherhood in Delhi that I cannot do better than quote his words:—"Together with the difficulties, worries, expense and the like, connected in a quite unusual degree in India with the married life, we lose probably something of a power to enter heartily and in truest sympathy into much of the lives of those among whom we work, bound up as these are above all else with the conditions from which we are separated. I was reading the other day those words of Mr. Deutsch's on 'that wonderfully fine rule,' which was a condition for admission to the Sanhedrin; 'that the aspirant must be a married man, and have children of his own. Deep miseries would be laid bare before him, and he should bring with him a heart full of sympathy.'" And again, speaking of the brotherhood, Mr. Lefroy writes:—"I can quite imagine that a single missionary, married or unmarried, amid the singular difficulties that beset him, would have this gain—that, if a man of the right mould and temper, it would be easier for him than for us to get really into the closest and most continuous touch with natives." To these statements of the case by my celibate brother I have nothing to add.

4. Then there are indirect advantages of matrimony. The married missionary can exercise a Christian influence upon Europeans which the bachelor cannot equal. Through his wife he has, so to speak, touch with people who do not come within the sphere of the other. Instances, too, occur to mind of men in high official position marrying the daughters of missionaries, and thus being brought more into contact and sympathy with their work. Then, again, we know how common a thing it is for sons to follow the professions of their fathers. It has thus happened that sons of missionaries have followed their fathers' footsteps, and several such are now in the mission-field.

5. It is true that oftentimes the wives of missionaries have not the time and strength to do as much direct missionary work as their unmarried sisters, but many are quite as efficient, and fully justify the assertion that the wife is a second missionary. It were invidious to mention names, but I can honestly say that many such are known to me; and the biographies of modern heroes in the mission-field tell the same story. And even where the wife is not able to do as much as she would like, she still does much which otherwise must remain undone.

6. There is one reason more, and that, perhaps, the most important of all, why the married state is the ideal one for a missionary, especially in India. Among the many blessings our Saviour has brought to man, not the least is the Christian home. He for the first time placed marriage upon its real basis, raised woman to her true position morally and socially, and ordered the mutual duties and responsibilities of the Christian home. I venture to assert that there is no country in the world where the Christian home is more needed than India. The seclusion of woman, and the laxity of the marriage tie, at least among the Mohammedans, are but indications of the contempt in which the other sex is held. She cannot understand or share the interests of her husband, and of her sons, and yet she rules the house; and to her the chil-

dren are intrusted. Father and mother, sons and daughters-in-law and their children, all live together under the benign rule of the old grandmother. Family life under such conditions is simply impossible.*

Bishop Douglas was right. We have to give to the people of India a complete Christianity, and not substitute for Christian family life the emasculated shadow of a monkish community. Brotherhoods are necessary, but the true ideal is the family life of the Christian missionary. The unmarried missionary can preach the sanctity of the marriage tie—the mutual duties of husband, wife, parents and children—the blessedness of Christian family life; but the married missionary can do more than preach—he can show these things. Nor can we well estimate the far-reaching effects of such teaching religiously, socially, and politically, for the Christian State is built upon the Christian family, as the family upon the individual. If this be admitted, and it cannot be denied, then the true picture of a Christian family must be placed before natives, Christian and non-Christian. But it is only the home of the missionary that opens its doors to the Aryan brother: it is only there that he can see enacted before his eyes the family life that Jesus Christ rescued in order to purify and beautify and bless it.

One word more and I have done. It is assumed by some that the only real sacrifice is that of the celibate missionary. I more than question it. Something might be said for this view if there were a life-long vow of celibacy, but this is not necessary to a brotherhood and exists neither in the Oxford nor Cambridge nor Dublin Mission. Nor, again, can we hope to compete with the native fakir in the rigour of his asceticism, nor dare we imitate his unchristian motives. But there is opportunity for Christian self-denial and self-sacrifice in all conditions of life. St. Paul does not prescribe celibacy because it is harder or more moral, but because it is more easy: it is the married who "shall have trouble in the flesh." So far, then, from self-sacrifice being wholly on the side of celibacy, it is really harder for the married man to be a missionary than for the unmarried. I speak from experience. I went out as a celibate, and know what that means. I have left, and am leaving, children in the hands of strangers, and know what that means. It is idle to adduce as a parallel the officer or civilian, as though their trials made the struggle less for us. They must leave their children; the missionary need not. He can find congenial work at home, surrounded with wife and children. The difficulty is not the mere leaving them, but persuading himself that it is his duty to leave them. It was hard for Jacob to have Joseph taken from him, but far harder for Abraham not merely to contem-

* To understand something of the difference of family life in India and in England we have but to read the following picture of an English home by Mr. Malabasi, an educated Indian gentleman who lately visited England. If to us the description seems exaggerated, it is only because the difference between the two seemed so great to him:—"The life in a decent English home is a life of equality among all the members. This means openness and mutual confidence. Wife and husband are one at home, however different their creed, political or religious. They love, trust, serve each other as true partners, each contributing his or her share to the common stock of happiness. The children stand in the same position with the parents as the latter stand to each other. Mother and daughter live more like sisters; father and son more like two brothers. The parent is as slow to assert his or her authority as the child is to abuse his or her freedom. The education of the heart begins very early, almost while the child is in arms. Then begins the physical education, followed after an interval by education of the mind. And how natural is the system of education! How pleasant the mode of imparting it! It never wearies or cramps the recipient. All this is different from India. The mother must assume her true position before a country can expect to enjoy happiness or honour abroad." (*The Indian Eye on English Life; or, Rambles of a Pilgrim Reformer.* Constable and Co.)

plate the death of Isaac, but to persuade himself that as a duty to God he was bound to take the knife himself to slay his son.

But it is Christianly unwise to compare or to emulate self-sacrifices. That which God asks of us is the only true and Christ-like offering. Better than prescribing rules for others is to go ourselves. There is abundance of work in the mission-field for bands of celibate brothers, but the Scriptural and ideal state is marriage. And if we married missionaries be inquired of, then mine answer to them that examine us is this: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?"

THE TINNEVELLY MISSION.

I. REPORT OF THE C.M.S. TINNEVELLY DISTRICT CHURCH COUNCIL FOR 1893.

(FROM THE MADRAS "C.M. GLEANER.")

IN presenting the Second Annual Report of the Council under the new organisation, we have many causes for thankfulness to our Heavenly Father for the mercies and blessings vouchsafed to the work done by His humble servants.

The year under review has been one of silent work, the various new schemes and plans introduced in January, 1892, as tentative measures, being carried on steadily throughout the year.

I. STATISTICS.

The following comparative statement of the statistics of congregations and schools will show the condition of the district as regards numbers:—

| Circles. | Totals of Adherents. | | Baptized. | | Communi- cants. | | School- children. | |
|----------------------|----------------------|--------|-----------|--------|--------------------|--------|----------------------|--------|
| | 1892. | 1893. | 1892. | 1893. | 1892. | 1893. | 1892. | 1893. |
| Palamcottta . . . | 5,675 | 5,819 | 5,297 | 5,478 | 1,569 | 1,671 | 1,251 | 1,360 |
| Alvaeri . . . | 2,614 | 2,606 | 2,339 | 2,387 | 625 | 651 | 510 | 570 |
| Sevel . . . | 2,119 | 2,304 | 1,922 | 2,067 | 399 | 437 | 554 | 625 |
| Dohnavur . . . | 2,744 | 2,627 | 2,103 | 2,148 | 432 | 433 | 681 | 694 |
| Pannikulam . . . | 2,063 | 1,940 | 1,792 | 1,754 | 556 | 512 | 633 | 640 |
| Pannavillei . . . | 3,556 | 3,573 | 3,239 | 3,336 | 972 | 1,001 | 946 | 864 |
| Mengnanapuram . . . | 5,986 | 6,020 | 5,784 | 5,812 | 1,651 | 1,624 | 1,031 | 938 |
| Nalumavady . . . | 3,762 | 3,700 | 3,449 | 3,422 | 947 | 930 | 815 | 705 |
| Sattankulam . . . | 3,215 | 3,226 | 3,029 | 3,035 | 763 | 744 | 879 | 902 |
| Asirvathapuram . . . | 2,846 | 2,731 | 2,663 | 2,629 | 682 | 668 | 609 | 562 |
| Survieshapuram . . . | 3,782 | 3,774 | 3,364 | 3,433 | 897 | 854 | 934 | 955 |
| Nallur . . . | 4,381 | 4,301 | 3,979 | 4,031 | 844 | 848 | 1,442 | 1,411 |
| Surandai . . . | 2,367 | 2,609 | 2,144 | 2,267 | 545 | 516 | 1,172 | 1,092 |
| Sachiapuram . . . | 3,288 | 3,386 | 2,783 | 2,907 | 701 | 799 | 844 | 1,041 |
| Vagaikulam . . . | 4,061 | 4,046 | 3,191 | 3,431 | 814 | 871 | 866 | 831 |
| | 52,451 | 52,670 | 47,078 | 48,126 | 12,377 | 12,652 | 13,167 | 13,281 |

From the above table it will be seen that, although there is a falling off in some of the circles under the different heads, there is an increase in the aggregate of 219, 1048, 275, and 51 respectively. The only circles that show no

decrease under any of the heads, but rather exhibit a uniform increase, are those of Palamcottta, Sevel, and Sachiapuram. In all the rest there is a decrease under one head or the other.

The condition of the Native Church in Tinnevely, specially as regards its numerical strength, has lately been the subject of much controversy in some of the leading papers of this Presidency. It is a fact that a decrease in the number of catechumens as compared with the last decade is conspicuous. But, on the other hand, the number of the baptized and of the communicants shows real progress. It would be unfair therefore to conclude abruptly, as some do, that the Lord's work in Tinnevely has been a failure. It is widely

known that the decrease since 1891 was caused by the recent efforts to expurgate unworthy members from the Native Church. Several names had to be struck off the register for irregular marriages and other suchlike inconsistent conduct; and this expurgation has been effected by the Lord Bishop of Madras. This was done with a view to promote the true spiritual growth

of the Church. Certainly no one who looks to the quality and not to the quantity of the work will grudge the clearing the field of its weeds. We append the statistics of both the C.M.S. and S.P.G. Missions which have been

examined and signed by the Bishop of Madras :—

TINNEVELLY.

Church of England Native Population.
1881—1891, compared.

| Year. | Baptized. | Catechumens. | Total. |
|---------------------------|-----------------------|--------------------------|-----------------|
| O. M. S. | | | |
| 1881 | 40,634 | 14,678 | 55,310 |
| 1891 | 46,975 | 8,549 | 53,524 |
| S P. G. (without Ramnad). | | | |
| 1881 | 25,963 | 14,270 | 40,243 |
| 1891 | 29,117 | 7,625 | 36,743 |
| Society. | Increase of Baptized. | Decrease of Catechumens. | Total Decrease. |
| O. M. S. | 6,341 | 8,127 | 1,786 |
| S. P. G. | 3,155 | 6,635 | 3,500 |
| Total | 9,496 | 14,763 | 5,283 |

(Signed) F. MADRAS.

Ootacamund, Aug. 18th, 1893.

II. CONGREGATIONS.

The reports sent in by the different circles show that Sunday-schools, Bible-classes, mothers' meetings, prayer-meetings, daily services and Sunday services, and classes for catechumens and communicants are all regularly conducted; and in some circles Y. M. C. A. and children's meetings have been organised—all being intended to promote intelligence and godliness in the congregations. What we most need is the outpouring of the Holy Spirit to enable us to feel our shortcomings and bring us closer to Christ.

With a view to promote the spiritual growth in grace of the Mission workers and others, special services and devotional meetings are conducted and addresses given whenever there is a meeting of the District Council, specially at the gatherings in February and July, when a very large number from all parts of the district come in for the various anniversary meetings. Of the special efforts last year to deepen spiritual life, the July meetings, which lasted four days, deserve to be specially noticed. May God bless all these and similar efforts for the real good and stirring up of all concerned!

The following is a short account of each circle and its work during the year, as supplied by the respective chairmen and secretaries :—

(1) *Palamcottla Circle.*—The affairs of the circle are on the whole encouraging. The means of grace have been

better attended than formerly, and several who paid nothing to the Native Church Fund for some years have this year given liberally. The results of the Day of Humiliation are apparent from the following facts. At Parpanathapuram in the Palamcottla pastorate, and at Ilanthakulam in the Parvathipuram pastorate, the people have discontinued watering their gardens on Sunday. A man at Vellalankulam has stopped climbing palmyra-trees on Sunday, and he has given out that he suffers no loss by the change. Two other climbers do this work only once on Sunday, viz., in the evening. The people of Vellalankulam and Nanjan-kulam have since the Day of Humiliation given up extracting toddy (fermented) from their palmyra-trees, substituting sweet toddy for it, being convinced that the former is an intoxicating liquor.

The general condition of the circle is also encouraging. At Kallikadu in the Palamcottla pastorate a family consisting of three people have placed themselves under Christian instruction and have since been baptized. A relapsed family in Seithunganallur have come back on conviction. At Pottel-patcheri in the Madathupatti pastorate, sixty-seven people embraced Christianity, of whom twenty-seven have been baptized. These people have built a small prayer-house at their own cost, which was lately opened for service by the Revs. E. S. Carr and A. N. C. Storrs.

Twelve people at Sathurampatcheri and four at Pakkapatty have also lately placed themselves under religious instruction, and of the former nine have been admitted into the Church by baptism. It is a gratifying fact that notwithstanding the hardness of the times, the sangam-money has kept up.

The Revs. E. A. Douglas and A. N. C. Storrs have between them visited every village in the circle, exhorting the congregations and inquiring into the general state of everything.

(2) *Alvaneri Circle.*—During the year there were four Committee meetings, and all the members of the circle were regular in their attendance and conducted business with much thought and care. It is cheering to note that the members of the congregations are making fair progress in the knowledge of the Bible. Most of the congregations feel it their duty to bring the Church into a state of self-support, and,

in proof of this, they are greatly increasing their subscriptions.

The evangelistic work is carried on systematically by the Jones Fund evangelists, and the circle agents, too, do this work as often as possible. Meetings for the spiritual improvement of the adults and children are steadily kept up, and lately mothers' meetings and meetings for women have been organised and conducted by the female members of the congregations.

One of our schoolmasters died in February last at the age of fifty, in full assurance of salvation through Christ.

The Rev. E. S. Carr visited most of the congregations in the circle in June, and exhorted them specially to greater liberality.

(3) *Sevel Circle*.—It is a matter for thankfulness that 135 people have placed themselves under Christian instruction during the year. The new prayer-house at Sengulam, towards which the people subscribed Rs. 22, was lately opened for service by the Rev. T. Kember, and the church at Karisal is to be dedicated at the beginning of next year. Evangelistic work has been carried on vigorously by the Mission District Inspector and his associates, and about 70,000 Hindus and other non-Christians have been preached to during the year.

(4) *Dohnavur Circle*.—There is a decrease of 113 souls in the number of adherents in this circle, owing to the striking off from the register of the congregations of the names of those catechumens of more than three years' standing who now manifest no desire to receive the holy rite of baptism. Nevertheless, the number of baptisms during the year is 161 as against 115 last year. This increase is due to the fresh efforts made by those who prepared the candidates for baptism and by the candidates themselves. Of these forty-six are adult baptisms. There are many others also who are earnestly preparing for the reception of the holy rite. The congregation at Vandalam-padu who came out from Romanism, though poverty-stricken, manifests a spirit of steadiness of purpose.

The church-building at Panagudy, which was in course of construction, awaits dedication in January next. It is gratifying to note that many Heathen people around Thirukarangudy and Kalakādu are just beginning to embrace our faith and build prayer-houses.

(5) *Pannikulam Circle*.—There is a falling off in the total of adherents, owing to the excommunication of some families for irregular marriages, &c. On the other hand, the contributions of the people to the Church Fund have increased by Rs. 63. The schools are improving as regards Bible lessons, and the result of the Government Examination also has been satisfactory. Larger grants have been received this year than in the preceding year. The Rev. E. S. Carr's visit to the congregations during the year has done immense good to the Mission workers and people.

It is a matter for regret that this circle has not the privilege of the services of a Jones Fund evangelist. The circle agents spend two days a month in evangelistic work. Fifty souls at Irātohi have lately embraced Christianity. May the Lord confirm them in their new faith!

(6) *Pannavilei Circle*.—The usual means of grace for the spiritual advancement of the people have been regularly conducted, and several congregations have been much benefited during the year by the visit of the Rev. A. N. C. Storrs and his preaching party. Miss Munro and Miss Thomas of the Zenana Mission, too, have had special meetings for the edification of Christian women. There have been thirty-seven adult baptisms during the year. In the village of Nalangudy alone, twenty-four adults were baptized on one day. At Mānkottapuram, of the Pannavilei pastorate, six families containing twenty-five souls have lately placed themselves under religious instruction.

(7) *Mengnanapuram Circle*.—The affairs of this circle are being conducted strictly in accordance with the rules laid down. At the beginning of the year we had, for the first time, a New Year's festival, and the offerings in kind and money amounted to Rs. 196 : 6 : 11.

During the year, the Rev. E. A. Douglas visited every village in the circle, inspecting the affairs of the congregations and of the schools, and addressing words of exhortation and advice suited to the time, place, and circumstances of each congregation.

Prayer-meetings are regularly held every Sunday evening in the houses of the members of congregations, and a special missionary meeting is conducted every Wednesday for the propagation of the Gospel.

The Scripture Union for young men and children is being carried on well. The members of this Union, mostly children, read regularly the portions prescribed for each day and offer prayer. They also get a monthly magazine from the Rev. G. Ll. Scott Price. It is satisfactory to note that every Thursday, when a special meeting is held for them, the children bring free-will offerings.

The work in the dispensary has been progressing favourably, so much so that about 6000 souls received medical aid and advice from the dispensary during the year under review.

(8) *Nalumavady Circle*.—Much of the opposition shown to our religion in former years has abated this year. The Heathen listen to the word of the Gospel with order and quietness. In the beginning of this year, some of the places in this circle were favoured with a visit from the Rev. E. S. Carr. He then dedicated the new Mission building at Arumganéri, a building used both as a prayer-house and a schoolroom.

(9) *Sattankulam Circle*.—Various efforts are made in different parts of the circle for the progress of the Gospel. Street-preaching to Hindus, Mohammedans, and Romanists, prayer-meetings, Sunday-schools, Bible-classes, and meetings for young men are all regularly held. Seven families of Panjamars, formerly Romanists, have joined us at Sattankulam. They made a grant of a site for erecting a prayer-house and schoolroom; and the Council have sanctioned Rs. 27 for the proposed building. The Revs. E. S. Carr and E. A. Douglas have, during the year, visited most of the congregations in this circle, and their visits have been of real advantage to the Mission agents and their work.

It is sad to record that several Christian families have had to be put out of the congregation for irregular marriages.

The people, on the whole, have contributed to the Church fund more liberally than last year, and it is gratifying to remark that the money was paid at once. The roof of the Kirubapuram Church was tiled this year, at a cost of Rs. 250, of which Rs. 200 were contributed by the people.

(10) *Asirvathapuram Circle*.—The work in this circle is carried on by four pastors, six catechists, two special fund agents, seventeen schoolmasters, and

four school-mistresses. One of the pastors, the Rev. J. Samuel, of Puthukudy, was transferred to the Sevel Circle, and his work is divided between two pastors of this circle and the pastor of Kongarayakoritchi in the Pannavilei Circle. Here and there, there is an increase in the congregations, though in the aggregate a decrease is apparent. The people have contributed liberally to the Church fund, and their subscriptions show an increase of Rs. 84 over the preceding year. The schools are improving, and they have obtained larger grants from Government than last year. The repair of the Asirvathapuram church is approaching completion, and the new church building at Palaniappapuram will be finished next year.

The Rev. E. A. Douglas has visited all the congregations in the circle, and his edifying sermons and exhortations have done much good to the people.

(11) *Suviseshapuram Circle*.—The circle possesses several organisations to promote spiritual growth among the people. Apart from the usual means of grace, there are Bible-classes for men and for women respectively, prayer-meetings for women and children, a Scripture Union for young men and children, Sunday-schools for boys and for girls, and so forth. Great progress was made in the Scripture Union for young men and children, the branches of which have now ramified through the whole circle. Many persons are now trained and willing to pray in devotional meetings and to give addresses in them, besides taking part in speaking to the Heathen about the love of Jesus.

The Christians at Manaramiapuram have built, mostly at their own cost, a decent little church, which was opened by the Rev. E. S. Carr in March last. The church building at Samaria was also tiled this year. The contributions of the people to the Native Church Fund and for other religious purposes have been on the increase ever since 1891. This year shows an increase of no less than Rs. 240 in the *sangam* money. The Rev. E. S. Carr, the chairman of the circle, materially helped the Nallammalpuram pastorate towards the collection and increase of the *sangam* money by his visit there.

The Gospel message has been faithfully and persistently proclaimed to the Heathen in this circle. There were

thirty-three adult baptisms. Besides this, there is a great awakening among the Heathen in the villages of Nathankulam, Anakarei, Pattarettivilei, Malingudy, Rājākōbālapuram, and Yēranthai, and there are in them about 130 inquirers and converts under instruction and awaiting baptism. The Rev. A. N. C. Storrs and his itinerating band visited this circle in the months of September and October last, and their help greatly tended to strengthen and confirm the work of the local agencies.

(12) *Nallur Circle*.—The returns show a decrease of eighty in the total of adherents as compared with last year, while the baptized and the communicants have increased by fifty and four respectively. Several names had to be struck off the register of catechumens owing to their indifference and unwillingness to be admitted into the Church by baptism. The number of adult baptisms during the year is sixty-seven. The contributions have kept up and show an increase of Rs. 42. The harvest festival in June last lasted two days, and the occasion was one of real blessing to many. The offerings amounted to Rs. 227.

(13) *Surandai Circle*.—The returns exhibit an increase of 242 souls in the total of adherents and of 113 in that of the baptized, while there is a falling off in the number of communicants and of the school-children of twenty-nine and eighty respectively. It is to be regretted that, owing to the want of qualified spiritual men, some important congregations are without resident agents, and thereby their spiritual improvement is retarded.

The one great event of the year deserving of notice is the death of Mr. Royappa Pillay, *quasi*-pastor of Uthumalai, who worked in this circle for nearly forty years. He was really a good man and one devoted to the Lord's work. His death has been a great loss to the circle. His place, however, is filled by an ordained pastor transferred from Madras.

The people generally are backward in their contributions to this Native Church Fund; in fact, they have not yet become sensible of their responsibility in this matter. The schools have suffered a good deal from the constant change of masters and the appointment of inefficient young men, generally deficient in the knowledge of the

Bible. The Rev. E. A. Douglas visited all the congregations in the Uthumalai pastorate soon after the appointment of the new pastor.

(14) *Sachiapuram Circle*.—This circle contains five pastorates, and the agents working in connexion with it are six pastors, eight evangelists, fifteen catechists, thirty-two schoolmasters, and thirteen school-mistresses. The pastorate and circle committees have been conducted as usual according to the rules, and every effort made to raise the spiritual tone of the congregations. The primary schools are in a better condition than heretofore. The harvest festival took place as usual in the month of June, when twenty-six adults were admitted into the visible Church of Christ by baptism.

(15) *Vagaikulam Circle*.—There are five pastorates attached to this circle, one of which is presided over by a *quasi*-pastor. Now and then we are much annoyed by dismissed agents. They join the Baptists, and often disturb the peace of the Church. All efforts are made for the spiritual advancement of the Christians. Evangelistic work is carried on regularly by the pastors and the agents. The schools are in an improving condition, and the contributions of the people are increasing.

The Rev. E. A. Douglas visited all the congregations in the Vagaikulam, Sankarnainarkoil, and Pottalpatti pastorates, and the Rev. E. S. Carr those in the Panavadali, Atchampatti, and Kattarankulam pastorates.

III. CONTRIBUTIONS.

The *bond-fide* contributions of the people to the Church Fund amount to Rs. 13,035:10:8. This does not include the subscriptions of the agents, nor special collections, Church fees, &c., which make up another sum of Rs. 21,185:6:6.

It is a matter for much thankfulness that the *sangam* money has kept up, specially when we consider that the year under review has been one of scarcity. It cannot be affirmed, however, that all the people have given according to their means and ability. Many, especially those in good circumstances, are unwilling to increase their contributions. All must give for the work of the Lord, they must give with a cheerful spirit, and they must give according to their means. If our

Christians keep these three things in mind and act accordingly, it is quite possible that the Native Church will soon become self-supporting.

The average contribution per head in each circle during the year is given below. In the first column, the annual contributions of the people (excluding the agents) are shown, and in the second column all moneys paid by all the members of the congregations for the support of the Church :—

| | Average per head of. | |
|--------------------------|--|----------------------|
| | Annual contribution of people except agents. | Total contributions. |
| | Rs. s. p. | Rs. s. p. |
| Palamcottta | 0 8 7 | 0 13 9 |
| Alvazeri | 0 3 11 | 0 7 8 |
| Bevel | 0 4 0 | 0 9 9 |
| Dohnayur | 0 3 9 | 0 9 2 |
| Pannikulam | 0 3 6 | 0 7 0 |
| Pannavilai | 0 3 7 | 0 7 7 |
| Menguanapuram | 0 4 5 | 0 10 11 |
| Nalumavady | 0 4 5 | 0 10 10 |
| Sattankulam | 0 4 6 | 0 12 9 |
| Asirvathapuram | 0 4 1 | 0 8 3 |
| Swiveshapuram | 0 5 3 | 0 10 3 |
| Nallur | 0 6 0 | 0 14 0 |
| Surandai | 0 8 8 | 0 11 11 |
| Sachiapuram | 0 8 5 | 0 12 7 |
| Vagaikulam | 0 2 4 | 0 6 10 |

IV. SCHOOLS.

There are 451 boys' and girls' schools, containing a total of 13,218 children, of whom 10,716 are boys and 2502 girls. The number of Christian children of both sexes is 5039. It is strange to notice that the fifteen circles (which contain 52,670 adherents) should have only 5039 school-going children. It is a very sad fact that many congregations are very slow as yet to take advantage of the schools intended mainly for the benefit of the Christian children. It is a general complaint that the parents are also very backward in the payment of the required fees. These defects should be remedied in course of time. In the Government Examination for results, most of the schools have done fairly; but as payments were made in accordance with the estimate which had been framed for each school, and only 70 per cent. of that given, the whole sum earned was not received.

The amount of fees collected during the year in the different circles is Rs. 1428:5:3, and the total of result grants obtained is Rs. 8535:13:1. These sums give an average for each pupil in the school register of one anna

and eight pies, and ten annas and four pies respectively.

It is gratifying to notice that great care is taken in many schools in imparting religious instruction to the pupils.

V. PASTORATE COMMITTEES.

A re-election of members took place at the close of last year, which resulted in the return of several old members with a few new ones. It is to be regretted that some members who lost their seat in the Committee have shown great uneasiness of mind on account of their rejection. We remind them that re-election takes place only according to the rules, and they have no cause for grievance, since their defeat in the election was not owing to any unfair means used in voting.

VI. CIRCLE COMMITTEES.

There was a re-election during the year, and the meetings have been regularly held as usual some time prior to the date of the District Church Council, and their recommendations were duly considered, resolutions being passed on them.

VII. EXECUTIVE COMMITTEE.

The Executive Committee has met four times during the year and has transacted much important business.

VIII. DISTRICT CHURCH COUNCIL.

A re-election of members took place at the close of the year 1892, and the new Council, which is largely composed of the old members re-elected, had four sittings during the year. The following are the most important of their transactions, in addition to pecuniary business, &c. :—

The selection of five members to serve on the Madras Diocesan Church Council.

The appointment of a catechist for Thekkumalai, a coffee-estate near Courttalam, the estate being responsible for half of his pay and for a house and school.

The opening of the "Musical Instrument Fund," to be placed under the management of the Missionary Association Committee.

The appointment of a catechist for Poona, in the Bombay Presidency, to minister to the Tamils residing in that city.

The framing of a rule to the effect

that voluntary preachers should not be countenanced and paid from the *koil-pokisham* of the congregations.

Consideration of the Home Committee's letter and the appointment of a Sub-Committee to carry into effect the wishes contained therein (see more on this subject under the "Events of the Year").

The obtaining of a list of all furniture, &c., belonging to churches and schools.

The allotment of a donation of Rs. 100 to the S.P.C.K.

IX. MISSIONARY ASSOCIATION COMMITTEE.

During the year under review four Committee meetings were held in which all business matters were transacted. There are twenty-five evangelists under the management and control of this Committee. The one event of the year, deserving of special notice, is the appointment of a schoolmaster for foreign service to work among the Todas in Ootacamund—the Committee undertaking to pay his salary and other expenses.

In the months of February and March, and again in August, five bands, composed of four and five evangelists each, were sent to preach the Gospel at certain fixed centres. This scheme is found useful in strengthening the hands of the workers and in carrying on an aggressive work.

X. EVENTS OF THE YEAR.

New Churches.—The chief event marking external progress in the Mission during the year is the opening of new substantial churches. The people everywhere are longing for substantial churches and make strenuous efforts to that end. In addition to those dedicated last year, the following have been dedicated this year, viz.: Karthapilleiyur, Nallur Circle; Kadalai, Sachiapuram Circle; Pulimpatti, Vagaikulam Circle. There are still half a dozen churches awaiting dedication by the Bishop of Travancore at the beginning of next year.

Harvest Festivals.—There have been three harvest festivals this year, including the one started for the first time at Mengnanapuram. These festivities have been in each instance a season of much rejoicing to many a soul. The offerings, in kind and money, have been as follows:—Mengnanapuram, Rs. 196:6:11; Sachiapuram,

Rs. 281:15:10; Nallur, Rs. 227:10:3. These sums are all the more praiseworthy in consideration of the want of rain and the consequent failure of crops throughout the district. To God be all the praise.

Junior Theological Class.—In addition to the theological class started some years back with a view to train candidates for catechists' work, a new class under the above designation was opened in the beginning of this year. Its object is to give efficient religious training to young men intended for schoolmasters' work. Ten youths were selected, representing seven of the fifteen circles, and they are now under regular training under the supervision of the Rev. T. Kember.

Bishop Sargent's Tablet.—In the year 1890 a proposal was set on foot for a memorial to the late Bishop Sargent, in order to testify our appreciation of his invaluable labours during a period of fifty-four years. A subscription list was opened, and part of the amount collected for the purpose was spent in erecting a marble mural tablet which was received during the year and erected in the Mission Church at Palamcottah.

Ordination.—At the Trinity Sunday ordination held at Ootacamund by the Bishop of Madras, the Rev. P. N. Devanayagam, of the town of Tinnevely, was admitted to Priest's Orders, and Mr. D. S. David was admitted to Deacon's Orders.

The Home Committee's Letter.—This may be considered as the most important event of the year. From intimation given by the Madras Corresponding Committee, the Council were expecting this letter from the beginning of the year, and it was received in time for the July meeting of the District Church Council. The Committee, while praising God for all the good done in the Tinnevely Church, have faithfully pointed out in it the shortcomings and failings of our people; and the Council, while thanking them for their kind and interesting letter, containing solemn advice, appointed in accordance with its terms a sub-committee composed of eleven members, including three European missionaries, with a view to address a letter, in the name of the Council, to all the congregations, based on the Home Committee's letter, and generally to carry into effect their wishes contained therein. This

sub-committee had two sittings for the purpose of preparing the letter, which was read before the Council held in October, and was adopted. It was resolved at the same time that soon after the circulation of the letter, a day should be set apart, with the sanction of the Bishop of Madras, as a Day of Humiliation, when the letter should be read in all the churches and special services and devotional meetings held. November 26th was recommended as a suitable day for all the congregations, and it has been observed, with the Bishop's warm approval, as suggested by the Council. The arrangements for the day's work were as follows: There was a preliminary prayer-meeting very early in the morning before sunrise to ask for a blessing on the proceedings of the day. At 9 a.m. there was morning service with appropriate Psalms and Lessons, when the Council's letter was read with suitable exhortations, based on the prevailing sins and shortcomings of our Christians. At noon a self-examination service was conducted with special addresses and prayers, and in the evening there was a Consecration Service. It is hoped that these special services and devotional meetings will be the means, under God's blessing, of remedying the defects pointed out and of bringing about a higher standard of Christian life and conduct.

Return of the Superintendent from England.—It is a cause for thankfulness that the Rev. T. Walker, who was compelled to take furlough last year,

was enabled by God's grace to return to Tinnevely with Mrs. Walker in the month of November. We rejoice that the many earnest prayers that were offered by us on behalf of Mrs. Walker have been graciously heard.

Obituary.—The present year has, as the account shows, seen the deaths of 704 Christians, including several agents and members of the District Council. It is hoped that many of these have finished their course in faith and have entered into eternal bliss.

CONCLUSION.

Finally, brethren, let us, in response to the Parent Society's earnest wish, put forth all our energies and power to attain to the condition of self-support and self-government, a state which our Mother Society rightly expects us to come to, after fostering and encouraging us for so many years. Above all, let us be watchful that we be a burning light in the midst of the Heathen around us, and that we daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; and let the fact that the time to come is short never slip from our memory. Let our Saviour's solemn words, "Surely I come quickly," be echoed by us with the Church's solemn reply, "Even so, come, Lord Jesus."

(On behalf of the District Church Council.) T. SIMEON, *Secretary.*

Read and approved by us,—

T. WALKER, *Chairman,*

E. S. CARR, *Vice-Chairman,*

E. A. DOUGLAS, *Vice-Chairman.*

II. BISHOP HODGES' TOUR IN TINNEVELLY.

(FROM THE "TRAVANCORE AND COCHIN DIOCESAN RECORD.")

THE following sketch of the Bishop's recent tour in Tinnevely, taken partly from letters and partly from his diary, will, we trust, be of special interest to our readers. The physical features of the country are a great contrast to Travancore, but the nature of the Mission work in its main aspects is much the same. While thankful for what has been done, the Bishop was impressed with the need of much more strenuous and continuous efforts in Tinnevely as in Travancore and Cochin to deliver the multitudes still in the darkness and bondage of idolatry to the glorious light and liberty of the Gospel of Christ.

The Bishop left Cottayam on De-

cember 28th, 1893, for Mavelicara *en route* to Tinnevely, on a tour of visitation there for the Bishop of Madras during January and February. A full programme had been prepared by the C.M.S. and S.P.G. missionaries, extending from January 4th to February 25th, including thirty-three stations, ten belonging to the S.P.G. and the rest to C.M.S.

At Mavelicara the Bishop presided over a meeting of the Church Council on December 29th, and left the same evening for Quilon, where he confirmed nine candidates on the 30th, and on the 31st celebrated the Holy Communion and preached both at the English and Malayalam services.

Thence proceeding to Trevandrum, whence, after a halt of two days, he went to Nagercoil, and from there by transit to Tinnevely, reaching Dohnavur, the first station in the programme, early on the morning of January 4th. He was met by the Rev. E. A. Douglas. After breakfast the Bishop held a confirmation, reading the Tamil Service in Malayalam characters, and addressed the candidates by interpretation; twenty persons were confirmed. Then came what is called the *santhippu*, or reception of the whole congregation, at which the Bishop was garlanded and presents of sweetmeats and fruits were made and an address read, to which his Lordship made a reply. This function was repeated in all the stations.

An early start was made next morning on horseback for Panagudi, twelve miles over a very rough road and a barren tract of country. To one going from Travancore the change in the scenery—the vast plains of sand with palmyra-trees dotted here and there—was very striking. A beautiful tent was pitched at this station under the shade of a banyan-tree for his Lordship's accommodation, during the few hours spent here. A new church, built mainly by the people themselves, was dedicated here, and ninety-two candidates were confirmed. The church was filled to overflowing, as the people had come from great distances. In the afternoon of the same day the Bishop rode seven miles, and performed the rest of the journey of fifteen miles in a bullock-coach to Kadenkulam.

The journey of fifteen miles to Ideyengudi was performed first in a bullock-coach and then on horseback. Owing to nightfall and the difficulty of seeing the track through the sand, Ideyengudi was not reached till about 10 p.m. The people had been waiting several hours and had dispersed, but the news of the Bishop's arrival soon spread and the bells struck up a bright chime as his Lordship entered the church compound. The Rev. D. Samuel with several other of the clergy received the Bishop at the bungalow which was for many years the home of the veteran missionary Caldwell, whose remains lie in the chancel of the church which he built and loved.

The next place was Suvisheshapuram. It was a five miles' ride from Ideyengudi. Messrs. Carr and Douglas met the Bishop on the way and escorted

him into the village. The church here was built by Bishop Sargent. The present pastor is the Rev. P. G. Simeon, B.A. Holy Communion was administered at 9 a.m. and 198 persons were confirmed at noon. Then came the usual receptions (*santhippu*) and addresses. Two S.P.G. stations, Muthulur and Christianagaram, were next visited with Mr. Margoschis, the missionary in charge. . . .

The next place was Mengnanapuram, the scene of the long and faithful labours of the Rev. J. Thomas. The church here is magnificent, quite cathedral-like in its proportions, built by this devoted missionary and finished by Bishop Sargent. As the Bishop rode up to the bungalow the girls of the school were drawn up and they greeted him with a song. There was quite a large missionary party, including Mrs. and Miss Thomas, Mr. and Mrs. Walker, Miss Vines, and Miss Blyth, to welcome the Bishop here. The people from the out-stations had come in for the harvest festival. A missionary meeting was held the same evening. The church was packed with people seated on the floor. It was said that there were 2000 inside, besides the crowds outside. It was a moving sight, enough to make a dumb man eloquent, as 2000 upturned faces hung on one's lips. Next morning *santhippu* lasted from 9 to 11 a.m. The celebration of the anniversary of the pastorate in the afternoon brought together another vast assembly. Sunday began with matins and a sermon by the Rev. E. S. Carr at 7.30. Babies and sparrows were much in evidence during service, and contributed each after his kind. The Bishop preached at the midday service from Rom. xii. 6, &c., the Epistle for the day, to a very large congregation of over 1500 people. There were 300 communicants, and the service was not over much before 3 p.m. The same evening his Lordship rode out three miles to an out-station with Messrs. Carr and Douglas, preached in the church to a crowded and interested audience of 700 or 800 from the Gospel for the day, St. John ii. 10, "Thou hast kept the good wine until now." A gallop back to dinner in brilliant moonlight brought a happy day to a happy close. The pastors in these parts have an excellent plan of catechising as they preach, which rivets the attention and secures

the understanding of the unlearned. Monday morning was spent in visiting the schools and the dispensary. At noon the Bishop confirmed 324, and walked round the village in the evening.

Mengnanapuram was left before dawn on January 16th, and Arumugandy was reached after a heavy ride across ten miles of sand. Confirmation at noon, *santhippu* at 3 p.m. To horse again at 5 p.m., and reached Nalumavady, eight miles, at 7 p.m. by torchlight, almost too tired to dine but not to sleep. Went through the usual programme here the next day. The same evening rode a long five miles over sand to Nazareth, calling at several villages by the way.

Jan. 22nd.—Left Nazareth before dawn, much impressed with the variety and excellence of the work going on under Mr. Margoschis. Rode eight miles to Punevellei, passing through several large Hindu towns by the way; was met there by Messrs. Carr and Douglas. Mr. and Mrs. Storrs also came in from their camp. Confirmed 157. The church is lofty and has a fine tower. Sparrows and babies were very distracting, and the church was insufferably hot. In the evening preached in the bazaar to a very attentive audience of Brahmins and others. Spoke first of our common humanity, our sin and need of a Saviour, of God's love as our Father, of its manifestation chiefly in Christ Jesus, of our commission from Him, and of our desire to fulfil it.

23rd.—Holy Communion at 8.30, with address on prayer. Left same evening for Sawyerpuram (S.P.G.), in charge of the Rev. A. J. Godden.

24th.—A very fine church here, built by Mr. Sharrock. Confirmed 112, and in the evening preached on the conversion of St. Paul.

25th (Conversion of St. Paul).—Holy Communion at 7 a.m. In the afternoon rode three miles along a vile road to Edeyenkadu and laid foundation-stone of a new church, returning after sunset. Dr. Pope was at Sawyerpuram many years ago; several of the senior clergy of the S.P.G. Mission were his pupils here.

26th.—Rode with Mr. Godden over deep sand to Puthukotai, a mean-looking village; confirmed eighty-one, and rode on in the evening to Tuticorin, nine miles; stayed with the Sub-Collector, Mr. Monro. Next day gave

an address in the Tamil Church, and the following day (Sexagesima) celebrated the Holy Communion at 7 a.m. in the Tamil Church, and 10 a.m. confirmed seventy-six. In the evening preached at the English service in the old Dutch Church. Puthianpathur was next visited, and a hearty reception was given. The Rev. S. G. Yesudian is in charge of this district. Confirmation was held in the afternoon, and the Holy Communion was administered. The next morning addressed the clergy and agents on Gal. vi. 2. Omitting Nagaladuram for a time, proceeded to Palamcottah to meet the Bishop of Calcutta, who arrived by train from Madras in the evening. The next day the Metropolitan held a conference with the missionaries, and visited the various institutions of the C.M.S. in this important centre of their work. On February 1st the Metropolitan preached by interpretation to a vast congregation in the Tamil Church a timely sermon on Eph. iii. 21, and afterwards presided over a conference of the clergy regarding the question of an Assistant Bishop for Tinnevely.

Virudapathy, the most northerly of the C.M.S. stations, next visited, is a busy town with cotton-mills, close to the railway. The church here was dedicated and confirmation followed. Next day was spent at Satur, and in the evening a ride of fourteen miles on the high-road brought us to Sachiapuram, a Christian village with boarding-schools. Here a stay of two days was made with the Misses Turner of C.E.Z.M.S. Sachiapuram is about a mile distant from Siva Kashi, where Ragland, the father of itinerancy, died and was buried. On Sunday visited his tomb and preached in the small church in the heart of the town. On Monday confirmed twenty-one, chiefly from the girls and boys of the schools. The chalices used at Holy Communion here and at Vagaikulam were college prizes of Mr. Ragland; one is inscribed, *Præmium philosophiæ*, the other, *Præmium litterarum*. "He being dead yet speaketh."

Feb. 5th.—Rode twelve miles on a good high-road to Srivilliputtur; put up in travellers' bungalow close by a Hindu temple and a large tank.

6th.—Visited the Boys' High School and gave an address to the boys on Prov. xxiii. 23. The school is maintained under difficulties, but is a valu-

able Mission agency in such a town. Confirmation at noon. The church a mean building facing the-high road and close to a bazaar.

7th.—Travelled all night, reaching Sankarnainarkoil by dawn, and put up in a D.P.W. shed. A filthy town full of idolatry. The chief idol seemed to be Ganesa. Christianity has scarcely touched these great towns in North Tinnevely as yet. As it was Ash Wednesday, we began with the Communion Service, then confirmation. Rode same evening to Vagaikulam. Confirmation. Struck with the number of old people; many were catechumens of long standing. Addressed the agents on the collect for Ash Wednesday and administered Holy Communion after.

9th.—Left about 5 a.m. and rode fifteen miles to railway-station, took train to next station, and thence by bandy five miles to Pannikulam, arriving about 11 a.m. Confirmation in the afternoon, and in the evening Holy Communion, with an address.

10th.—To railway and thence by train to Palamcotta. Social meeting of members of the Tamil congregation in the evening. A very full programme of engagements here for a week, including visits to two out-stations which is appended.

11th.—Preached at Tamil and English services.

12th.—Rode out and back same evening nine miles to Alganari, founded by Rhenius, the church built by Pettitt. Confirmed eighty-seven.

13th.—Missionary Association, Girls' Boarding-school, confirmation, meeting of Council.

14th.—District Council, children's open-air service, addressed agents, Holy Communion.

15th.—Missionary meeting, Bible and Tract meeting, prize-giving at the College.

16th.—Went to an out-station, Karisal, the church dedicated and 100 persons confirmed.

17th.—Prize-giving at Sarah Tucker Institution.

18th.—Preached in Tamil Church on the Gospel for the day, and celebrated Holy Communion. In the evening preached at English Church for the C.M.S. on Heb. ii. 8, 9.

19th.—Started by early train to

Koilpatti, then in Zemindar's carriage to Ettiapuram; stayed in manager's bungalow during heat of day, and went on by bullock-coach across country twelve miles to Nagalapuram, arriving about 8 p.m.

20th.—Celebrated Holy Communion at 8 a.m.; large congregation. Confirmation in afternoon. The Rev. D. Vedhamuttu is in charge of this large district. Though backward, things are immensely improved since the days of the Poligars or robber chiefs of the early years of this century, who harried all this part of Tinnevely; or even since later times when Zemindars strenuously opposed Mission work. Travelling all night in country cart, caught early train to Palamcotta.

22nd.—The next morning for Nallur. Nice boarding-schools here; church very crowded. Confirmed 195.

23rd.—Rode eleven miles to Surandai. The church stands on high ground with fine view of the Western Ghats. Confirmed 117. Candidates devout and answered well. Boarding-schools here, and singing above average. People very enthusiastic, and at close of the usual *santhippu* (addresses, &c.) they gave three cheers and sang the National Anthem. Left about 5 p.m., riding twelve miles with Mr. Douglas for Sandhapuram, the last station on the programme. Were benighted and overtaken in a thunderstorm; but at length by the help of a guide, and by continual shouting to keep in touch, got to our camp, drenched and miserable, only to find it flooded and deserted. At length about 9 a.m. found shelter in the church and slept there.

24th (*St. Matthias*).—Holy Communion at 8.30 a.m. Confirmation at noon. In the evening left and rode twelve miles to Puliarei, thence up the pass by country cart by night to Camp George, where rested for the day, then by the night to Kottarakara and so on to Quilon, resting there for a day; proceeded by cabin boat to Cottayam, which was reached on the 27th.

It is a matter for much thankfulness that the Bishop had very good health throughout the tour and that no engagement had to be broken, the dry air of Tinnevely suiting his Lordship very well.

THE LATE REV. CANON HOARE.

In Memoriam.



ALTHOUGH what has to be said editorially of the honoured father and leader lately called away will be said by my colleagues in my absence, I cannot let such an event as the death of Canon Hoare pass without a few lines regarding his unique position and influence in our C.M.S. circle.

Writing in a Swiss mountain hotel, with no papers or back numbers of the periodicals to refer to, I can only write of what I have myself seen of Canon Hoare in the Committee Room and elsewhere.

At some C.M.S. gathering a few years ago, Canon Hoare said that he was the oldest member of the Society present. I rather think he said, "the oldest member yet alive," but this would hardly be correct. From his early years, however, he was in the inner circle of its friends, and not of its friends only, but of the men generally who led the Evangelical movement in the earlier years of the century—and the philanthropic movement too, to which we owe the Abolition of Slavery and other great social reforms. It is a common thing to mention the mothers of great or good men; and one recalls the fact that Edward Hoare's mother was one of the famous Earlham Gurneys, sister of Joseph, John, and Samuel Gurney, of Mrs. Fry and Mrs. Francis Cunningham and the first Lady Buxton. The position that Mr. Hoare quickly attained in the C.M.S. circle especially is strikingly illustrated by the fact of his being chosen, at the age of thirty-six, to be one of the speakers at the great Jubilee Meeting of the Society on November 2nd, 1848, along with Sir R. H. Inglis, Bishop Wilberforce, the first Edward Bickersteth, and others whose names I cannot at the moment remember. At that memorable meeting I myself was present, which is the reason that this brief reference to Canon Hoare's earlier life may be permitted in an article proposing to give only personal reminiscences.

Of his services to the Society during the next twenty-five years, I am unable to speak. But I must not pass over his St. Bride's Sermon, preached in 1871. His text was one which is not popular—I mean as a missionary text—among some C.M.S. supporters, but which he regarded as embodying the real principle and purpose of Missions, viz., Matt. xxiv. 14, "This Gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." We must reprint that sermon now for general circulation. It expounds the great truth of the Second Advent as an event not necessarily to be thrown into the far-distant future while a nominal Christianity slowly covers the world, but which—to use the present Archbishop of Canterbury's words at the C.M.S. Anniversary four years ago—"may come any time." This truth was more vividly realised by the older Evangelical leaders, McNeile, Bishop Villiers, and others, than by some in the present day. Latterly it has come to the front again, though not in exactly the corresponding Christian circles.

But I now come down to the last twenty years. For two or three

years after my first coming to Salisbury Square, say from September, 1873, to September, 1876, Canon Hoare was not a frequent attendant at the Committee Meetings. He was not prominent in the discussions of those days, on the development of work among Mohammedans, on the revival of the East Africa Mission and the foundation of Frere Town, and on the Uganda enterprise. But from September, 1876, down to a year or two ago, he held a position in the Committee of absolutely unique influence and authority. What brought him into the front just at that time was the controversy with the Bishop of Colombo. The important string of resolutions with which the Bishop's first communications regarding the conduct of the Society's Ceylon Mission were met were the joint work of Canon Hoare and Bishop Perry. Each brought a draft to the Committee for consideration; and each draft was thought so valuable, that both were adopted, amended, and fitted together. For they covered rather different ground. Bishop Perry's dealt with the legal questions involved; Canon Hoare's with the spiritual principles. The controversy, in many varied phases, lasted nearly four years; and all that time Canon Hoare was the firm advocate of the Society's rights, while he constantly supported Henry Wright in the latter's efforts to conduct all the correspondence in a spirit of Christian reasonableness and forbearance. He rejoiced both in the Opinion of the Five Prelates who ultimately acted as friendly arbitrators, and in the consequent arrangements made between the Bishop and the Society, which have worked so well ever since.

It was a special hobby of Canon Hoare's that there ought to be a Corresponding Committee at Colombo, like those in India, upon which the Bishops (if members of the Society, as in fact they all are) have a seat *ex officio*, and upon which independent laymen also serve. In his opinion, the plan would have obviated many difficulties in Ceylon, as it certainly has in India. In 1883 he proposed this; but the proposal was strongly objected to by some friends, and it led to the first of the internal divisions in the C.M.S. circle which have occasionally appeared in the last ten years. Moreover, the plan, on account of local objections in Ceylon itself, could not be carried out; and in lieu of it, Mr. Fenn and Mr. Barton were sent out to arrange matters in a different way.

A little before this, had arisen the question of the Japan Bishopric. Archbishop Tait, in the last year of his Primacy, proposed that a Bishop selected by himself should be supported jointly by C.M.S. and S.P.G., having previously refused to adopt other plans suggested by C.M.S. Although this question did not become a public one in the newspapers, it led to considerable debate in Committee, in which Canon Hoare was on the side of the opposing minority. Owing to the fact that Archbishop Benson (who just then became Primate) appointed a C.M.S. missionary (Poole) to the bishopric, and that when he died, a private friend undertook to provide the whole sum for the grant to his successor (the present Bishop E. Bickersteth), the question of the Society's share in the stipend never became a "burning" one; but it is fair to mention Canon Hoare's attitude to it, because in the

similar question that arose afterwards regarding the Jerusalem Bishopric, he took the opposite view.

It is difficult now to realise the intense interest and sympathy with which the whole Protestant public formerly regarded the Anglican Bishopric in Jerusalem, while to the entire High Church party it was anathema. During the five years' interval that elapsed after the death of Bishop Barclay, the C.M.S. and the London Jews' Society were pressing for its revival, while Canon Liddon threw the whole weight of his great influence into the cause of its final abolition. The ultimate decision of the present Archbishop to revive the bishopric was known to us before it was known to the Church papers, and in one week (in, I think, February, 1887) two curiously contrasted things happened. On the Wednesday, the *Guardian* had a leading article entitled "The Dead See," in which it expressed its belief and satisfaction that the project had been abandoned. On the Friday, the daily papers contained the official announcement, signed by the two Archbishops (Thomson of York being the other) and the Bishop of London, that arrangements had been made to consecrate a new bishop. The stipend was partly covered by the old endowment originally raised by Lord Shaftesbury and others like-minded, which, under the trust, can only be paid to a bishop appointed by the three prelates just named. The remainder was provided by grants from the C.M.S. and the London Jews' Society. The voting of the C.M.S. grant led to much less debate in the Committee than the one to Japan. The question was submitted twice. The chief opponent of the proposal was Dr. Cust. Canon Hoare supported it in one of the most powerful of his many powerful speeches. On one of the two occasions it was carried *nem. con.* On the other, there was a minority of three. Of course none of us then knew who would be appointed, nor even whether the three prelates had selected any one. At a subsequent Committee meeting, when the name of Archdeacon Blyth of Rangoon was announced, and it appeared that he had been recommended to the Archbishop by so good a man as Bishop Titcomb, Canon Hoare proposed special thanksgiving, which he fervently led himself; and when we rose from our knees, he said, "I do hope the Secretaries will be very warm in their letter of thanks to the Archbishop."

I must here add that in after days Canon Hoare repeatedly assured the Committee of his deep conviction (the grounds of which he gave) of the Archbishop's entire *bonâ fides* in the affair. The two subsequent meetings of the General Committee on the question held at Sion College to accommodate the large numbers attending, are of course well remembered by our readers. At both Canon Hoare took a prominent part. At the first, in June, 1887, shortly after the appointment of the new bishop, he strongly defended the action of the Committee. At the second, in April, 1891, he came up specially, in much weakness, but spoke with a solemnity and impressiveness never to be forgotten, expressing his own deep disappointment at the unforeseen results of the revival of the see, and yet urging the Society not to fail on its side of the bargain, but to imitate Him who

said, "My covenant will I not break, nor alter the thing that is gone out of My lips."

I have noticed this Jerusalem episode thus at length, because, next to the Ceylon controversy, it is the most closely connected with one's memories of Canon Hoare during the last twenty years. But by far the larger part of his work and influence had nothing to do with controversial questions. On occasions like the opening of the enlarged C.M. House in 1885, and the entertainment to the Bishops attending the Lambeth Conference in 1888, he was always looked to as the chief speaker in behalf of the Committee (other than the President and Hon. Secretary); and at the Exeter Hall Anniversaries, though he did not often speak, he was always specially welcome. One occasion I remember particularly. It was in the year when Gordon was shut up in Khartoum. Canon Hoare was asked to speak, after the meeting had actually begun, in lieu of Sir R. Fowler (then Lord Mayor), who had not appeared. He began, with the genial humour that often brightened the gravity of his addresses, by informing the meeting that he was "not the Lord Mayor." Then he turned to the subject in everybody's thoughts at the time, the abandonment (as it seemed) of Gordon by the Government. (Lord Wolseley's expedition was not then even resolved upon.) "All England," exclaimed Canon Hoare, "is ashamed," and what was to follow was lost in the storm of applause that broke forth and lasted for some moments. "Ah, but," he went on, "you don't know what I was going to say. You are ashamed of leaving Gordon alone at Khartoum, but you are not ashamed of leaving my son alone at Ningpo!" Of course I cannot pledge myself to his exact words, but this was the gist of them. The effect can be imagined.

And this brings me to that other link of Canon Hoare with the Society and its Missions, the gift to them of a son and a daughter. In 1875, the Rev. J. C. Hoare offered himself for China, and there, in his admirable and fruitful college at Ningpo, with its accompanying itinerant work of evangelization, he has laboured ever since. To help him, went forth one of his father's curates at Tunbridge Wells, the Rev. R. Shann, taking with him a daughter of the Vicar, as Mrs. Shann. Their term of service, however, was shortened by failure of health. China always had Canon Hoare's special sympathies. A few years ago his vigorous interposition in behalf of the plans of Archdeacon Wolfe and Mr. Robert Stewart cleared the way for the extension of their little evangelistic day-schools over the Fuh-Kien Province, his own congregation providing a large part of the necessary funds. All who watch the progress of the Fuh-Kien Mission know what a happy influence those little schools have exercised. With Japan also Canon Hoare had a personal link, Mr. Pole having been one of his curates. In India, woman's work commanded his most ardent sympathy; and the Church of England Zenana Society has had no heartier friends than the Vicar and congregation of Trinity, Tunbridge Wells. Metlakahla, too, he watched with keen interest; and during the years when the Committee were in vain pressing upon Mr. Duncan the right of the Christian Indians to admission to the Lord's

Table, Canon Hoare urged decisive action long before the Committee, always patient with the self-will of vigorous missionaries, could bring themselves to send the ultimatum which led to Mr. Duncan's secession.

In Committee discussions, Canon Hoare combined in a remarkable degree Christian gentleness with a peculiar power of brushing aside irrelevant considerations and seeing straight through a question. He would always listen kindly to others, and never assumed that a younger member's timid suggestion was not worth attention. But he would often, after several attempts at satisfactory resolutions had been made in vain, propose a shorter one than any, which would at once be accepted. There is something to be said for long resolutions and minutes. They explain purpose and motive when referred back to long afterwards. And certainly they were the old practice of the Society. But Canon Hoare could not abide them. "It's very good, but it's much too long," he would say; "let us come straight to the point." His old and intimate friend Bishop Perry was often the *Fabius* of the Committee; Canon Hoare was always the *Marcellus*. By which I do not mean that he lacked prudence or patience; but if he had to defend C.M.S. principles, he would not sit still behind the fortifications,—he must go forth, sword in hand, and meet the enemy in the open.

Then what shall I say of his spiritual power? I am not qualified to speak of him in home and parochial life, though I can never forget the beauty of face and voice as he opened the great Bible at family prayers, and the joyous faith with which he would speak of the precious promises of a covenant God and Saviour. But in Committee discussions, his devotion to the Lord and His Gospel was always conspicuous. Would fighting be for the honour and glory of the Evangelical party?—*that* was no reason with him for fighting. But was it necessary in loyalty to Christ the Saviour of sinners?—then no one would enter on it more boldly. His conflict was not with men, but with measures and methods. "Let us be patient with that young man," said the old veteran more than once concerning one whom some proposed to condemn more quickly. But it was in words of loving counsel to departing missionaries, and in fervent prayer for them, or for those in difficulty, or for the Committee in moments of perplexity, that our honoured friend shone most of all. Then he spoke of, or to, One with whom he had walked throughout a long life. Then would be seen the servant's devotion to his Divine Master, the child's confidence to his reconciled Father in Christ Jesus.

Of Canon Hoare's general influence as a leader of Evangelical Churchmen, this is not the place to speak. But I cannot refrain from recalling his famous speech at the Derby Church Congress, which none who heard it can ever forget. The Hon. C. L. Wood (now Lord Halifax) had opened a discussion on Church ritual with a paper advocating the legalisation, alongside of our present Prayer-book, of the First Prayer-book of Edward VI. Canon George Venables was next on the programme as the reader of a paper, and then Canon Hoare as a speaker; but when Mr. Wood sat down, the President (Bishop Mac-

lagan of Lichfield, now Archbishop of York) suddenly called on Canon Hoare. The object of this was evident. The Bishop knew that the Canon would reply to Mr. Wood, and he desired to get the duel over before Mr. Venables introduced the consideration of the practical details of Church services. From the point of view of a Congress President this was not unreasonable; but it was hard upon Canon Hoare to have to reply on the moment to such a paper as Mr. Wood's, with the inexorable bell ready to cut him short at the fifteen minutes. But "it shall be given you in that same hour what ye ought to speak"; and most signally was that Divine promise fulfilled. The speech was a magnificent one. "Why," exclaimed the Evangelical veteran, "is Mr. Wood dissatisfied with our present Prayer-book? Because he wants an altar and a sacrificing priest, and our Prayer-book deliberately excludes both"; and so on. I remember to this day the very words in which the *Guardian* wrote of that speech. "No one," said that paper, "whether agreeing with Canon Hoare or not, could fail to be struck with admiration at the courage and skill with which he grappled with his antagonist." But Canon Hoare's championship of Evangelical truth on Church Congress platforms did not please some friends who disapproved of his going to the Congress at all. Perhaps few of our readers now remember that at one time the (old) *Rock* fulminated censures week after week upon "the three Canons" who had compromised Protestant principles by certain generous utterances there and at the Islington Conference. Those "three Canons" were Canon Ryle, Canon Garbett, and Canon Hoare! And it was to brand those who at that time looked to "the three Canons" as their guides that the term "Neo-Evangelical" was invented. The *Rock* does not now attack recognised Evangelical leaders; but the voices that then used its columns are not wholly silent—for which reason I venture to recall what is a true historical fact.

What can I more say? Nothing but this—an earnest prayer, and a request to all our readers to join in it, that it may please God to give a double portion of Edward Hoare's spirit to many Elishas who shall take up his Elijah-mantle. For observe, the common expression that the mantle of a departed prophet "falls on" some successor is not in accordance with the Scripture narrative. Elijah's mantle did not "fall on" Elisha. He "took it up"—a very different thing. For that mantle was the sign, not of honour and distinction, but of reproach, persecution, and exile. True, it was the symbol of power also; but power gained, not by promotion, but by the voluntary and fearless "taking up" of what we should now call "the cross." Who is willing to come forward to champion Evangelical principles when they are unpopular, and yet to do so with a largeheartedness and generosity that will certainly be in its turn misunderstood? Such an one would be a true successor to Canon Hoare. Thank God, the Church Missionary Society is not without such men. We have our Elishas, many of them. God grant to us many more, both Elijahs and Elishas!

E. S.

Rigi Kaltbad, Switzerland,

July 12th, 1894.

AFRICAN NOTES.



THE "Evangelical National Institution" in Stockholm, whose attention has long been directed towards the Galla people in East Africa, is now making another effort to reach the hitherto unattainable Gallaland. The road thither by way of Abyssinia being blocked on account of the opposition of that country, an entrance will, for the first time, be sought from the south. The expedition, says the *Calwer Missions Blatt*, has been carefully planned, and consists of four European agents, accompanied by several Christian Gallas, the latter representing the labours of the Swedish missionaries near the Red Sea.

The Roman Catholic Galla Mission in Choa has recently undergone considerable persecution. Its converts are slain, its Native priests have fled. The Ras (a small king acting as governor), once friendly towards the mission, has incurred severe rebuke for his toleration, and is now compelled to rectify his error by a complete and adverse change of policy.

The French and German frontiers in the Cameroons having at length been delimited, subject to any future variation which hitherto unknown typographical or political circumstances may require, the two nations have now to fulfil the diverse responsibilities attached to their respective spheres of influence. These, by their own concession, include the observance of the General Act of Berlin, as well as of the Brussels Act in its restrictive clauses regarding the sale of firearms. In the territories of the two Powers comprised in the basins of the Benué, Chari, Logone, and their tributaries, also in the lands lying south and south-east of Lake Chad, the traders and travellers of either nation shall stand on equal footing as regards means of land progress or communication, while equal rights, in respect of "profits" and the requirements incidental to the development of their commerce, shall be enjoyed by the subjects of both parties. These provisions apply also to the Nguoundéré, Kundé, Gaza, and Bania routes, but do not include those of the coast basins of the Cameroon colony, or those of the coast basins of the French Congo colony, as distinct from the conventional Congo basin defined by the Berlin Act. To Germany falls, by this treaty, a province equal to the whole German Empire in area, extending north as far as Lake Chad and east 15° east of Greenwich.

The *Evangelische Heidenbote* speaks of a time of much sickness through which the Basel missionaries in Mangamba have recently passed, while the *Missions Magazin* gives most interesting details of an important mountain tribe, the Nkosi, amongst whom the Mission agents have been itinerating. Agriculture, cattle-rearing, trade, and hunting are its chief occupations. Its unusually clean, well-appointed villages, as well as the generous, kindly nature of their inhabitants, entitle it to a high place among the Cameroon tribes. The Nkosi language is by no means confined to that tribe alone. It has little in common with the Dualla and Abo tongues, possessing an entirely different structure. This, *en passant*, is small wonder, as we are here on the confines of the Bantu and Soudan languages.

In a paper on the Foreign Missions of the Free Church during the past year, Dr. George Smith records the welcome decision of the Livingstonia and Foreign Missions' Committee, gradually to build and equip, if the General Assembly encourage the enterprise, a missionary institution, whose erection

is rendered imperative by the higher spiritual and educational development of its agents and converts. This new departure is furthermore sanctioned by the rapid growth of a Mission upon which, since its commencement twenty years ago, 90,235*l.* have been spent, and whose expenditure last year exceeded its income by the sum of 861*l.* Dr. Laws has accordingly been commissioned to re-explore the higher uplands, north-east of Lake Nyassa, in view of selecting a site suitable for the central propaganda, having due regard to accessibility from the Lake. Bandawè is to remain the central port only. The institution is intended for the young of both sexes of the various Bantu peoples coming within the scope of the Mission. The work in the northern districts of British Central Africa has been reorganised; the region is henceforth to be worked in three Mission districts of North End (Fife or Mwenzo on the Stevenson Road, and Ngerengé), Ngoniland (Ekwendeni, Njuju, and Hora), and Bandawè. This new arrangement enables the Reformed (Dutch) Church of South Africa to extend their sphere from Mvera over the Livlezi valley.

Some members of the "Armed Brothers of the Sahara," an organisation founded by Cardinal Lavigerie, but which collapsed after his death, have conceived the idea of again uniting to erect, on the confines of the French Soudan, a kind of entrenched camp as an asylum for escaped slaves. The establishment, though of a religious character, will act also as a resting-stage for explorers and an outpost of civilisation. Such a conception of a *castrum*, in the very hotbed of slavery, presents, we are told, the ideal to be realised by devotees of exalted aims. *La Revue Française*, in announcing the proposal, considers the borders of Lake Chad to offer an advantageous sphere of work, as from thence the Brothers might extend towards the east without impeding the action of the Powers who are participating in the division of Africa.

The July number of *l'Afrique* supplements these details by its announcement of the intention of the "White Fathers" to open up routes and means of communication in the French spheres of influence, to mark these routes by agricultural posts, and to prevent, even by military force, human sacrifices and slave razzias. The Society, dependent in its initial stages upon the offerings of the faithful, intends subsequently to be supported by the proceeds of the above-mentioned posts.

Amongst other items of intelligence in *Central Africa* we regret to note that the funds of the Universities' Mission are at present lower than they have been for four years past. Should the present rate of decline continue, this year's income will fall short by 3000*l.* of the actual expenditure.

From the Kiungani printing-office, which stands in great need of enlargement, two thousand copies of the Revised New Testament have been issued. It is hoped that the Old Testament will follow in due course.

Archdeacon Maples, writing from Likoma, calls attention to the flagrant slave-trading practised on the Portuguese side of the Lake coast, from Ngofi to Msumba and south. This evil he considers the natural sequence of wedging Portuguese territory between English and German spheres of influence. Expelled from the possessions of the stronger Powers, the caravans may defy control under the effete rule of the Portuguese Government.

The plague of locusts in the Bonde country shows no signs of abatement. On the contrary, a communication from Tanga, dated May 5th, describes them as remaining in full force, though the devastation of the crops is now complete.

The Universities' Mission has opened its latest station in Unangu, one of the most important centres of population in Yaoland, yet hitherto untouched by missionary effort.

The German East African Company's cotton and coffee plantations promise abundant harvest. Six hundred thousand marks have been spent on the purchase and cultivation of plants during the two past years, and an extension of operations is more than warranted by the success obtained. To increase the small returns from the sugar crop, the establishment of refineries in the Pangani valley is contemplated. It is hoped by these to remedy the defectiveness of the mills actually in use, thus enabling the Company to better cope with the openings for the sugar industry in India and Zanzibar.

But all lovers of Africa will regret to learn that the treatment sustained by the employes of the Company, in the Pangani valley and elsewhere—a treatment whose employment, judging from the atrocities recently perpetrated by the German officials in the Cameroons, is not the characteristic of private companies—is so little in accordance with the justice owed by a great Empire to a weaker race. That policy, which brings an Imperial name into evil odour by tyranny and wrong, sows the seed of a terrible and far-reaching retribution. We shall hope for better things from our honoured ally.

An indictment which has lately appeared in *Les Missions Catholiques* against the Protestant work in Egypt, would be somewhat amusing were it not that some of its counts are too grave to pass unchallenged. Writing from the Francis Xavier College in Alexandria, Père Rolland, of the Society of Jesus, makes incidental mention of the Copt-Catholic priesthood, a body whose formation was enjoined fourteen years ago by the Propaganda. Some of its efforts are now being directed against the spread of Protestantism in the ancient Thebaid. The Père then proceeds to bring the most weighty accusation against the Bible Society, which he accuses of falsifying, for the needs of its cause, the Arabic version issued by it from Beyrout. This calumny has already been freely circulated among the Copts. He indirectly bears testimony to the efficacy of the Protestant work in Egypt, and, unconsciously perhaps, swells a well-known complaint against the Romish choice of mission-fields, in attributing the receptivity of the Coptic mind to the previous removal of bigotry and prejudice by Evangelical hands.

L'Afrique informs us that a "Society for Colonial Study" has recently been formed in Belgium with the object of drawing public attention to the advantages of a colonial possession like the Congo. To accumulate and group information, to deduct and popularise conclusions, to sift all questions attaching to colonial organisation and utility, especially such as relate to the Congo, are the aims which the Society proposes to itself. It will also conduct temporary or permanent exhibitions and encourage scientific expeditions.

The course pursued by Mgr. Hirth in connexion with the distribution of the Holy Scripture in Uganda is followed by an urgent appeal from Mgr. Le Roy for the same method of procedure in the French Congo. The influence of the "Book," as a marvellous instrument of propaganda, is increasingly admitted by Romish workers. Mgr. Le Roy, in fact, advocates the immediate creation of a society, standing in the same relation to the Church of Rome as that assumed by the Bible and Religious Tract Societies towards the Protestant Communion.

G. E.

R R

THE MISSION-FIELD.

WEST AFRICA.



URING Bishop Ingham's visit to Port Lokkoh in March, referred to in our May number, he confirmed Pa Chinsman, a Temne chief of Makori.

In March, Mr. T. E. Alvarez accompanied the Governor of Sierra Leone (Colonel Cardew), by the latter's invitation, on a tour to Falaba, a town some 200 miles in the interior. Five hundred out of the 600 miles which were covered on this journey were made on foot.

Bishop Tugwell arrived at Lagos at the end of May. He was welcomed with unmistakable signs of affection. "The memories of January," he writes, "still linger in the hearts and minds of all, subduing and softening, and, I think, deepening the affections." Bishop Ingham has appointed Bishop Tugwell Arch-deacon of Lagos, in succession to the late Bishop Hill.

Mr. T. Jays and Mr. J. McKay took up their residences at Ogbomosho in April.

The Rev. H. H. Dobinson visited Lokoja in March and spent four weeks there.

EASTERN EQUATORIAL AFRICA.

The Rev. W. E. Taylor wrote on June 11th from Mombasa:—

There has arisen a Mohammedan champion in the person of an old cripple endowed with a stentorian voice, or rather, I should say, an overpowering strength of lung; although quite ignorant of Swahili, with the exception of a few words of abuse, he has by his persistent noise and fanatical conduct made himself the head of the opposition, which takes the form of overpowering our voices by continuous shouting out of the Mohammedan formulas; their arguments of a more reasonable kind having been found unavailing. Even when we have meetings which the old man does not attend, we find the opposition has become far more bitter and unreasonable than ever, since he first came upon the scene. Some of the old man's friends claim for him that he is "the Mahdi"! and kiss his hands effusively to show their reverence for him. As he knows no Swahili and only the Koran and Religious Arabic (formulas), it is very

difficult to deal directly with this fanatic. We can only pray for him. But it is for the deliberate opposition of those who are better informed as to the nature of our teaching, who sin against light, and for the presence in the town of a number of backsliders, that we are chiefly concerned. Hence we are setting by a season for prayer and self-examination, and for waiting upon God to guide us, as our Lord directed His tired disciples after their night of toil on the lake; which time shall be a preparation for special effort accordingly as we shall be guided. At present it is proposed that July 8th shall be the first day of this special effort, which it is intended shall last a fortnight, and comprise extra open-air services daily in all parts of the town. May we be remembered very specially at Salisbury Square during this fortnight, and may the Mohammedan work here be made one of the subjects of prayer to be announced in the Society's papers.

Mr. E. W. Doulton arrived at Mpwapwa on May 15th, having had a good journey up from the coast, notwithstanding that he travelled in what is usually the rainy season.

In response to an appeal put forth during Lent by the missionaries at Mengo, twenty-five men and youths offered for evangelistic work. Thirteen of these, who had been approved by the Church Council, were solemnly dismissed on Easter Day by the congregation, and were addressed by Mr. G. L. Pilkington. A collection for their support was made at the morning service, and the gifts in cowrie shells, mats, calico, and bark cloth realised about 77. Three of the men went together to one of the Bavuma Islands, and the rest proceeded two and two to the Sese Islands.

The Mission station in Kyagwe has been removed from Ziba to Engogwe, a much superior site and close to the enclosure of the Sekibobo, the Rev. Nikodemo Sebwato. The Rev. G. K. Baskerville baptized four women and thirteen men and boys on Sunday, April 1st. One of the men had been a Mohammedan, and another, quite a youth, is described as "the chief of the king's brewers."

PERSIA.

The Acting-Consul presided at the distribution of prizes to the pupils of the boys' and girls' schools, Ispahan, in April. Nearly 1000 people were present on the occasion, the Rev. W. St. C. Tisdall states. A Persian inquirer, who was preparing for baptism at Julfa, was seized during the same month by a number of Persians and was brutally beaten and kept for several days in confinement. He was eventually released after a second beating upon his undertaking not to visit the Mission for instruction. The owner of a house in the Bâdâbâd quarter of Ispahan, who had leased rooms to Miss Bird for use as a dispensary, was lately bastinadoed for having let the rooms to a Christian.

The Rev. H. Carless, accompanied by a medical student, left Julfa at the beginning of May on an itinerating tour. They visited Kashan, Sultanabad, Burujird, and Nejifâdâd. At the last-named place fifty-two Mohammedans and Babis attended the Sunday-morning service during Mr. Carless's visit. Altogether the tour lasted forty-two days, and they returned to Julfa on June 11th.

A telegram announcing Dr. and Mrs. Donald Carr's safe arrival at Julfa was received on June 20th.

BENGAL.

On Sunday, March 6th, four persons were baptized at Krishnagar. One of them was a young Mohammedan named Upsar Sheikh, who had followed the Rev. W. Wallace (since come home in ill-health) a few weeks before from a *mela* held near Nadiya. The other three were the two brothers and the sister of a convert, named Philip, of two years ago. The Revs. E. T. Butler and Daniel Biswas baptized them by immersion in the large tank adjoining the church in the presence of a large number of people, Hindus, Mohammedans, and Christians.

WESTERN INDIA.

The Mohammedan Mission at Bombay under the Rev. J. G. Deimler, which was blessed with seven converts during 1893, continues to bear fruit. On January 19th, Mr. Deimler had the joy of baptizing four men and one woman in the Girgaum Church.

The Bombay *Gleaner* contains an In Memoriam notice of the late Rev. Appaji Bapuji, by the Rev. Ruttonji Nowroji, from which the following paragraphs are extracted:—

The small band of the Native ordained agents of the C.M.S. in Western India has become smaller by the death of the Rev. Appaji Bapuji. A few months ago he was struck down with paralysis, from which he never recovered, and two months before his death, which happened on January 16th last, he was deprived of speech. His bodily suffering was very great, and, to use his eldest son's words, "he was fully prepared to go to his Heavenly Father."

My acquaintance with Mr. Appaji dates from his second marriage, which

took place at Ahmednagar in 1854. He was born at Nasik, and, as a Brahmin lad, he received his elementary education in English, Marathi, and Hindustani, in the C.M.S. School. He was brought under Christian influence by the preaching of the Revs. Farrar and Dixon, and made a public profession of the Faith when he was upwards of twenty-five years of age. He never ceased mentioning the great respect and admiration he had felt both for Mrs. Farrar and Mr. Dixon because of their great piety and excellence of character. The former took deep interest

in young converts, whom she watched over and instructed with maternal care. When I was in England I called on the Venerable Archdeacon Farrar, and, in course of conversation, I told him of the good work done years ago by his worthy parents, and that Mr. Appaji, the only surviving convert who had greatly benefited by their teaching and example, was nearing the end of life's journey. The Archdeacon was deeply interested in the account of the C.M.S. Mission which I gave him.

Along with several students, Mr. Appaji received a course of training in the Divinity class taught by the late Rev. J. S. S. Robertson at Nasik. With the exception of the Rev. Sorabji Kharsedji, our worthy honorary missionary at Poona, all the agents carefully trained in that Divinity class have, one by one, gone to their eternal rest.

SOUTH INDIA.

On Trinity Sunday, May 20th, the Bishop of Madras admitted Mr. J. McLeod Hawkins and Mr. J. S. Peter, B.A., to Deacons' Orders, and the Rev. W. D. Clarke to Priest's Orders. The Bishop has appointed the Revs. D. A. Peter and D. Anantam as his honorary chaplains.

TRAVANCORE AND COCHIN.

The Trichur High School buildings were destroyed by fire at the beginning of April. It is feared that the fire was the work of incendiaries.

The Rev. A. F. Painter contributed the following to the *Travancore and Cochin Diocesan Record* regarding the late Rev. M. C. Punnusa, whose death occurred on March 26th:—

Munkadayam is confessedly a difficult place to fill; the climate is unhealthy, and the people, gathered in from all classes and all parts, and exposed to bad influences from numerous travellers to Peermaad and Madura, need peculiar care.

After the death of the Rev. H. Baker, as so often happens in our poorly manned Mission, Munkadayam was left without careful supervision for five years. Mohammedan traders and Romanists, always ready to do mischief, caused much trouble, and the large wooden church fell into ruins.

When I took charge, that and the wooden bungalow were past repair. The reader who first assisted me fell into grievous sin, and had to be excommunicated, and did much evil. The foundations of a new stone church were laid, but there was no pastor's house. Prayer-meetings and services were poorly attended. At such a time Punnusa came on probation. I soon found he was a man of sterling worth and

Mr. Appaji was somewhat tall and slender, but was possessed of a wiry constitution. He was very conservative, and deeply deplored that the rising generation of the Native Church was so much in favour of changing their habits, names, and dress. He was often misunderstood by the Native Christians of the humbler classes, for he was outspoken, and in rebuking he was rather severe and unsparing; but those who knew him and his ways appreciated his motives, and thought well of him. His death is a great loss to the C.M.S. Mission and to the Native Church. He leaves a widow and three sons. His three grown-up daughters died, one after another, during his lifetime, but not without giving evidence of their conversion and excellent Christian character.

sound judgment. He won the respect and love of the people in a very marked way. Dealing with wrong, he tolerated no compromise and reported all fully to me, while at the same time in every possible way he showed himself a true friend and helper of the people. Changed lives and well-attended services attested the reality of his work. In a short time a parsonage was built and the large stone church completed, in both of which he rendered most efficient help. The contributions of the people also increased, and in a few years I was able to heartily recommend him to the Bishop and the Home Committee as fit for ordination. During the time he was studying in the Cambridge Nicholson Institution he spent most of his vacations at Munkadayam, and on his return after his ordination as deacon received a very warm welcome. The Romanists showed their regard for him by making a vigorous effort to win him over. A French Jesuit visited him several times to discuss "Protestant-

ism," and gave him one of their best controversial works. Mr. Punnusa's knowledge of the Scriptures and history proved too much for the Jesuit, and he retired.

In December last I had the pleasure of assisting at his ordination as priest. Shortly afterwards, the Home Committee sanctioned the transfer of the pastorate to the Church Council, as it was capable of fulfilling all the requirements of the Council. At the beginning of March he came into Cottayam, to take part in our bi-monthly devotional meeting of agents, and gave a very earnest address. As the Church Coun-

cil was to meet in ten days to finally take over the Mundakayam Pastorate, I asked him to stay in Cottayam till then; but he declined on the ground that he had meetings to take.

On the Sunday before the Council meeting he was taken ill with malarial fever in church, and a fortnight later passed away. During his illness his thoughts were continually with his people, and he frequently offered prayer for them. His death caused sincere grief to the members of his congregation, and the scene at his funeral was most touching. Much sympathy is felt with his widow and young children.

CEYLON.

The Rev. H. P. Napier-Clavering and Miss Denyer arrived at Colombo on May 9th.

The Bishop of Colombo admitted Messrs. Frederick William Doundesekara and Don James Colombotantorige to Deacons' Orders on Sunday, May 20th. Both candidates, and another who unhappily failed to pass the examination, were members of the Trinity College Divinity Class, Kandy.

SOUTH CHINA.

Bishop Burdon admitted the Rev. G. H. Davies to Priest's Orders on Palm Sunday, March 8th.

Archdeacon J. R. Wolfe, who was needing a change and rest, went for a sea-trip to Japan in April to meet Mrs. Wolfe returning to Fuh-Chow after several months spent by doctor's orders in California. Mrs. Wolfe is much improved in health, though still very weak. The Archdeacon writes that the short trip set him up completely.

The hostile influence of a recently-appointed magistrate in the Hok-Chiang district was a cause of much opposition to the Christians during 1893, but the intervention of the Consul at Fuh-Chow in the spring of 1894 put an end, for a time at least, to the persecution. Archdeacon Wolfe writes:—

The troubles in Hok-Chiang are satisfactorily adjusted, and the widespread persecution which had been openly encouraged against the Christians by the Hok-Chiang magistrate has been stopped through the influence of H.M. Consul. It threatened at one time to be most serious. Indeed many of the Christians have suffered both in their persons and property, and they were ordered by the magistrate to join in and subscribe towards the support of idols and idolatrous ceremonies and processions, and the police carried those orders of the magistrate to the houses of the Christians. The Christians, however, boldly refused, and the result was

the loss of their property in several instances, and in other cases bodily injury. The representations of H.M. Consul of the case to the high officials have drawn from them strict orders to this magistrate to have the persecution at once stopped and the persecutors punished. This magistrate has been compelled to punish by a heavy fine the very men whom he himself encouraged to carry on the persecution, and thus peace has been restored. Great thanks are due to H.M. Consul for the really wise and judicious manner in which he has dealt with this persecution and stopped it.

NORTH-WEST AMERICA.

Bishop Newnham admitted the Rev. W. G. Walton to Priest's Orders in March. Much peril and considerable loss were experienced at Moose Fort in the spring owing to the unprecedented rise of the water and ice when the river broke up. The Bishop and Mrs. Newnham, after spending some time in the upper story of

the mission-house, were at length obliged to make their escape in a boat and to take refuge in the factory.

The Rev. J. Lofthouse visited Fort York from Churchill in August, 1893. He started thither on August 21st, the day after the annual ship left Churchill for England, and arrived after a pleasant voyage in a schooner belonging to the Hudson's Bay Company on August 24th. Joseph Hart, the catechist, had regularly conducted the Indian services on Sundays and week-days, with a good attendance. Mr. Lofthouse spent three happy weeks with the people, and started back on September 14th. The journey proved a most trying one. He, with an officer of the Company and another man, started in a small boat. A contrary wind detained them for six days near the mouth of the Nelson River, rain and snow falling nearly all the time, and the thermometer being several degrees below freezing point. On the tenth day after starting they were only forty miles advanced on their journey, their food supply was nearly exhausted, and as heavy ice was beginning to form along the shore it was determined to abandon the boat and to walk the remaining distance. The journey took six days. For several hours of each day they were walking up to the knees in water within about two degrees of freezing point. Rain and snow fell every day. The last day's march was made without any food. Mr. Lofthouse lost nearly twenty pounds of flesh on the journey, and his digestion was much impaired for a time by the enforced abstinence. After a few weeks, however, he quite recovered, and was very thankful to God for His preserving care. An incident which occurred just after they left Fort York deserves to be mentioned, as it shows how much the Christian Indians value the Sacrament of Baptism. After they had proceeded four miles on their journey down the Nelson River, an Indian and his wife with two children arrived at the post, and followed them in order to have the children baptized, judging from the direction of the wind that they would not proceed far. After the baptismal service on the river's bank, with a cup for a font, they returned through deep mud and water to the Fort, which they would reach after dark.

NORTH PACIFIC.

From the beginning of 1893 an earnest spirit of inquiry was manifested at Kincolith. It began to appear during the Week of Prayer in January, and increased during the season of Lent. At this time of the year Archdeacon Collison usually follows the Indians up the Naas River to the spring fishing, and while there many encouraging tokens of the presence and power of the Holy Spirit were vouchsafed. The Archdeacon was again present during the recent spring, 1894, at the fishing station, and he writes:—

It was feared last year by some that it was but an excitement, and that "as the morning cloud and as the early dew" it would soon pass away. The results have not justified such fears. That there was much excitement is undoubted. The Indian of the North Pacific coast is of a more excitable temperament than those of the interior. Yet of the latter we find in the life of Brainerd he states that under the power of the Word they wept and trembled, while he stood amazed at the scene. But there could be no mistaking the tears of true repentance, the intense desire to know the Word of God and to obey it, the earnest and increased congregations, and the deep longing evinced to

be present at the Holy Communion. Of those who received blessing last year I do not know of one who acted inconsistently or drew back during the year. A number of young men and women, who previously seldom appeared at Holy Communion, from that time became regular communicants. Their voices were always heard in the prayer-meetings. Almost all the young men have given up the habit of smoking. One of them, who had realised a profit of \$5 on the sale of tobacco in a small trading store kept by him, brought this money and gave it me to assist in the purchase of a new bell for our Mission church. I would to God that our young men at home might be influenced

to deny themselves and devote the money spent in smoking to the work of fulfilling our Lord's command, and sending the Gospel to every creature.

The zeal and desire of our young men to benefit their fellow-tribesmen induced me to form some of their number into a branch of the Church Army. These went off in mid-winter, some fourteen in number, on the ice, and preached and evangelized at every encampment on the river. When they reached Aiyansh, they found that a band of those whose hearts God had touched there had left a day or two previously with the same object to evangelize in the Gitikshan villages. This was more than a mere coincidence! Was it not the leading of the Holy Spirit? Our detachment was absent three weeks. That from Aiyansh was away for a longer period. This action on the part of the Christians led the Heathen to expect a forward movement from them, when all should assemble at the fishing. And they had unconsciously rendered themselves more accessible to this by agreeing during the winter to rest from daily labour, and even from the celebration of their Heathen "potlatches" on the Sunday. And so it turned out. When all had gathered for the fishing our Christians were all eager to do what they could to influence the hearts of the Heathen. Immediately after my arrival on the scene a message was conveyed to me that a large number of the Heathen were to assemble at a village higher up on the following Sunday to be feasted by the chiefs there. Thither I proceeded after an early morning service in our Mission church. Accompanied by some fifty of our Christians we marched up the river on the ice. They were just gathering to the feast. Our people conducted a service in front of the village, whilst I went round and spoke to each of those I met. Soon the large lodge was crowded.

I entered, and after singing and prayer, in which I was assisted by our Christians, I preached some forty minutes to a most attentive congregation. It was a scene not soon to be forgotten. We had there the men who have been the very strength of the Heathen party for many years. I reminded them of the number of years which had elapsed since the Gospel first came amongst them. I reminded them that

of the large village where Mr. Doolan first erected the standard of the Cross in 1864, not a single vestige remained. The river had washed all away. And yet the message of the Gospel was unchanged, and the first convert had increased to a multitude. And then I urged them to resist no longer, but to build their faith and hope of salvation on Christ the "Rock of Ages." At the close one of the leading Heathen chiefs stood up and expressed his assent and that of his friends to the truth of the message I had delivered. Thus the mission for the season was begun, and it was well sustained for some two months. Indoors and out of doors on Sunday and week-day the Word was proclaimed.

On Good Friday, which was during the great run of fish, all business was suspended, and at the morning service our church was unable to accommodate the numbers who came. At the early service for the administration of the Holy Communion some seventy came forward. It was truly a season of refreshing from the presence of the Lord. During the Easter week a new feature was introduced for the benefit of the Heathen. Our good Bishop had kindly lent me a set of new slides for the magic-lantern, illustrative of the life and death of Christ. Over two hundred Heathen were present. The deepest interest was manifested, and the illustrations were accompanied by explanation and appeal, which were received with marked attention throughout.

But I must not proceed further with details. Permit me to acquaint you of the results so far as they are known. Ten persons have publicly renounced Heathenism and confessed Christ as their Saviour. Four who had lapsed to Heathenism several years ago publicly expressed their repentance and have been restored, whilst several others have quietly, almost secretly, joined the Christian community, amongst them a poor blind woman and her son. These are the visible results. But who can estimate the searchings of heart that have been going on under the influence of the strivings of the Spirit? May He who hath begun the good work perform it unto the day of Christ, and to His great Name be all the praise.

NOTICES OF BOOKS.

SIERRA LEONE, AFTER A HUNDRED YEARS. *By the* RIGHT REV. BISHOP INGHAM, D.D. *London: Seeley and Co., 1894.*



WE warmly welcome this timely and interesting book. It was high time that a sympathetic and yet impartial account of the Colony and Church of Sierra Leone was written. There are old records and biographies in missionary libraries concerning the early days; but on the condition of the Colony during the last few years we think there has been nothing hitherto published to interest the friends of Missions, although there have been some evanescent books of travel by officers and others, in which the Christianity of the coast has only been sneered at. Now we are in a position to form a fair judgment regarding it. Some might think that the Bishop would be tempted to write too favourably of West African Christianity, but during the eleven years of his episcopate he has never been blind to that which is evil, nor hesitated to censure it, any more than the great Apostle of the Gentiles in the cases of Corinth and Galatia. But while, in the extremely able and interesting later chapters of this volume, the Bishop does not conceal the defects of the Church, or his opinion that better measures might have been taken in the past for its healthy development, he nevertheless never forgets the peculiarly unfavourable circumstances of the Colony, and the extreme difficulties with which all who have been studying to promote its well-being have had to contend. About one-third of the volume is occupied with extracts from a remarkable diary kept by one of the first governors, Lieut. Clarkson, R.N., which gives a vivid picture of the trials and disappointments that beset the early philanthropists who founded the freed-slave settlement one hundred years ago. Then follow various extracts from other reports of that time; and then two chapters give a short summary of the beginning of the C.M.S. Mission. The remaining chapters of the work describe Sierra Leone in 1894, its motley population, their manners and customs, the government, the climate, &c. Then comes a chapter on Sierra Leone Christianity, in which the shortcomings of both Englishmen on the borders of civilisation and the Native Christians are clearly and faithfully pointed out. In discussing the general position and prospects of the Colony, the Bishop justly lays stress upon the importance to the people of manual industries. They are born traders, but trading does not cultivate the ground, nor develop the industrial character of the people. We earnestly hope that the Bishop's wise plans for remedying this defect may receive an abundant blessing.

We give one extract regarding the climate of the place so long known as the "white man's grave":—

"There is no reason whatever why English men and women should not do excellent work in this part of Africa. They must be content to recruit their energies in their own country from time to time; they will never successfully colonise or settle, but there is much that they can contribute towards the planting of 'peace and happiness, truth and righteousness, religion and piety' in regions where such principles are only beginning to be known. Such a work can be done and is being done. The only difficulty is that the labourers are so few. And so long as Sierra Leone is erroneously supposed to be a dark, dismal African swamp, and 'the white man's grave'; so long as good and excellent people, who will cheer a regiment going to Ashanti, put on a face of horror the moment they hear of any one, near akin to them, being appointed to labour in Sierra Leone; so long will it be impossible to persuade our best men and women to give to its Native Churches the helping hand they urgently require. Much has been said about the deaths that have occurred in Sierra Leone, but nothing has been said of the survivors. A careful list of governors, officials, merchants, and

missionaries *who have weathered the climate* would perhaps throw an improved light upon the situation. And it will certainly glorify God to believe, and act more than we are prone to do on the belief, that 'in His hand are all the corners of the earth.'

Perhaps these reassuring words may lead some Christians to go forth in the name of the Lord to His work in Western Africa. We earnestly hope in any case that Bishop Ingham's book may be widely read. We are sure it will draw out fresh sympathy for a part of the Dark Continent which in these days is sometimes forgotten.

REPORTS OF THE BOARDS OF MISSIONS FOR THE PROVINCES OF CANTERBURY AND YORK ON THE MISSION-FIELD. *London: S.P.C.K., 1894.*

This is the first important publication of the Boards of Missions founded by the Convocation of Canterbury in 1884 and the Convocation of York in 1889. One of the Resolutions passed describing the duties of the Boards was as follows: "To issue reports from time to time on the spiritual wants of Heathen countries, and to direct attention to the openings providentially placed before the Church." The present volume contains Reports prepared by Sub-Committees on (1) British North America, (2) West Indies and South America, (3) Persia, Turkish Empire, and the Eastern Churches, (4) Indian Empire and Ceylon, (5) China, Japan, &c., (6) Australasia, &c., (7) Africa. They make altogether a volume of 340 pages, with a preface by the Bishop of Durham. This preface is very interesting and highly characteristic. Missionaries and others who visit Bishop Westcott are often surprised at the amount of detailed knowledge of their Missions and fields which he manifests, and this preface is the evident outcome of real and wide knowledge. The Bishop fully recognises the great results of Missions, and in particular what has been achieved by Missions other than those of the Church of England; while at the same time he most justly calls attention to the enormous responsibilities still lying upon the Church regarding the Heathen world. He quotes Mrs. Bishop's famous speech in this connexion.

To show the method adopted in these Reports, let us take that on China, Japan, &c., which bears the signature of the late General MacLagan. First there is an account of the country itself, the population, and the religions; then of the missionary dioceses; then of the Church of England Societies and Missions; then of other Missions, including the Roman Catholics, the China Inland Mission, and various English and American denominations, statistics of them all being given. Then follow accounts of ecclesiastical and educational methods, compiled from answers to questions sent to various Bishops and missionaries. Particulars are given of procedure regarding Catechumens, Baptism, Confirmation, Marriage, Discipline, &c. Then come statistics regarding Chinese emigrants in foreign lands. Japan, Corea, Straits Settlements, and Borneo are treated in the same way; the whole Report occupying forty-six pages.

With a good many variations of method the same information is given in the other Reports. That on British North America, by Archdeacon R. Long, and that on the West Indies and South America, by Bishop Cramer Roberts, are full of information conveniently arranged and difficult to obtain elsewhere. The Report on Mohammedan Lands and the Eastern Churches, by Sir F. Goldsmid, contains a good deal of ethnological and ecclesiastical information, but very little reference to Missions, except that there is a long communication from Dr. Bruce of Persia. The report on Australasia, New Zealand, &c., by Dr. Codrington is only a short one. That on Africa, by Chancellor Espin, is much less complete than any other, but contains some useful tables regarding

the Missions of the various Protestant Societies, and the Roman Catholic Missions, and short reports from Bishops Ingham and Tucker.

But by far the most important part of the book is the Report on India and Ceylon, by Canon Edgar Jacob, in which there is a mass of well-arranged statistical information regarding Missions and Church organisation, with full recognition of the great non-episcopal Missions; also an interesting analysis of the answers sent in by different missionaries regarding Church Discipline, Marriage, Baptism, &c., and several appendices giving more detailed accounts in certain cases. For instance, there are six pages, in small type, of answers sent to the Board's questions by our missionaries, the Revs. T. R. Wade, H. E. Perkins, and J. B. Panes.

Those who look in this volume for discussions of great missionary problems will not find them. It is in fact more like the evidence given before a Royal Commission than the report of a Royal Commission itself. We do not think this is at all a drawback. It seems to us that the Boards exercised a wise discretion in confining themselves to collecting information and presenting it as clearly as possible. Had they attempted to set forth their views as a body regarding missionary principles and methods, such views would either have been only those of a majority, or a neutral compromise between contending opinions which would have been of small value. As it is, the Boards have certainly placed us all in debt for this useful volume, which should be constantly at hand for reference on the various subjects treated in it.

THE ANNOTATED PARAGRAPH BIBLE. *New and Enlarged Edition.* London: Religious Tract Society.

The R.T.S. Annotated Paragraph Bible has been a valuable possession for nearly forty years. In scope and design it anticipated many of the editions of the Bible that have been published since. But it was simply explanatory, both in its way of printing the text and in the Notes. Scripture was not buried beneath a load of criticisms or a heap of homiletics. This new edition has been long eagerly looked for, and we heartily congratulate the R.T.S., and particularly the accomplished editor, Dr. S. G. Green, upon its completion. The type is beautiful; the arrangement is as clear as ever; the notes are admirably terse, and (to use the phrase of the day) quite "up-to-date," that is, the annotator knows what he is writing about, and misses no modern emendation or side-light; but *not* "up-to-date" in reckless acceptance of the latest and wildest theories of the "Higher Criticism." The volume is an almost ideal Family Bible.

HISTORICAL GEOGRAPHY OF WEST AFRICA. By C. P. LUCAS, B.A. Oxford: Clarendon Press.

This is Vol. III. of the series of Historical Geographies of the British Colonies which the Clarendon Press is issuing. It is based on official documents, and is an accurate and trustworthy book of reference. There is a sketch of the early exploration of West Africa; then of the slave-traffic and other branches of trading enterprise in past times; then of the Moslem growth of the British colonies and protectorates; after which each of the five dependencies are described in turn more in detail, viz., the Gambia, Sierra Leone, the Gold Coast, Lagos, and the Niger Protectorates. The references to missionary work are only brief and incidental.

THE MISSION TO UGANDA. By SIR GERALD H. PORTAL, K.C.M.G., &c. London: Edward Arnold, 1894.

This is one more of the many recent books on Africa, and especially Eastern

Equatorial Africa, which cannot fail to interest friends of the C.M.S. It will hardly be necessary to remark that "The Mission" is Sir G. Portal's own political mission. The book confines itself to matters more or less closely connected with Sir Gerald's journey to and from Uganda, begun on January 1st, 1893, from Zanzibar, and closed on his return to that island on October 22nd; but it contains four distinct parts brought together in one volume of some 400 pages, by the editor, Mr. Rennell Rodd, C.M.G., British Consul-General at Zanzibar. There is first a short memoir, by the editor, of Sir G. Portal's life. In this we are told a little of his early training, of his character for "courage in carrying through to the end whatever he had set himself to do, a gift for organisation, a power of influencing others, and of winning the best sort of popularity, together with a rapid perception of a favourable opportunity, and a capacity for bestowing all his pains on the work in hand." We are reminded of the occasion of his previous book, *The Mission to Abyssinia*, and a few closing pages in this memoir show in a clear light the success he had achieved as Agent and Consul-General at Zanzibar, before his mission to Uganda.

Next we have eight admirably written chapters prepared by the author himself as part of the book he intended to publish. They cover the journey to Uganda, and some of his impressions on arrival. Familiar as we are nowadays with the incidents, the perils, the sport, the sights, and so forth, of a journey in Central Africa, we cannot fail to realise that this is the work of a master hand. Nowhere could we turn for better written accounts of such grave matters as a Masai raid, or such lighter incidents as adventures with lions or the rout of a caravan by bees, or even of the beauties of nature around Kilima-njaro and elsewhere. The author takes us with him, and he is a very entertaining companion. There are, moreover, up and down these chapters many carefully written passages full of sound advice and detailed information which ought to be of the greatest service to future travellers, and which praying friends of our missionaries would find helpful in suggesting topics for intercession. His account of the need for protection against the scourge of smallpox, of the provisions necessary for a journey, of the danger and causes of irritability on the traveller's part, and in chapter vii. the very careful account of the journey and possible means of transport, may be quoted as instances. In dealing with the transport it seems evident that the author did not feel himself at liberty to urge strongly the obvious need of a railway, and he has to try to make the best of a very bad case. Sir Gerald seems to have found Uganda a land of great perplexities and contradictions, and there is something peculiarly disappointing in finding his editing work cut short by his lamented death, just as he has begun to detail his views of the land and people and their customs. He says some very severe things of the *quasi-feudal* system in vogue, even when mitigated by the civilising effect which he acknowledges to belong to the missionary work.

The third section of the book consists of extracts from the author's diary while in Uganda and on the return journey. Of the latter part we need not say more than that it is a convincing evidence that, at least at present, the route to Uganda by the River Tana will not make a substitute for the usual one. The author's experiences in that little known route were more full of interest than of encouragement. As for the diary of the stay and work in Uganda, it will be found to be in some respects less pleasant reading than the earlier chapters. It is very short, enters but little into details not published in the official report of the mission, and is evidently from the C.M.S. point of view a less important account of Uganda than that report. It, of course, lacks the polish of the finished chapters, and it may be remarked that in it the author occasionally seems to allow himself to write with a smaller sense of responsibility

than in papers intended for publication, a feature of the diary which makes it, in some respects, unfortunate in the impressions it may give of missionary work.

Sir Gerald's allusions to his companions, and especially to the sickness and death of his brother Raymond, are among the most pathetic pages in the book. It was, no doubt, natural that, as a fourth section of the book, extracts from Captain Raymond Portal's diary should be given. C.M.S. friends, however, will feel that, much as they may admire the ability and spirit of the young officer and sportsman, his part of the volume has a less serious interest for them. As they come across playful reference to such prodigies as "mosquitos as big as partridges," and not infrequent use of slang of a vigorous type, they will feel that another class of reader than themselves is being appealed to, and they will know what sort of weight to attach to the views here and there expressed on missionaries and their work.

Altogether the book is full of entertainment and instruction for a great variety of readers, and it may be added, is well and somewhat profusely illustrated.

F. B.

Religion in Japan, by the Rev. G. A. Cobbold, is one of the handbooks which the S.P.C.K. is gradually publishing on subjects more or less connected with Missions. It contains a rather good account of Shintoism and Buddhism, then discusses the relations between Buddhism and Christianity, and lastly notices briefly the Japan Missions. The writer is evidently anxious to show himself in the fashion by finding as much good as possible in Buddhism, but at the same time he is candid enough to recognise facts. His account of the Missions includes those of the Roman and Greek Churches, and of the various American Protestant denominations, but his sympathies in the main are with the S.P.G. and Bishop Bickersteth's Tokio Mission. The following sentence will explain his standpoint: "Some of the readers of these pages may, possibly, be in greater sympathy with the general position of the S.P.G. than of the C.M.S.; but no consideration of this sort should allow us to be inappreciative of the splendid work which the C.M.S. has done in the past, and is still doing in non-Christian countries." On the whole the book is useful, but one has the feeling that it might have been done better.

Mr. Handley Moule has produced another of his delightful little books, *Pledges of His Love* (Seeley and Co.), which is an admirable exposition of the intention and doctrine of the Lord's Supper. Characteristically, Mr. Moule avoids controversy as much as possible, and seeks to view the blessed ordinance from a much higher standpoint. At the same time he does not shrink from such cautions as are absolutely necessary to guard the reader against the unscriptural teaching now so common. In the very last paragraph of the book he expresses "humble and deep conviction that the truth connected with the words Covenant and Seal are the clue to the true purport of both the Divine Sacraments." This suggests at once that Mr. Moule will follow up this book with another on Baptism, and we do not know anything that is more needed or that will be more warmly welcomed.

The Great Closed Land, by Annie W. Marston (Partridge and Co.), is an elegantly printed book on Tibet, the land, the people, the religion, and the recent attempts to carry the Gospel into the country. The sympathies of many Christians have lately been drawn out towards this long inaccessible land, and the attempts recently made to enter it have been watched with keen and prayerful interest. The book is therefore most timely, and we are sure it will be widely read.

A Year with Christ, by the Rev. F. Harper (J. F. Shaw and Co.), is an exceptionally fresh and interesting book of short readings for the Sundays of the Christian year. We heartily commend it, and would gladly say more of it, if it were not outside the range of our regular reviews.

LETTERS TO THE EDITOR.

HOME AND FOREIGN MISSIONS.

MR. BARTON, as yourself remarked in a note to his letter in your last issue, has stated a fact which no thinking member of our Society is likely to deny—that there is no antagonism between the C.M.S. and the C.P.A.S.; because each Society has, for its range, its own part of the one field, belonging to the Saviour whom both are serving. Gospel-heralds are witnesses of Him, and for Him, whether in Jerusalem, Judæa, Samaria, or the ends of the earth. One of the most important of their common duties enjoined by Him, whom both delight to honour, is to pray the Lord of the Harvest to thrust forth labourers into His harvest. Possibly there are friends both of Home and of Foreign Missions who sometimes need to be reminded that the choice of labourers, the fixing the place to which each shall go, and the deciding how many fresh labourers shall be sent, entirely rests with Him who is taking out of all nations a people for His Name, His disciples, whether watching a near or a far-off portion of the same field, have to *continue in prayer*, with thanksgiving, to Him to furnish the workers where He pleases; and then, if funds for the support of those workers are lacking, to find in that want another subject for prayer; or, as our godly President has remarked, “to ask the Lord, and tell His people.”

Coulsdon Rectory, July 9th, 1894.

D. D. STEWART,

C^M
P A S.

THE LATE BISHOP HILL.

DEAR SIR,—After hearing in January the sad news of Bishop and Mrs. Hill's removal, my first impulse was to write and give you some of my Auckland reminiscences of him, but I waited, expecting some one who knew him even better than I did there, to write about him. In the April number of the *Gleaner* I have found most of what I wished to see; but as there are a few other particulars, unnoticed by the writer of that interesting letter, but which will, I think, interest your readers, I will ask your permission to give them now.

Bishop Hill was emphatically, what he was well called by the Bishop of Auckland, a link between the English Church and the Nonconformists there; and it was in this respect, almost more than in any other, that his departure in 1891 was felt by the leaders of both sides. Of course, I do not mean to imply that his Churchmanship was anything but most hearty and loyal; but his freedom from parochial duties gave him the time, as his own inclination and largeness of heart led him, to cultivate the acquaintance of Dissenters, and to co-operate with them as far as possible in Christian work, to a degree which could not be reached by any other. On the one hand, he valued his Chaplaincy of the Gaol, not only because of the unique opportunities it afforded him of seeking lost souls, but also because it gave him a recognised position and office in his own Church. And he was most regular, in spite of his numerous engagements, in attending the monthly clerical meetings held in and near Auckland; and very valuable were his contributions to the discussions at those meetings. Moreover, he was always ready, if he possibly could, to preach for a brother clergyman, or take his whole service if absent; and I shall never forget the sermon which he preached in my little suburban church, on the evening of a confirmation Sunday, on the words, “Thou, God, seest me.” But on the other, he felt himself quite free to hold the office of President of the “Ministers' Conference,” which was entirely inter-denominational, and at whose monthly meetings, I believe, he was generally the only Anglican clergyman present.

He was thus peculiarly fitted to hold the position of President of the local Y.M.C.A., and to perform its duties *con amore*, without the least feeling of condescension or self-accommodation in doing so. And it is a singular fact that during the years that he held this office, the whole of his income (of, at any rate, an at all official character) was supplied by five generous and well-to-do business men of Auckland, who longed to see Christ's Kingdom established there, but not one of whom was a Churchman. The duties which he laid upon himself as President of the Y.M.C.A. were various indeed. In all possible ways—in fact, all

over Auckland and its neighbourhood, he laid himself out for men, specially young men, seeking to win them for Christ. His lectures to them on Sunday afternoons, in the splendid lecture-room of the Y.M.C.A., have already been mentioned. He once told me that he considered this both the most important of all his weekly engagements, and the one requiring most thought and prayer. The last part of the hour was always thrown open for free discussion, and sometimes our late friend had no easy times with the blatant, albeit shallow, infidelity of Auckland. On these occasions he was given a meekness and a wisdom which won the hearts, if it did not convince the minds, of all. With an instance of the display of the latter quality I will conclude these remarks. It was soon after he had taken up this work, that he was hard pressed by a large number of infidels, or freethinkers as they prefer to call themselves in the colonies. Like St. Paul on his defence in Acts xxiii., he adroitly and hopelessly divided their forces by introducing the question of the existence of a God. The Deists and Atheists among them immediately began to argue hotly against each other, and the Christian was proved superior to the arguments on both sides.

That one so young, and yet so richly equipped for the great work to which he had been called, should have been so suddenly snatched away from earth, seems to me an unusually strong proof, not only of a future life, but also that the Lord has a service for His people to do in that life, which is so high as to deserve all the preparation which He can give, or they can take, here below.

Mussoorie, May 8th, 1894.

W. HOOZER.

"WHY DO NOT EDUCATED BUSINESS MEN OFFER?"

DEAR SIR,—With regard to the interesting question, upon which so many letters have appeared in the *Intelligencer*, "Why do not educated business men offer?" it seems to me that some practical result might be attained if the Committee were to send out competent laymen to hold series of meetings in various business centres where missionary interest is strong, for the purpose of conferring with Christian business men on the subject of personal service, answering questions, explaining difficulties, &c. The accession of a body of experienced business men, filled with the Spirit of God, their hearts aglow with love to the Saviour, and yearning after souls, would (I should think) be a source of strength to the missionary ranks, and, I doubt not, that the ordained missionaries would gladly go hand in hand with such laymen, as equals, to the mission-field, each supplying a felt want in the other. Our Lord sent forth His disciples two and two, why should not missionaries go out now in like manner two and two, a clergyman and a layman working side by side for the Master?

Bratton St. Maur Rectory, Somerset,
July 10th, 1894.

R. WILKES GOSSE.

DEAR SIR,—I was greatly interested in Mr. Birch's letter in the May *Intelligencer*, and, encouraged by your suggestion that "perhaps some other friend may like to comment on it," I should like to make one or two remarks.

The following sentence is particularly worthy of notice:—"They therefore find a difficulty in placing themselves unreservedly in the hands of a Committee who are difficult of approach, who, while sitting in London, control the actions of their missionaries thousands of miles away."

It would seem that at a time when the scarcity of men, specially of men who have been in positions of leading and influence at home, is acknowledged to be a problem difficult to solve, such words as the above are worthy of, at least, the most thoughtful and candid consideration. It is not only business men who feel with Mr. Birch, it must also be confessed that there is something which is keeping back from the foreign field clergymen of experience and influence in home work.

There are of course matters in which questions of finance and heavy expenditure are involved, which we can hardly expect to be settled by any other than the Home Committee "sitting in London" however many "thousands of miles away"; and, again, there are questions which may involve some of the Society's fundamental principles which should no doubt be watched over and controlled by authorities at Salisbury Square.

But, on the other hand, it must be admitted that there are other questions of purely local concern, affecting very minutely the funds of the Society, involving no important principle and requiring for a right decision nothing but that intimate knowledge of places and details which only the missionaries on the spot can provide.

Now, if questions of this last description cannot be left to the decision of that body of prayerful men on the spot, who represent the local Missionary Conference, and who really have the true welfare of the work at heart, it is either a want of confidence in the missionaries or something so near to it that it is hard to find another appropriate name.

It is evident by Mr. Birch's letter that it does not do to suppose all Christian people, not actually engaged in missionary work, to be ignorant of the working of the Society! This being the case, is it not well to consider seriously whether this want of confidence (again I use the expression with great diffidence merely for want of a better one) may not be one reason why more men of power and influence, who have been trusted to decide and act at home, do not put themselves at the disposal of the C.M.S. Committee?

C.M.S., Nuddea, Bengal.

ISLEY W. CHARLTON.

[We do not believe that the reason suggested by Mr. Charlton really leads any one to refrain from offering to C.M.S., but it may be that some who have other reasons which they do not care to acknowledge may try and make an excuse of this one. In point of fact Mr. Charlton's picture of a number of men unacquainted with the mission-field overruling those on the spot is an imaginary one, which finds no place in Salisbury Square. When the opinion of missionary brethren is overruled by the Committee, as sometimes it is, the reason is either (1) that there are other missionary brethren who take a different view, and the Committee have to decide between them; or (2) that the brethren overruled, being comparatively young in the field, really know much less of the matter decided than a Committee consisting to a large extent of men personally familiar with the field itself and its circumstances for many years, and also of several old and experienced missionaries; or (3) because expenditure is involved. On this last point Mr. Charlton admits that *heavy* expenditure must be controlled by the Committee, but it may be that a very small grant may create a precedent involving a large grant in other cases.—Ed.]

NOTES ON OTHER MISSIONS.



THE Annual Meeting of the UNIVERSITIES' MISSION took place on June 14th. It was naturally overshadowed by the death of Bishop Smythies, although the news was by that time some weeks old. Bishop Hornby was well enough to be present and to speak. Mr. H. H. Johnston, the Nyasaland Commissioner, also spoke. The Mission has felt the hard times, for its income has fallen 1253*l.* below that of 1892, and is returned as 20,309*l.*, while its expenditure has been 22,601*l.* The number of European workers has rapidly risen from sixty-one in 1891 to ninety-three in 1893. A census was taken at Easter, 1893, from which it appears that the adult Native adherents number 3551 and the children in the schools 2106. The Mission now possesses four medical men on its staff.

The cloud which rested on the finances of the BRITISH AND FOREIGN BIBLE SOCIETY two years ago has given place to the sunshine of prosperity. After an expenditure of 222,847*l.*, the balance in hand at the close of the financial year amounted to 11,437*l.* The Committee are careful to warn their subscribers against too sanguine a view of this balance. It is due, they point out, to limitation of the work abroad, and to an increase in legacies, that most uncertain of all sources of income. Scriptures and portions to the number of 3,664,456 were sold during the year, but the returns were not quite complete. New translations were in process, especially

in Corea and Java. Four hundred and two Bible-women engaged in Heathen countries were paid by the Society, but the number of male agents is not specified.

The WESLEYAN MISSIONARY SOCIETY had to meet its constituents on April 30th with the announcement of a deficit of 7000*l.*, which, added to the deficits of previous years, brings the total indebtedness of the Society up to the large sum of 28,827*l.* The receipts were 122,211*l.*, the expenditure 129,517*l.* There was no sign, however, of depression in the speeches, nor any call for retrenchment. The Rev. F. W. Macdonald, the Secretary, gave encouraging accounts of nearly all the Missions. In India there are 4492 Church members; in Sierra Leone, Gambia, Gold Coast, and Lagos, 15,554; in the Transvaal and Swaziland 4006; in Honduras and the Bahamas, 5470. The Ceylon, Burmah, and China Missions were also well spoken of. The great attraction of the meeting was the presence of the Rev. Isaac Shimmin, of Mashonaland, whose name and work are just now most popular among the Wesleyan body. He had a story to tell which would have been fascinating if told by ever so stammering a tongue. The desolation wrought by the Matabele, the early struggles of the Mission, the fine instances of Negro heroism, and the story of Major Wilson's party,—all these were described in language worthy of the theme.

The pecuniary position of the LONDON MISSIONARY SOCIETY is more serious than that of any other of the great societies. Its deficit amounted at its Anniversary to 33,215*l.* Some 14,000*l.* of this has been met by gifts and loans, but the Society needs a permanent addition of 20,000*l.* to its income as well as the extinction of this large deficiency. The cause of the adverse balance is not so much depression at home as extension abroad. Sixty-seven missionaries have been added to the roll, and the new *John Williams* has been built and despatched at a cost of 17,000*l.* The total income was 142,843*l.*, the total expenditure, including last year's deficit of 5197*l.*, was 176,058*l.*

The BAPTIST MISSIONARY SOCIETY, while not in such straits as the L.M.S., has had to report a deficit of 14,183*l.*, although the expenditure, 70,622*l.*, is rather less than that of last year. Like the L.M.S., the Baptists feel that a large addition to income as well as the removal of the debt is needed. From the Centenary Fund a sum of 111,765*l.* has been received, of which 30,514*l.* has been devoted to wiping off the arrears of 1891, 1892, and 1893, 5737*l.* to the purchase of the *Goodwill*, and the rest to various objects connected with extension.

The statistics of the Foreign Missions of the FREE CHURCH OF SCOTLAND show that the funds received were never so high as in the past financial year. They amounted to 124,743*l.*, of which 16,338*l.* was raised for work among the Jews, and the remainder for that among other non-Christians. The staff now numbers 115 Europeans, including women. Twenty-four male and three female medical missionaries are included in this number. The Livingstonia Mission on Lake Nyassa is to be enlarged. Dr. Laws is to explore the north-west of the Lake in order to find a healthy site for a great central station on the higher uplands. A building fund of 25,000*l.* is to be raised. When the new headquarters have been decided upon, Bandawè is to be retained as a central port only. Work in the Livlezi valley (south of Bandawè) is to be left to the Reformed Dutch Church of South Africa, and new stations are to be taken up at the north end of the Lake. Of the latter, Fife or Mwenzo, on the Stevenson Road, between Lakes Nyassa and Tanganyika, will be the most northerly. The brief announcement of these large changes does not make it clear why Bandawè is to be thus shorn of its importance. The other Missions of the Free Church afford no fresh items of news. In the six Christian colleges in India and Africa, 26,717 Natives of both sexes were under instruction, and the number of Christian agents employed in all the Missions amounted to 1109—just sixty more than the number of Free Church congregations at home. There were 1115 adult baptisms during the year.

J. D. M.

EDITORIAL NOTES.



ANON HOARE has been gathered to his rest full of days and full of honour. On a previous page, Mr. Eugene Stock has dwelt upon his character and work, and more especially his services to the C.M.S. Born in 1812, before the Society had sent out a single English clergyman, or a single convert from Heathenism had been baptized in its Missions (then only two in number), he has been preserved to see the completion of a year when the European missionaries added to the list were only two short of one hundred, and when nearly four thousand adult converts were admitted into the Church. He himself was prepared for baptism in early youth by a Secretary of the Society, the Rev. Josiah Pratt, and throughout his life he loved its principles, its officers, and its agents, and delighted to promote its ends. After taking his degree, being fifth wrangler, in 1834, he received a title for orders from his uncle, the Rev. Francis Cunningham, Rector of Pakefield and Vicar of Lowestoft. Here he found a thriving Missionary Association which sent up annually over 150%. From that Rectory a few years later, Anna Martin, who resided in Mr. Cunningham's family, went out to the Yoruba Mission as the wife of David Hinderer. In 1837, the year after his ordination, Edward Hoare was appointed to the important charge of the Parish Church of Richmond in Surrey. At that time the livings of Richmond and Kingston-on-Thames, and the intervening village of Ham, were united under one Vicar, who lived at Kingston. Among the curates who assisted Mr. Hoare in this charge was the Rev. S. Hope Unwin, who afterwards became the first Director of the C.M. Children's Home, now the aged Rector of Cheddton-Fitzpaine in Somerset. James Hough, who as Chaplain at Palamcottah had, in 1816, invited the Society to begin work in Tinnevely, was then Curate-in-charge of Ham, and many a time, doubtless, was the veteran visited at his Vicarage on the Common by his young friend and neighbour, and the interesting work in Tinnevely, with already some 20,000 adherents, discussed. The contributions from Richmond to the C.M.S. increased from 48*l.* in 1836-7 (they had been 103*l.* and 104*l.* the two previous years) to 176*l.* in 1846-7. In the latter year Mr. Hoare went to St. John's, Upper Holloway, where he succeeded Henry Venn, the Hon. Secretary of the C.M.S.; but on account of health he only remained a few months, being appointed to Christ Church, Ramsgate; and again, six years later, he became Vicar of Tunbridge Wells, where in 1853 he commenced the great work in which he was to labour over forty years. The increase in C.M.S. contributions which has been observed at Richmond is still more conspicuous in his two last incumbencies. Ramsgate, including Broadstairs, sent up 49*l.* in 1846-7. The year after his arrival the amount was 87*l.*, and the year he left it was 242*l.* Tunbridge Wells and neighbourhood in 1853-4 sent 415*l.* to the Society; in 1893-4 it sent 2045*l.*—besides 908*l.* to the C.E.Z.M.S., and 46*l.* to the Z.B.M.M., which had no existence at the former date.

It would be more interesting but more difficult, if not impossible, to discover how many men and women who have gone out to the mission-field have owed, under God, to Canon Hoare's appeals and example the impulse which led them to offer for the work. Of his ten children, two, a son and a daughter, were cheerfully and thankfully surrendered, and one of them, the Rev. J. C. Hoare, is fulfilling his nineteenth year of missionary service at Ningpo.

WHEN Vicar of Christ Church, Ramsgate, and thirty-six years of age, Edward Hoare was invited to speak at the great Jubilee Meeting held at Exeter Hall, on November 2nd, 1848. He was the last speaker, and he seconded the

Resolution, which was proposed by Edward Bickersteth, recording the Society's dependence on the outpouring of the Holy Spirit to guide and animate its organisation and to give success to the labours of its agents. It was a subject entirely to his mind. Those of our readers who have access to the Jubilee Volume will be repaid for perusing it. Towards the close of the speech, reference was made to the second Jubilee, the Centenary which is now so near at hand. We quote the speaker's words as they cannot fail to suggest matter for thankfulness, especially those regarding England's throne, spoken amidst the convulsions of 1848, and regarding the Archbishop, spoken in the first year that the Society's cause had ever been pleaded by an Archbishop of Canterbury from the pulpit. Mr. Hoare said :—

"And now, after the thankful retrospect of the past, it may be well, before we part, to look forward for a few moments to the future, and to consider what will be the state of things should this Society ever witness another Jubilee. What changes will have taken place ere then! There will have been a vast change in our Missions. By that time, possibly, Dr. Krapf's grand idea may be realised, and the little Mission of Eastern Africa be enlarged till it meet in the interior the widely-spreading Churches from the West. And what will be the state of things at home? Where will be England's throne? May it stand fast through God's blessing, and may all remember that its one security is in the truth of God. Who will then be Archbishop? May the Lord grant that he may be like-minded with him whose appointment to that high office now fills our hearts with joy! And the Meeting—who will be there? Few, if any, of those who are present now will be privileged to be there. The speakers of to-day will all be passed away. Some of those dear children just mentioned by Mr. Bickersteth may be here to take his place, but the voice of the beloved father must be silenced. And what is the conclusion? That we all remember that Time is short. We must be like the drops of the rainbow, each in himself a mere drop, and each falling, but each reflecting the Lord's light in the brief moment of our rapid fall, so that the whole combined should form the bow between earth and heaven, the standing testimony to the covenant of God."

THE reference in the above quotation to Mr. Bickersteth's children was occasioned by a few words which had fallen from the previous speaker. Mr. Bickersteth had said, "One thing in my life for which I especially desire to thank God is the great privilege which I have enjoyed of being permitted to become a member of the Church Missionary Society when I was a young man; and now I have the further privilege of being the parent of six dear children, who, I am rejoiced to say, are also members of, and love, the same blessed Institution." We quote these words as they lend additional interest to the fact which we mentioned last month that one of those children, Mrs. Durrant, and two of her children, have now become missionaries of the Society.

WE have now, alas! to mention that the son of another old Secretary of the Society, who joined the Punjab Mission with his sister in 1890, has been removed by death. On Sunday, July 15th, the telegram was received stating that Henry Francis Wright had died the previous day at Gurdaspur, while *en route* to Dharmasala after an attack of fever. It is well known that Mrs. Wright has given four of her children to the work, one son and three daughters. We are sure that very special prayer will go up for her in this sorrow; and we commend Miss K. C. Wright, who went out last autumn to join her brother in the Punjab, to the loving intercession of friends. Miss A. F. Wright of the Punjab Mission, and Miss Agnes L. Wright of the Mid-China Mission, are just now at home.

WE have also to record the death of the Rev. Lord Forester, Canon of

York, a consistent friend of the Society throughout a long life. He was ordained the same year as Canon Hoare. In 1887 he was appointed a Vice-President of the Society.

We learn with much thankfulness that the Bishop of Madras has nominated Archdeacon William Weston Elwes for the Tinnevely Bishopric. Archdeacon Elwes graduated at Cambridge (Trinity College) in 1866 and was ordained deacon in 1867, receiving his title from Canon Hoare, with whom he laboured at Holy Trinity, Tunbridge Wells, until 1870. In this latter year he went out to India and has since held several chaplaincies in the Madras Diocese. As a member of the Madras Corresponding Committee he possesses a full knowledge of the work in Tinnevely, in which he takes a very warm interest. May he be privileged to help and guide it and to see it grow and extend.

THE formation of a Church Missionary Association in Canada, of which an account is given in an article in this number, was a happy surprise to the Committee. It was known that the visit of the Rev. and Mrs. R. W. Stewart in the autumn of 1893 was very heartily welcomed, and, as we stated in January, letters from various friends in Canada were received soon afterwards at Salisbury Square, requesting the Society to form an organisation in the Dominion for dealing with candidates. In reply to these appeals, the friends were informed that it was for them to take action if they thought well, and copies of the prospectuses of the Australian Associations were sent out as a guide to them regarding the lines on which they might count upon the Society's co-operation. No time was lost in acting upon this suggestion, and on June 21st a public meeting was held in Toronto, which was attended by many prominent clergymen and laymen. An Association was duly formed, the principles and objects were defined, and a constitution was approved. The tone and spirit of the promoters of the movement are well exhibited in the brief report of the meeting, which is quoted from the *Evangelical Churchman* of Toronto, in the article above referred to. A later issue of the same paper gives a long letter from the Rev. F. H. Du Vernet, Secretary and Treasurer of the new Association, from which the following is extracted:—

"To awaken the full sympathy of Evangelical Churchmen throughout Canada, something more is needed than simply forwarding a few contributions to England. Along with the perfect confidence in the principles and methods of the C.M.S. we need living links, uniting us not only to the C.M.S., but also to the work among the Heathen; in other words, Canadian C.M.S. missionaries. Can there be any serious objection to this?

"There are at present earnest men and women in Canada who are anxious to work among the Heathen under that Society in which they have such confidence. If such apply to the Board of Domestic and Foreign Missions, even if accepted, they must work under the S.P.G. rather than the C.M.S. The difficulty is this—the C.M.S. cannot consistently accept candidates without examination. For every candidate to go to England to appear before the C.M.S. Committee is out of the question. The only solution of this part of the difficulty is that there should be an examining board in Canada approved of by the C.M.S.

"By the formation of our Canada branch of the C.M.S., Evangelical Churchmen all over the British Empire are now banded together in the noblest of all works—the evangelization of the world—under the direction of the greatest of all missionary societies.

"With us in Canada very little more machinery is needed. There are the three theological colleges—in Montreal, Toronto, and London—available for the training of men for the mission-field, and the Deaconess Home, Toronto, for the training of women; also the medical colleges in these three centres for the education of medical missionaries. The China Inland Home, Toronto, have

kindly offered the advantages of their training classes in Chinese, should we have any candidates for Mid China.

"Everything seems to be directing us to do our part, however small it may be, in this great work. A beginning has been made. Room has been left for expansion. If our branch has a purpose to fulfil, it will grow. If not, the sooner it dies the better. Already we have among the enrolled members of our Church Missionary Association clergymen belonging to the dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Toronto, and Huron; also many influential laymen. Let our watchword be *Loyalty to Christ and obedience to His last command*. Nothing seems to bring us at once into such sympathetic contact with the Saviour of the world as a living interest in His mission of salvation. As we think of the millions who have never yet heard the story of redeeming love, may we prove the truth of the statement, 'Obedience to the Lord's direct command brings the Lord's direct blessing.'"

MR. N. W. HOYLES, Q.C., the gentleman who presided at the above meeting on June 21st, left Toronto a few days later to proceed to the Continent of Europe *via* England. On July 10th he had an interview with the Committee, and assured them in the warmest terms of the confidence and esteem in which the Society and its work are held by a large and influential body of laymen in the Dominion. He also made an application in the name of the new Association for a Deputation to be sent out to Canada this autumn.

WE regret that pressure on our space prevents our publishing this month several documents bearing on the opium trade with China. Among them is a memorial presented to the Royal Commission on Opium by fourteen British missionaries in China (including Bishop Burdon, Bishop Moule, and Archdeacon Moule) of twenty-five or more years' standing. The memorialists express the hope that the Commission will embody in their Report a united recommendation to Her Majesty that the Indian Government should immediately restrict the Indian production of opium to the supply of what is needed for medicinal purposes in India and elsewhere. This appeal is preceded by a statement of the following facts on which it is grounded: 1st. That the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially, and morally. 2nd. That the conscience of the Chinese people is distinctly opposed to the opium habit. 3rd. That the opium trade, though now no longer contraband, is highly injurious not only to China, but also to the fair name of Great Britain. And 4th. That the opium imported from India is neither required for medicinal purposes in China nor generally used for these purposes.

OUR Committee meetings in the past month have again been specially interesting. On June 19th, Bishop Tucker was taken leave of, together with the new party for Uganda, viz., the Rev. A. J. Pike, late Rector of Killoughter, Ireland, and the Rev. G. R. Blackledge, Mr. H. B. Lewin, and Mr. A. B. Lloyd, of the Islington College; also the Rev. H. K. and Mrs. Binns, returning to Frere Town. The Rev. G. F. Head of Hampstead gave a very impressive farewell address. At the same meeting, the following missionaries were received on their return from the field: the Rev. H. Stern, of Gorakhpur, a respected German brother of forty years' standing; the Rev. T. Kember, of Tinnevely, after nearly thirty years' service; the Rev. L. I. Lloyd, of Fuh-Kien; Dr. E. F. Neve, of Kashmir; and Mr. S. W. Donne and Mr. E. P. Le Feuvre, of the Nuddea band of Associated Evangelists.

Then on July 3rd, the Committee received the Revs. E. N. Thwaites and Martin J. Hall, after their Winter Mission in India, and the Rev. W. Cassels

and Mr. Montagu Beauchamp, of the China Inland Mission, who have been working in the Province of Sz-chuen, and have seen much of Mr. Horsburgh's C.M.S. party. All four brethren gave most interesting information. The same day, three brethren going to the Niger were taken leave of, viz., Lieut. Nott, and Messrs. Hardman and Thomas, all three from the Islington College.

THE Committee have appointed the Rev. P. Ireland Jones an Acting Secretary of the Society; and they have gratefully accepted the Rev. H. E. Perkins' offer to render help at the C.M. House during the recess.

THE Committee of Correspondence on June 19th accepted an offer of service from the Rev. Richard Herbert Welchman, B.A., Queen's College, Cambridge, Curate of St. Thomas', Birmingham, and accepted after training Miss Florence Ward and Miss Hilda Susan Jackson. On July 3rd, the Rev. Albert Phelps was accepted. Mr. Phelps had had seven and a half years' experience as a missionary in connexion with the China Inland Mission.

THE Rev. J. E. Browne, B.D., senior Curate of Bambridge, co. Down, has been appointed Association Secretary for Cork and the South of Ireland, in the place of the Rev. J. Haythornthwaite, who has accepted the Curacy of Zion Church, Dublin.

THE C.E.Z.M.S. has issued an appeal for Lady Medical Missionaries. In particular it is desired to find a fully qualified lady doctor for Quetta, where an opening is presented of a specially encouraging kind.

WE are informed that the preparation of a biography of A.L.O.E. (Miss C. M. Tucker), the well-known authoress and missionary, has been entrusted to Miss Agnes Giberne, and the family invite assistance from any who knew her, and who are able to contribute reminiscences (especially of her earlier life), or to tell of influence for good exerted by her writings, or to lend letters of interest written by her. The greatest care of all such will be taken by the Rev. W. F. Tucker Hamilton, Vicar of Christ Church, Woking, to whom all communications should be addressed. Any profits from the Biography will be divided between C.E.Z.M.S. and C.M.S.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the progress of the Colonial Associations; prayer for the recently-formed Association in Canada. (Pp. 579—584, 627.)

Thanksgiving for the blessings vouchsafed to the work in the Tinnevely Mission; prayer that the Native Church may be "a burning and a shining light" in the midst of the Heathen around. (Pp. 590—600.)

Thanksgiving for the life and work of friends recently called Home; prayer that the ranks may be filled up by others equally earnest and faithful. (Pp. 601, 611, 612, 625-7.)

Thanksgiving for recent accessions to the Church in Kyagwe, at Krishnagar, at Bombay, and at Fort York. (Pp. 611, 612, 614.)

Prayer for the work among the Mohammedans at Mombasa (p. 610) and in Persia (p. 611).

Prayer for the Native evangelists and new converts in Uganda. (P. 610.)

Thanksgiving for signs of the Holy Spirit's working in the North Pacific Mission; prayer that the good work thus begun may be confirmed. (P. 614.)

Thanksgiving for the appointment of a chief pastor of the Church in Tinnevely. (P. 627.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



CURSORY examination of the Contribution Lists for 1893-94 reveals the not very encouraging fact that while thirty-two of the counties have gone back, only twenty have increased their contributions paid locally. In making this computation large legacies have as far as possible been deducted. The *Hibernian* Auxiliary has sent up 1421*l.* more than last year, but we do not know whether all this increase is due to living friends.

There is one town in the Midlands which sent the C.M.S. about 2500*l.* last year; this was some 200*l.* less than in 1892-93. Yet, we are informed, the gate-money last season of one football club in that town amounted to no less than 7000*l.*

Last January a friend wrote asking for copies of Mrs. Bishop's speech and of the parish canvass paper, since it was intended to try house-to-house visitation on behalf of the Society in the parish of Christ Church, North Finchley. Four months later we heard that no less than 13*l.* 9*s.* had thus been collected. There can be no doubt that with the methods usually in vogue many are neglected who would gladly contribute if invited to do so. The maintenance of an existing subscription list is too frequently thought to be all that can be required; but in these days we need not only earnest, but also *systematic* effort to extend the circle of our supporters.

The following letter was addressed to us by a North London correspondent, with a request that our reply to his question should be printed in the *Intelligencer* :—

"Seeing that correspondence is invited with reference to matters relating to the Home work of the Church Missionary Society, I venture to ask your advice on the following matters. Is it possible for an Association to contribute a portion of the salary of a missionary, and to be able to reckon the missionary so supported as their 'own missionary'? Would the amount so contributed be included in the Annual Report under the head of the Association? And further, in what way would such a contribution relieve the general funds of the Society?"

With respect to the first two questions in the above letter, the reply is that we gladly receive additional contributions from Associations or individuals towards the support (in whole or in part) of particular missionaries, who may be regarded as the contributors' "own missionaries." Of course the support of a missionary in this manner does not in any way remove him from the control of the Parent Committee, or place him at all under the control of the Association or individual supporting him. The contributions referred to, which should always be over and above the usual gifts, would be included in the Annual report under the head of Associations if paid in through the local treasurer.

For the answer to the third question we must refer our correspondent to the note at the end of the Contribution List published each month in the *Intelligencer*, or, if fuller information is desired, to the article by the Editor of this magazine in the issue of April, 1891, where the whole subject is exhaustively discussed.

Prebendary Webb-Peploe in his speech at Exeter Hall called attention to the fact that the support of Foreign Missions results in larger and not smaller contributions for Home work. A striking example of this has occurred at St. Elizabeth's, Altrincham, where the harvest thanksgiving

offertories have hitherto been devoted to the C.M.S., as well as the collections on their missionary Sunday. We quote from the local report for 1893, written by the curate-in-charge:—

"If we compare the offertories for church expenses with those of 1892, we shall see that last year from January to July there was a steady decrease, the total up to the end of July being 10% less than that for the same period in 1892. But in August there was a sudden leap up to an unprecedented amount for that month, and this continued to the end of December, in spite of coal strikes and 'hard times.' What does it mean? The reason is this: our missionary collections at the beginning of 1893 fell below those of the previous year. We were not faithful to our duty, and from then, month by month, our funds grew less in consequence; but in August the Church Council decided not on that account to withdraw the harvest thanksgiving offertories from the C.M.S., as was proposed, but to go on in faith, adhering to our principle, and trusting to Him who says, 'The silver and the gold are Mine.' Immediately, *the very next Sunday* after the Church Council meeting, the offertories for church expenses rose to a larger sum than had been reached for months, and this continued to the end of the year, wiping off our deficit, and leaving us with an increase of over 4% on 1892. Who can doubt our principle again?"

As an example of what may be done in the way of the circulation of magazines we may mention that in one town, which has a population of 28,000, no less than 638 copies of our various publications are taken in monthly. An even better record is made at St. Elizabeth's, Altrincham, where, amongst a population of 3500 or so, chiefly poor, 27 *Gleaners*, 87 *Awakes*, and 33 *Children's World* are subscribed for. What an increase there would be in contributions and in prayer, if one of our magazines was taken for every 24 people in all the parishes which support the C.M.S.!

C. D. S.

CHURCH MISSIONARY HOUSE.

At the Monthly Meeting of the Younger Clergy Union, on June 18th, Canon Girdlestone of Hampstead delivered an address on "The Jew"; and was followed by Mr. Norollah, son of the Shah of Persia's medical officer and a missionary to the Jews in Persia; by the Rev. W. Fleming, Secretary of the London Jews' Society; and by the President of the Union, the Rev. E. A. B. Sanders of Whitechapel.

LOCAL ASSOCIATIONS AND UNIONS.

THE Annual Meeting of the Hon. Dist. Secs. for Bucks and Oxfordshire was held on Tuesday, June 12th, at St. Clement's Rectory, Oxford. Mr. D. Marshall Lang attended on behalf of the London Committee. The reports of the Secretaries showed that while there was an advance in the County of Oxford, there was a very serious decrease in the contributions of the County of Bucks. A strong hope and opinion was expressed that the causes which had led to this decrease would not be permanent. A discussion took place upon the subject of the Church Missionary Prayer Union at Oxford, and eventually a resolution was passed requesting the Rev. P. C. Bevan, Vicar of March-Baldon, to reorganise it. In this way it was hoped that the work in the County of Oxford would be greatly stimulated. At the close of the conference, the Secretaries present were entertained most hospitably at luncheon by the Rev. F. and Mrs. Pilcher.

J. G. W.

A Meeting of the Hon. Dist. Secs. for Leicestershire was held on Wednesday, June 13th, by the kind invitation of Mr. and Mrs. Tabberer, at "The Holt," Stonegate, Leicester. Mr. D. Marshall Lang attended on behalf of the Parent Committee. The position of the C.M.S. in the County of Leicester was carefully considered, and many valuable suggestions were made for strengthening the

Society's position in the county. Attention was drawn to the fact that lately only two laymen had gone out as missionaries from the county, and it was hoped that ere long others might be found to supply some of the places now waiting for missionaries. At the close of the meeting, the Secretaries were most kindly entertained at luncheon by Mr. and Mrs. Tabberer.

J. G. W.

On Thursday, June 21st, the Half-Yearly Meetings of the Dorset Church Missionary Union were held at Poole, beginning with Holy Communion at St. Paul's Church, at which an address was given by Canon Eliot, of Bournemouth, on the words of St. John the Baptist, "He must increase." After lunch a conference was held, presided over by the Rev. Chancellor Bernard, who emphasised the result of the recent Anglican Conference as favourable to the Society method. The Rev. E. N. Thwaites then told of many of the interesting things which he had seen and done in India. In the evening Canon Lyon, of Sherborne, presided over a well-attended public meeting, at which Mr. Thwaites again spoke. Tea was provided between the meetings at the houses of various friends. A clerical breakfast was given on Friday morning by the Rev. A. M. Sharp.

The Summer Meeting of the C.M. Union for the Dioceses of Durham and Newcastle was held at Stockton in the Borough Hall on June 14th. It opened with a devotional address by the Rev. Dr. Bruce, of Persia, which was followed by the business meeting, at which the Ven. Archdn. Long presided. The visitors were entertained to luncheon, and afterwards to tea, by the Stockton friends. In the afternoon there was a conference, at which papers were read by the Rev. C. E. Boutflower, Chaplain to the Bishop of Durham, and by the Rev. F. Glanvill for "A Gleaner"; an address on "Lay Workers' Unions" was delivered by Mr. D. Marshall Lang (C.M.S. London), and Mr. Henry Proctor (Niger Mission) gave an account of his work at Onitsha. In the evening the Mayor of Stockton presided at a public meeting, and the Rev. Dr. Bruce and Mr. Marshall Lang again spoke.

The Anniversary of the Bedford Association was held on May 20th and 21st. Sermons were preached on Sunday by Bishop Stuart (late of Waiapu), the Rev. P. Ireland Jones (Calcutta), the Ven. R. F. Michell (late Archdeacon of Calcutta), and the Rev. P. F. J. Pearce (Vicar of Pulloxhill). On Monday, Mr. A. D. Chapman, of Milton-Ernest Hall, presided over two large meetings in the Town Hall. Bishop Stuart gave a lucid epitome of missionary enterprise in New Zealand from its commencement, and the Rev. Robert Lang, of Old Warden, gave an account of the details of Committee work in Salisbury Square. The collections during the two days amounted to about 75*l*.

The Bedford C.M. Union held a Conference on May 23rd. There was a service in St. Mary's, the Rev. A. C. Downer being the preacher; a meeting in the Town Hall in the afternoon, followed by tea; and a lantern lecture on Japan in the evening.

The C.M. Union for Bucks met at Aylesbury on May 23rd, the Rev. C. W. Pearson presiding and the Rev. F. Baylis (Secretary C.M.S.) being the Deputation.

Annual Sermons were preached in Taunton and neighbourhood on Sunday, May 20th, in thirteen churches in all; the Rev. W. J. Richards, from Travancore, and the Rev. F. T. Cole, from Santalia, with the Rev. G. C. Williamson, the Association Secretary, being the Deputation. The Anniversary was successful from beginning to end. On Monday the Dean of Wells presided in the afternoon over a large meeting, and spoke on the value of Christian Missions generally. Prior to the evening meeting, the Rev. G. and Mrs. Kingdon entertained over one hundred friends at tea in the Temperance Hall. The meeting at night was crowded, and the Deputation kept the audience fully interested to the very close. Mr. Williamson spoke to the great results of Medical Missions. On the following day a Gleaners' Meeting and a Juvenile Meeting brought the Anniversary to a close.

On Sunday, May 27th, the Annual Sermons on behalf of the C.M.S. were preached in the three churches of Tiverton at the morning and evening services,

and missionary sermons to children in each church in the afternoon. The preachers were the Revs. Canon Eyre, Prebendary Scott, G. C. Williamson, Association Secretary, F. T. Cole, missionary from Santalia, and D. Wood, late missionary in Ceylon. On Monday afternoon a service of intercession was held at St. Paul's Church, when the Rev. B. Mills officiated and an address was given by Mr. Williamson. Later on a goodly number of friends of the Society partook of tea together at the Drill Hall, when Mr. Cole spoke a few earnest words. After tea the room was arranged for the Annual Meeting, which was well attended. The chair was taken by Mr. H. S. Thomas, late of the Indian Civil Service. A brief report was read by Colonel Browne, and a financial statement by Mr. W. Carpenter. The amount contributed in various ways showed a slight advance on the previous year, the total being 208*l.* 14*s.* 11*d.*, of which 80*l.* 15*s.* was from missionary-boxes. Mr. Williamson and Mr. Cole gave most interesting addresses, the latter relating his own experience of missionary work during twenty-two years spent at Agra and among the Santals.

D. W.

The Annual Sermons of the Kidderminster Association were preached at St. Mary's, St. George's, and St. Andrew's Churches, on Sunday, May 27th. The Deputation was the Rev. A. W. Baumann, of Calcutta, and the Rev. Herbert Knott, Association Secretary. On the following day an enthusiastic meeting was held in the Town Hall. A choir, supplemented by a large number of children's voices, filled the platform, and greatly helped with their anthem and singing. The Rev. T. W. Church, Vicar of St. George's, took the chair, and struck the right note in pointing out the duty and value of helping foreign Missions. The Rev. A. W. Baumann's description of India's woes and the Rev. H. Knott's practical appeal made a deep impression, which resulted at once in a goodly number of boxes being taken. The Report read by the Secretary, Mr. S. Z. Lloyd, showed a good advance over last year's receipts, which was chiefly owing to the work of the Gleaners' Union.

H. K.

The Liverpool Anniversary extended from May 26th to 29th. On Saturday there was the usual juvenile flower meeting in Hope Hall, Mr. Richard Dart presiding. On Sunday, sixty sermons were preached in the city and suburbs. On Monday, at afternoon tea, a large number of clergy and laity met the Deputation—Bishop Stuart (late of Waiapu), Rev. R. P. Ashe (late of Uganda), and Rev. J. G. Garrett (of Ceylon). The Annual Meeting was held in Hope Hall in the evening, the Bishop of Liverpool presiding. The Report stated that the receipts of the Association for the year had been 4668*l.*; and addresses were delivered by the Bishop and the Deputation. A meeting of the Ladies' Auxiliary on Tuesday closed the Anniversary.

The Annual C.M.S. Meetings of Christ Church, Gipsy Hill, were held on the evening of Tuesday, July 3rd, and the afternoon of Wednesday, July 4th. The Vicar (Rev. R. Allen) presided on both occasions. At the evening meeting the Vicar, in introducing the speakers, reported that 540*l.* had been transmitted to the Parent Society last year; adding that nearly 200*l.* had been sent to the sister Society for Home Missions (C.P.A.S.) during the same period. A most useful address was then given by the Rev. C. D. Snell on Home work for the Society. He was followed by the Rev. Canon Taylor Smith, whose graphic "talk" on his work in West Africa will long be remembered. At the afternoon meeting General Brownlow offered prayer, and after a solemn address from Mrs. Hatt-Noble, the Rev. L. Lloyd gave an interesting account of the progress of the work in the Fuh-Kien Province of China. The collections amounted to close upon 10*l.* Missionary literature was distributed at the close of the meetings.

E. J. P.

With very mingled feelings we entered upon the Salisbury Anniversary as we gathered for prayer in the tent on Saturday evening, June 23rd. Our hearts went forth in sympathy to our bereaved Bishop, who that morning had lost his devoted wife and helpmeet in every good work. In a twofold sense we were reminded of the solemnity of these opportunities, for at the two last Anniversaries Bishop Hill had been the life and centre of the gatherings. It was very fitting

that Canon Taylor Smith should be sent to re-echo the needs of Africa; and the Rev. J. G. Garrett, from Ceylon, was also heartily welcomed, as we had become interested in the work there since our Rector had visited the C.M.S. stations in that island. On Sunday the usual sermons were preached in St. Paul's, Fisherton, and addresses given in the Maundrel Hall by the Rev. J. G. Garrett, while Canon Taylor Smith preached at St. Thomas', one of the city churches. The programme for Monday was very full; missionary breakfast at 9 a.m., question meeting at 11 a.m., missionary luncheon at 1 p.m., afternoon meeting at 3.30, evening meeting at 7.30. The question meeting was a new departure, and brought forth a fund of information for all, and very especially for the non-readers of missionary periodicals. The luncheon proved an informal "gleaning" time, as many present sought to glean others to join the Union. The afternoon meeting was presided over by Canon Bernard, who kindly took the Bishop's place. The large juvenile meeting in the tent in the Rectory Garden on Tuesday concluded the Anniversary. About a thousand persons were present, and a large choir led the singing. Very sweetly the little "Stowers'" voices rang out in their very own hymn written by Miss S. G. Stock!

A GLEANER.

The Southampton Anniversary was held on June 9th to 11th. It commenced with a prayer-meeting on Saturday evening, when the Rev. F. Baylis (C.M.S. Secretary, London) gave an address. Sermons were preached on Sunday in several of the churches by the Rev. Rowland Bateman (from the Punjab), and the Rev. F. Baylis. On Monday afternoon a meeting was held in the Shaftesbury Hall, presided over by Mr. R. C. Hankinson (President), when most interesting addresses were given by the Rev. R. Bateman and the Rev. Edgar N. Thwaites (Rector of Fisherton). The Report, which was read by the Hon. Sec., the Rev. R. Hughes, showed that the amount sent from Southampton to Salisbury Square for last year was 662*l*. This meeting was followed by a "Gleaners'" tea in the Philharmonic Hall, kindly arranged by the Secretary, when an address was given by the Rev. E. N. Thwaites. The evening meeting, which was largely attended, was held in the same building, when the Rev. Rowland Bateman gave very interesting details of the work in the Punjab, and the Rev. E. N. Thwaites gave a most graphic account of his visit to India, and made a powerful appeal for personal service. At the close of the meeting there were two offers of 10*l*. each for the maintenance of a Bible-woman in India, and one of 5*l*. for a village school.

B. M. H.

The Nottingham Anniversary was held from June 10th to 13th. Sermons were preached in some thirty-five churches in Nottingham and district, there being much interchange of pulpits between the local clergy, and many children's services on Sunday afternoon. A high tone pervaded the meetings on the following day. The afternoon meeting (which was the Half-yearly Meeting of the Notts Church Missionary Union, thrown open) was well attended by friends from the country. At the evening meeting, which filled the Mechanics' Large Hall in every part, Mr. Thornton presided. The Report of the Local Association was read, showing that the amount collected in the year had been 2516*l*.; and the friends of the Society were urged to make the forthcoming Missionary Loan Exhibition (to be held in Nottingham, November 21st to 24th) a great success. The Rev. H. E. Perkins gave a very interesting account of his work in the Punjab; the Rev. R. P. Ashe thrilled the meeting with his account of the death of Bishop Hannington; and the earnest and stirring address of Bishop Stuart sustained and deepened the great impression already made. On Tuesday evening the Large Hall was filled again to overflowing by some 1800 children, who were addressed and interested by the Revs. M. A. Dodds (late of Lagos) and H. E. Perkins.

Most appropriately Tuesday was the day of the Foreign Missions Festival in Southwell Cathedral. The Bishop gathered round him a large number of the clergy and laity of Nottinghamshire and Derbyshire to take part in the service of Intercession for Missions. Bishop Knight-Bruce, of Mashonaland, was the preacher. In the afternoon addresses were given in the nave by Bishop Stuart, Bishop Scott, of North China, and the Bishop of Lahore. The Festival was

felt by many to be exceedingly helpful in arousing missionary interest and imparting missionary information. F. W.

The C.M.S. week of Ystradlyfodwg, South Wales, opened with a prayer-meeting on Saturday evening, June 2nd. There were sermons on Sunday in the five churches of the parish, by the Deputation and the local clergy in Welsh and English. On Monday service was held for Church workers at 11 a.m., with a missionary address by the Rev. A. H. Arden; a Conference of clergy and laymen at 3 p.m., to discuss the best means of deepening missionary interest in the locality; then a most successful Loan Exhibition, followed by a meeting, closed the day. A special blessing has been granted to these efforts, upwards of one hundred new boxes having been taken, and a strong branch of the Gleaners' Union and Sowers' Band formed. The Deputation were the Revs. A. H. Arden, H. Knott, and W. M. Roberts. W. M. R.

The Plymouth, Stonehouse, and Devonport Branch held its Anniversary on May 27th to 29th. The Deputation were the Ven. Archdeacon Winter and the Revs. A. H. Arden and R. Palmer. On the Sunday forty sermons were preached. On the morning of the day of the Plymouth and Stonehouse meeting, the Local Treasurer, Mr. O. King, very kindly invited the clergy and some lay friends to breakfast. After the reading of Scripture and prayer the Revs. A. H. Arden and R. Palmer delivered earnest addresses, which gave the keynote to the meetings. At this Anniversary there are usually two public meetings held, one at Plymouth and the other at Devonport. The Plymouth meeting, which was large and enthusiastic, was presided over by a warm-hearted and liberal supporter of the C.M.S., Dr. Hingston, and the speakers were the Ven. Archdeacon Winter and the Revs. R. Palmer (formerly of China) and A. H. Arden. The latter spoke again on the following evening at the Devonport meeting, when Colonel Barker took the chair. We believe that the sermons and meetings have quickened the interest in the good work. The practice, which it is hoped has now become established, of holding preparatory meetings for prayer in each parish, contributed largely under God to the success of the Anniversary. This year the local branch of the Gleaners' Union gave valuable help at the meeting. Captain Boyd, R.E., the Lay Secretary, efficiently carried out all the preliminary arrangements. N. V.

The Annual Sale of Work was held in the garden of Christ Church Vicarage, Winchester, on Thursday, July 5th. Favoured by glorious weather, it was a conspicuous success. The ground was thronged by friends throughout the afternoon, and the business transacted resulted in the sum of 118*l.* being taken at the thirteen stalls, which is a decided advance on recent years. There was one stall which ought to have special mention, because this is the first year of its appearance, viz. one furnished entirely by tradesmen in Winchester, in response to a suggestion which was most generously acted upon. We cannot be too thankful for the splendid weather granted this year, and the large and willing band of workers, both before and at the Sale. R. B. M.

We have just concluded our thirty-second Anniversary of our dear old C.M.S. during my incumbency in Swanton Morley. We had a large gathering in the Rectory Grounds for tea and refreshments, and a full church to listen to the Rev. W. Morgan, Rector of Fundenhall, and to the Very Rev. Dean of Norwich, whose address was of a most masterly order, and evidently made a deep impression on the congregation. A sermon had been preached in the noble old Parish Church on the Sunday previous, and the meeting was followed next day by a juvenile gathering and a box-opening. Altogether the Anniversary realised over 56*l.*, the box-opening producing the sum of 16*l.* 18*s.* 2*d.* It may be worthy of note that in the past thirty years, beginning from one box producing eleven shillings, up to the present this Box Association has produced 400*l.* The influences around us are anything but encouraging, and yet the good cause, by God's mercy, holds its own. E. L.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, June 19th, 1894.—On the recommendation of the Ladies' Candidates Committee, Miss F. Ward and Miss Hilda Jackson were accepted as Missionaries of the Society. The Secretaries reported the acceptance by Mrs. Durrant of the Committee's invitation to become an Honorary Missionary of the Society.

The Committee accepted an offer of service from the Rev. Richard Herbert Welchman, B.A., Queen's College, Cambridge, Curate of St. Thomas', Birmingham.

The following locations of Female Missionaries were fixed, subject to readjustment:—Miss McBean to the Annie Walsh School, Sierra Leone, and Miss Edwards to Port Lokkoh, West Africa; Miss Hester Duncum and Miss White to Yoruba; Miss Lockett and Miss Conway to East Africa; the Misses F. L. A. Roberts, E. A. Cooke, A. N. Jarvis, and J. Wenham to Palestine; Mrs. and Miss Durrant to North-West Provinces; Miss Amy Wilks and Miss A. Phillips (both of the New South Wales Association) to Persia; Miss K. E. Honiss to Mauritius; Miss L. Case to Ceylon; the Misses A. J. Oxley and Ada Price (both of the N.S.W.) to South China; the Misses C. Goudge, M. J. Godson, and E. Browne to Mid China; the Misses J. Dunn, Hilda Jackson, Grace Hill, and F. Ward to Japan; and Miss A. Tyte to North Pacific.

The Rev. C. G. Mylrea was located to Calcutta to help the Rev. Jani Alli, and the following readjustments were made in locations fixed on June 5th, 1894: Mr. E. Rhodes to the Punjab instead of to the Bhil Mission; and Dr. A. T. Kember to one of the Medical Missions in China.

The Revs. H. Stern, T. Kember, and Ll. Lloyd, Dr. E. Neve, and Messrs. S. W. Donne and A. Le Feuvre were introduced to the Committee and gave an account of their work.

The Rev. H. Stern referred to his valedictory dismissal some forty-three years ago; he described how he had commenced his Missionary career at Benares under Messrs. Leupolt and Smith. He thankfully recognised how God had used him in his work recently in the Gorakpur District, where he left about 900 Native Christians. He testified to the cordial feeling which subsisted between himself and the non-Christians, specially referring to the services which he had rendered to a Native gentleman when suspected of treachery at the time of the Mutiny. Mr. Stern spoke of himself as having for long worked alone among four millions of Heathen in his district. He concluded with an earnest appeal on behalf of the claims of the children of Native Christians.

The Rev. T. Kember mentioned that he had been sent out for Tinnevely some thirty years ago; that the duty had devolved upon him of training schoolmasters and teachers, and of preparing Natives for Holy Orders, who subsequently acted as either pastors or evangelists. Having referred to the organisation set on foot by the Rev. J. Barton, he testified to the success with which it was being carried out; he gratefully acknowledged the services of a series of earnest men whose work had tended to consolidate the Native Church. Mr. Kember, after referring to the still active work of the veteran Missionary, Mrs. Thomas, spoke of the special efforts which were now being made to raise the Native Christians to a high spiritual level in every department of the work, and was thankful to be able to testify that spiritual fruit was not denied to their efforts.

The Rev. Ll. Lloyd pleaded earnestly for a Medical Mission in the district of Hing-Hwa, where the people were inclined towards Christianity. He pointed out that opposition to the Missionaries during the last few years had not in reality increased; but whereas a few years ago Christian Missions only touched some three or four of the Chinese provinces, now nearly every one of the eighteen possessed a Christian Missionary, and though efficient work at first was invariably met with opposition, the Missionary was enabled subsequently to settle down to quiet work. Mr. Lloyd emphasised the importance of the Theological Colleges, and referred to the large share which he had taken in the revision of the Bible in the Fuh-Kien dialect.

Dr. E. Neve told of his work lying amongst half a million of people in the district around Kashmir, seven-eighths of whom are Mohammedans. He described the main feature of their religion to be that they had to propitiate a

power who was working against them, hence the Medical Mission was especially appropriate, testifying to a God of Love. He told of nearly 28,000 out-patients attending their hospital in the year, very few of whom visited them a second time, hence the more encouraging work was to be found in connexion with the eighty beds in the hospital. Dr. Neve mentioned that the funds from the Society were only used for directly spiritual work, and that while but few converts had been received in recent years, the indirect influence of the Mission was exceedingly great; persecution is extreme, and frequently the converts flee from Kashmir into the Punjab.

Mr. S. W. Donne spoke of the work of the Associated Evangelists among some 500 villages in the north of the Nuddea District, containing three-quarters of a million inhabitants; and described how it required two years even to visit each of these villages. He pointed out the necessity which existed for extended work among the women, and reminded the Committee of the immense influence of a Hindu woman upon the whole household. He was able to testify to the fact that many among the men were now beginning to seek for spiritual teaching.

Mr. A. Le Feuvre heartily thanked God that he had commenced his Missionary career as an Associated Evangelist; he mentioned that he had enjoyed peculiar facility for learning the language by living in the midst of the people of the Nuddea villages. He spoke of the encouragement they had met with in a portion of the district which had been previously worked by a Missionary of another denomination who had faithfully sown the seed. The majority of the population Mr. Le Feuvre described as absolutely callous about any religion, while, at the same time, there were some happy exceptions, and God had greatly honoured their work among the young. In his own portion of the district he knew of at least a dozen Heathen who were carefully and regularly studying the Word of God, many of them praying over it and longing to find the courage to act in accordance with their convictions.

The Committee took leave of Bishop Tucker, returning to the Eastern Equatorial Africa Mission, and of the Rev. A. J. Pike, the Rev. G. R. Blackledge, Mr. H. B. Lewin, and Mr. A. B. Lloyd, proceeding to the same Mission. Bishop Tucker was addressed by the Honorary Clerical Secretary, and by the President, and in reply encouraged the Committee to think hopefully of the work in East Africa, in which he had seen, in station after station to which he referred, great improvement and progress between 1890 and 1894. The Instructions of the Committee to Messrs. Pike, Blackledge, Lewin, and Lloyd were read by the Rev. F. Baylis, and after they had replied they, together with the Bishop and the Rev. H. K. Binns and Mrs. Binns, who were also present, were addressed by the Rev. G. F. Head, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Gibbon.

Committee of Correspondence, July 3rd.—The Committee approved of the proposal of Miss Grace E. Mason, accepted as an Honorary Missionary on February 6th, 1894, that she be transferred to the C.E.Z.M.S. to succeed Miss Tucker in charge of that Society's Mission at Batala. The Committee expressed their hearty wish that the Divine blessing might rest on her in the important work to which she had been called. The Committee also sanctioned Miss Margaret Hall being transferred to the C.E.Z.M.S.

The Committee took leave of Mr. L. H. Nott, Mr. E. H. Hardman, and Mr. E. A. J. Thomas, proceeding to the Niger Mission. The Instructions of the Committee were read by the Rev. F. Baylis, and after the brethren had replied they were addressed by the Rev. H. Sharpe, and commended in prayer to the favour and protection of Almighty God by the Rev. F. T. Colson.

The Committee accepted the Rev. A. Phelps, a student at Islington College, as a Missionary of the Society.

The following locations were approved:—Mr. E. Luckcock to Eastern Equatorial Africa; Miss A. L. Wilson (of the New Zealand Association) to the Niger; and the Rev. A. Phelps to the Mid-China Mission.

The Committee sanctioned Mr. W. Stobie, late of the 18th Hussars, being accepted as a lay evangelist, in local connexion, for one year on probation, by the Punjab and Sindh Corresponding Committee; they also sanctioned Miss Nanney, at Ghaziabad, being taken into local connexion by the Allahabad Corresponding

Committee, tentatively for one year. Miss A. H. Bull was taken into full connexion with the Society.

The Committee had an interview with the Revs. E. N. Thwaites and Martin J. Hall, recently returned from a Special Mission in India.

The Rev. Edgar Thwaites of Fisherton, Salisbury, spoke of the abundant answer to prayer manifested in the recent Mission to India, conducted by himself and the Rev. Martin J. Hall, of the willingness of people to hear, and of his appreciation of the worth of the Missionary workers, both European and Indian; the prospect of an Indian Church seemed remote, and at the present stage of Mission work undesirable. Colleges and schools fulfilled a far more important part in Missionary work than he had at all anticipated; his conviction had been strengthened that the heart of India could be best reached through the women and children; he expressed a hope that the bands of Associated Evangelists would be strengthened. Mr. Thwaites re-affirmed his sense of the opportunities offered by such Winter Missions as the recent one, conducted by English clergymen and laymen going forth from the home Church, undepressed by long residence in the midst of Heathenism, and willing to preach through interpretation.

The Rev. Martin J. Hall said the lack of men, and specially of women, in the wide field of Indian Missions had been much on his heart. He was assured, so far as a brief experience could guide him, that modern Hinduism has its stronghold not in the intellects, but in the lower passions of the people. To such, the preaching of the truth of the Gospel was needed, as they had themselves found. Workers among children, whom they might regard as distinctly their Missionaries, seemed to be much needed, as otherwise children pass away from the influences exercised over them in Mission schools. Mr. Hall spoke with thankfulness of the work at Trinity College, Kandy, Ceylon; and of the great value of medical work as seen in the Palestine Mission, which he had visited on his return journey.

The Committee also had an interview with the Rev. W. Cassels and Mr. M. Beauchamp, of the China Inland Mission.

Mr. Cassels, in addressing the Committee, said that he fully appreciated their kindness and sympathy in inviting him to meet them, and that he had always felt a deep interest in the Society's work. He had always worked in harmony with the Society's Missionaries, and was much indebted to the Rt. Rev. Bishop Moule for the help and episcopal supervision which he (the Bishop) had extended to the Church of England Missionaries of the China Inland Mission in their work. He believed that the Church of England system, with its Scriptural Liturgy, was admirably suited to the spiritual wants of the Chinese converts, and well calculated to build them up in the faith of Christ. Mr. Cassels also expressed the great pleasure which he had felt in welcoming the Rev. J. H. Horsburgh and party as fellow-helpers in the Lord's work in that part of China in which he and his friends of the China Inland Mission were labouring. A portion of the great province of Sz-Chuen had been divided between the two Missions, and they were working as good neighbours in their respective fields.

Mr. Beauchamp said that he fully agreed with all that had fallen from his friend Mr. Cassels. He felt that the great work to be done was to preach the Gospel in its simplicity. There is room enough for all the workers that can be employed. The China Inland Mission retained a portion of Sz-Chuen about the size of England for their field of labour, another portion as large as Ireland is assigned to the Church Missionary Society. They had found great difficulty in securing houses to live in from time to time, and that difficulty is experienced by the Church Missionary Society's Missionaries also. They had found ready access to the people through open-air preaching, and by attendance at the frequently recurring markets, and by God's blessing there had been much success in the work in the China Inland Mission field of labour, and many converts had been brought into the Church of Christ.

General Committee, July 10th.—The appointment of the Rev. J. E. Browne, B.D., by the Hibernian C.M. Society as Association Secretary for the South of Ireland was approved.

The Secretaries reported the death on June 22nd, 1894, of the Rev. Canon Lord Forester, Vice-President of the Society. Reference was made to the cordial sympathy and help invariably extended by Lord Forester to the Society, and to

the manner in which he had frequently thrown his house open for meetings of Association Secretaries and others in behalf of the Society. The Secretaries were instructed to convey to the bereaved family an assurance of the Committee's respectful sympathy with them in their loss, and appreciation of the warm interest that Lord Forester always took in the work of the Society.

The Secretaries announced the death of the Rev. Canon Edward Hoare, a Vice-President of the Society, which occurred at Tunbridge Wells on July 7th. A telegram was read from the President, Sir John Kennaway, expressing his sense of thankfulness for the help rendered to the Society by Canon Hoare, and his regret that he could not be present to unite with the Committee in lamenting the loss incurred by his death. The Honorary Secretary mentioned some personal reminiscences, and reminded the Committee that Canon Hoare's last attendance to take part in the business of the Committee was on December 8th, 1891, when he travelled to town in order to bear testimony to the worth of the late Bishop Perry, who had just been called to his rest. In the autumn of 1892 he addressed the outgoing Missionaries in St. Bride's Church on "the friendship of God," and on January 30th, 1893, he spoke a few helpful words to those about to engage as workers in the February Simultaneous Meetings movement in the Metropolis. Before the last Anniversary he wrote to the Honorary Secretary saying that for over sixty years he had seldom failed in attending the Anniversary Meetings of the Society, and how affectionately he would be thinking of his friends on the platform, and praying that the power of the Holy Ghost might rest upon them. Other members of the Committee, and the Chairman, Mr. H. Morris, likewise bore testimony to Canon Hoare's services to the Church, to the Evangelical cause, and to the cause of Foreign Missions.

The Committee desired the following Minute to be recorded:—

"In addition to the deaths of long honoured and attached friends of the Society within the last few weeks, the Bishop of Bath and Wells, Canon Lord Forester, Lord Charles Russell, and Howard Gill, the Committee record, with affectionate and thankful remembrance of a life consecrated to the service of our Divine Master, the removal of their beloved brother, Canon Edward Hoare.

"Trained in the days of the Evangelical revival at Cambridge under Simeon, Scholefield, and Carus, Edward Hoare commenced his ministry in 1836 as Curate to the Rev. Francis Cunningham at Pakefield, where he found the genial and warm sympathy of those who were at the time engaged in the religious movement, and where he gave early evidence of the bright, living Missionary spirit which was so prominent a feature of his ministry in his after life at Richmond, Ramsgate, and finally at Tunbridge Wells, where for forty-one years he was by the Grace of God ever at the front of all Missionary work both at home and abroad. The remarkable position of influence which he attained was not from his gifts, which were considerable, but from his grace. The features of his character may be briefly summed up as they were known in his private life, in his parochial work, in the pulpit, on the platform, and in the Committee Room of the Church Missionary Society: Godly simplicity and unflinching courage, clearness of judgment and expression, loving sympathy and consideration for others, unfailing diligence and soundness in the faith, and supreme reverence for and delight in the Word of God. These gracious qualities made his counsels and co-operation wise, weighty, and practical. He was in the highest sense a faithful witness to the principles of the Reformation and the doctrine and discipline of the Church of England, and a zealous, popular, and attractive advocate at all times of the work of his beloved Church Missionary Society. The Committee commend the members of his family, specially those who are in the Mission-field, to the very special prayers of the Church, in the hope that a double portion of his spirit may be imparted to his successors."

The Committee took leave of Miss G. Cox, returning to the Japan Mission. The Instructions of the Committee having been read by the Rev. E. T. Higgins, Miss Cox was addressed by the Rev. J. Wilkinson and commended in prayer to the favour and protection of Almighty God by the Rev. R. A. Squires.

The Rev. P. Ireland Jones was appointed an acting Secretary of the Society.

The Secretaries reported that they had accepted the kind offer of the Rev. H. E. Perkins to give temporary assistance in the House.

The Committee instructed that their cordial thanks should be conveyed to Crawford Noble, Esq., of Aberdeen, for the generous help extended by him to the proposed Mission to Cumberland Sound.

NOTES OF THE MONTH.

ORDINATIONS.

South India.—On Trinity Sunday, May 20th, at Ootacamund, Messrs. J. McLeod Hawkins and J. S. Peter, B.A. (Native) to Deacons' Orders, and the Rev. W. D. Clarke, B.A. (Native), to Priest's Orders.

North-West America.—In March, 1894, by the Bishop of Moosonee, the Rev. W. G. Walton to Priest's Orders.

DEPARTURES.

Eastern Equatorial Africa.—The Right Rev. Bishop Tucker and the Rev. H. K. and Mrs. Binns left London for Mombasa on June 28th.—The Revs. A. J. Pike and G. R. Blackledge and Messrs. H. B. Lewin and A. B. Lloyd left Southampton for Zanzibar and Mombasa, *viâ* the Cape, on July 14th.

ARRIVALS.

Egypt.—The Rev. P. G. Wood left Cairo on July 1st, and arrived in London on July 15th.

Palestine.—Miss Florence Nuttall left Ramallah on June 14th, and arrived in London on June 29th.

Mid China.—Mrs. Symons left Shanghai on May 10th, and arrived in England on June 28th.

South China.—Miss M. D. Boileau left Hong Kong on May 2nd, and arrived in London on June 18th.

Japan.—The Ven. Archdeacon, Mrs., and Miss Warren left Kobe on May 15th, and arrived in London on July 1st.

MARRIAGE.

Sierra Leone.—On July 12th, at St. Giles', Northampton, by the Bishop of Sierra Leone, the Rev. W. J. Humphrey to Miss E. Dunkley, both of the Sierra Leone Mission.

DEATHS.

Punjab.—On July 14th, at Gurdaspur, *en route* to Dalhousie, the Rev. Henry Francis Wright. [By Telegram.]

Western India.—On July 4th, at Yelverton, South Devon, Reginald Basset, only child of the Rev. J. A. Harriss, aged two years and two months.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Annual Report, 1893-4. The Report should be in the hands of the great majority of subscribers by the time this number appears, though several Associations are late in sending in their requisitions. Will friends who subscribe through Local Associations, and who may not yet have received their copies, kindly apply to their local Secretaries for them, or write to the Lay Secretary, C.M. House?

Extracts from the Annual Letters of Missionaries for 1893-4.

Part VIII. Containing Letters from Missionaries in the Punjab and Sindh, South India, and Travancore and Cochin Missions.

Part IX. Containing Letters from Missionaries in the N.-W. America and North Pacific Missions.

Price Threepence each Part, post free. It is expected that Part X., which will complete the Series this year, will be ready early in August.

On the Relations of Church of England Missions with Roman Catholic Missions and with other Protestant Missions. A Paper read by Mr. Eugene Stock at the recent Anglican Missionary Conference. *Free.*

BRIEF SKETCHES OF C.M.S. WORKERS. By EMILY HEADLAND.

Another addition has been made to this series, viz., Bishop Smith, of Victoria, Hong Kong, C.M.S. Missionary 1844 to 1849. Twelve Sketches in all have now been issued. They can be obtained from the C.M.S. Book Room, Salisbury Square, *price Twopence each, post free, or the set of twelve for 1s. 9d. post free.* List on application.

The first number of a new Publication which will be of interest to all C.M.S. friends, and particularly to those who study specially the Missions in West Africa, made its appearance last month. It is entitled **NIGER AND YORUBA NOTES**, and is edited by Dr. C. F. Harford-Battersby. It will be published monthly, *price One Penny*, and can be obtained from the C.M.S. Book Room for 1½d. post free.

THE
CHURCH MISSIONARY INTELLIGENCER.

PHASES AND PHRASES OF THEOSOPHY.



It has been remarked for some time with reference to one of the most distinguished statesmen of our time, that he has had in contemplation, even at his advanced age, to give to Christianity a history of her heresies and schisms. Such a task would be, we apprehended, if seriously undertaken, calculated to monopolise the vast and versatile powers of that great politician throughout the remaining period of his earthly existence. Mr. Gladstone has accomplished his task, and we regret that his omission to include Theosophy within the treatment of his subject has not spared us the duty of dealing with an important but most unappetising theme. Whether or no an error or heresy be included within the formal pale of the Church, it cannot be denied that the inquiry into the character of both forms of unbelief is of high importance. The consideration of the exoteric phases of wrong thinking and of the esoteric alike is capable of yielding up a large measure of instructive advantage. We are not disposed to concede an exception to this rule even in the case of that curious and combined form of mental imbecility and moral obliquity known as Theosophy. The most extravagant and the most unreasonable phases of intellectual unbelief have often their roots in the soil of an obscure and mysterious ethical condition. In their exaggerated and unrestrained development they may furnish more obvious explication of their nature than might be gathered from their tamer and more subdued types. Thus the magnifying of the diameter of the heresy may offer for its study a more favourable field of view, and the very excess of the ethical distortion may interpret more easily and more effectually to the student the element of evil which gave to the theological disturbance birth.

It may be safely assumed also, that as the darkest and grossest departures in act from the standard of righteousness originate from principles which may claim some measure of sympathy with characters of ill innate in every fallen child of man, so too, all forms of error and of unbelief, however extravagant and ungoverned be their features, have origin in principles of thought which are inherent in the constitution of the common mind of the race. It will be therefore, at least, useful to ourselves to bestow a glance upon conditions of thought and unbelief which may seriously affect the well-being of other races, even although we deem it impossible that such forms of wrong thinking should ever considerably obtain amongst ourselves.

Yet even were there no possibility for us of prospective advantage

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in the matter in the way of forewarning and forearming against the possible surprise by a similar form of mental delusion, yet in the case of Theosophy in India there are other considerations which appear to imperatively invite our consideration. We see a people in the possession of the tradition of a vast antiquity, and governed by the conditions of a most immature experience. We contemplate a race, or rather an assemblage of races, being rapidly introduced into contact with the culture of the most advanced intelligences of the age, and themselves hardly more adapted to the rude encounter of thought than the imprisoned inmates of their own zenanas. We contemplate the existence amongst these races of social and religious conditions which operate to postpone indefinitely the enfranchisement of their thought, and serve disastrously to impede the development of their ethical and intellectual being, conditions which strenuously retard the expansion of Indian thought, and compel it to a powerlessness alike to cope with whatever of disadvantage there be for them in the changing conditions which beset them, or to co-operate with whatever of advantage there may reside for them therein.

For India as our Dependency, and for its races as our fellow-men, there is therefore considerable and constant demand upon our sympathy. These are considerations which will be ever present to the thought of the statesman and the ruler in India. They affect vitally the well-being of the largely helpless millions of our great Dependency. But from the standpoint of these pages a lesser and yet a larger contemplation extends before us. We have in our serious view the life of a more limited section of the India peoples. They who engage our solicitude are members of no single race or tribe, but exist in all. By the border of the Himalayan snows they dwell, and in the coffee groves of Singala they are found at toil. On eastern frontier and on western border they are known. Their case is present to the mind and dear to the heart of multitudes in these Isles who are neither statesmen nor philosophers, and who love them not as the people conquered by our victorious arms, not even as bound to us by our common loyalty to the Empress Queen, but far more in the affinity of a Faith, which is indeed a link more durable than language, blood, or geographical situation, a bond perpetual through the ages.

It is in these our interest centres, and it is for these that our sympathy goes forth when we perceive the Church in India emerging painfully and with difficulty out of the sins and superstitions of centuries, and planting for the first time her foot upon the central rock of Truth. We are deeply conscious that this Church of India is exceptionally open to the assaults and subtleties of the representatives of Theosophy. In the nature of things so it must be. We intend not to undervalue in the least degree the intelligence of the Christianised Moslem or Hindu. We would do justice to the full to the high culture of many of India's Christian sons. If we dread the contact of such subtle forms of error with the Indian mind, it is not so much because we fear for the weakness of the latter, as because we appreciate the strength of the former. No degree of education may settle

off hand the question of the existence of spiritual beings and their possible contacts with terrestrial things. That such do exist is certain to the Christian intelligence. That such have had converse in the past with mortals is equally certain to it. That there occurs such contact of spiritual agencies of evil with the races of paganism is a supposition against which there is no *a priori* probability whatever. There are even suggestions from the Inspired Volume the other way. Granting then that such contacts of the two worlds be possible, that such communications be neither in science nor from the Book of Truth counted even improbable, at once we become aware of the basis which appears for the charlatan and the impostor to construct thereon his edifice of duplicity and imposition. At once there is placed within his reach an entire armoury of spiritualistic shafts, against which comparatively few among the many Indian minds will be altogether proof.

But if the element of possible truth exists in the affirmation of supernatural interferences in India, there is no uncertainty whatever as to the receptivity of the Indian mind for such phenomena. While in theory pantheism enters into the philosophical conceptions of the Hindu, in practice the belief in innumerable supernatural existences rules with sway uncontrolled. Materialism proper has no prospect in India. The eradication of a conviction of the supernatural will not be effected by the multiplication of any number of materialistic publications. It is probable that it is in compliment to this unalterable characteristic of the Indian mind, apprehended by her felicitous instinct, that Mrs. Besant has considered it opportune to discard her materialism and assume her Hinduism. It will not be, we are convinced, through the gate of materialism that the forces of error will enter the citadel of Indian conviction. It may, indeed, be affirmed that materialism is absolutely unadapted for extensive sway over any race, and it is incontrovertible that no people of the earth has even temporarily yielded to its forces unless in seasons of general natural decay in social, political, and religious life.

But this her faith in the supernatural, while for India it operates with protective and prophylactic force, may, and we believe does, constitute a source of singular weakness and a cause of peculiar peril. So delicate is the constitution of faith, that its excess is well-nigh as dangerous as its deficiency. The summer airs which breathe on fields of bloom and carry life and gladness on their wing, are only elements which in their essential constitution may be deleterious and destructive in the last degree, and which, blended in other proportions, had else carried bane and mischief in their path. It is the adjustment of their elements in their due amount by the hand of an infinite Wisdom which commissions them in their messages of health and peace to moss and man alike. The analogy obtains in faith. It is the balanced blending of reason and affection in its composition which invests it with robustness and stability; it is their disproportion which converts it into a dangerous and mischievous instrument for the hand of fanaticism or the skill of the unprincipled impostor. In India imagination supplies the place of evidence, and a highly tinted illustration does more than

duty for the syllogism of an exact logic. From infancy the Indian mind is educated in lessons of credulity, until the verifying faculty, diminished by an heredity of disuse, appears to have disappeared altogether from the mental organism. Miracles have for ages ceased to carry with them any antecedent improbability, or if there has been any doubt of their occurrence, the distrust is due, not to the defect of evidence, but to the distaste for the ethical significance of the portent. It is not probable and it is not possible that this exuberance of faith may be pruned in a day, or that the redundancy of credulity should be reduced to the sobriety of a simple faith without a wise and extended course of Christian training.

There is hope at least that the salutary influences of Christianity will avail for her children of the Indian tribes, but we confess we are perplexed when we contemplate the case of the millions of India who, under the fitful and precarious light and leading of an intelligence not itself illumined by the safer and stronger beams of heaven, are leaving the territory of the olden times and passing within the confines of the new, who are becoming rapidly emancipated from the thousand thralls of grossest superstition, while not yet enfranchised in the liberty of a reasonable faith. It is indeed these minds that constitute the weakness of India's people. Unconscious of the extent of their spiritual necessity, and believing that for them and for their tribes the gospel of intelligence carries with it the succour of their every need, they miss the strength and security of mind, they lose the sobriety and balance, which Christianity accords not least among her benefits to her children. In the dim grey dawn of their nation's opening life, such wander hither and thither, distracted by the spectre forms of faith which cross their path, and illusioned ever by the dreams of vague and unreal good. Their eye is not single, and the whole body is the tenement of intellectual as well as of spiritual gloom. What wonder then that India should serve well as the happy hunting ground for those innumerable impostors who live by their wits upon the witless ones of the world, and who in such advantageous soil reap harvests abundant from the folly and credulity of their dupes.

There is yet again peculiar peril for young India in the tenets of Theosophy, and it is just in this again that the security of the Indian Christian emerges. There are points of contact and elements of natural affinity between the ancient faiths of Brahmanism and Hinduism and this perhaps the latest development of anti-Christian unbelief. We have noted this affinity as a natural one, being always of opinion that both are the lineal descendants of a single time-honoured stock. We trust that we are not counted uncharitable in tracing the parentage of both to 'the ancient framer of the frauds of faith.' That resemblances in the character of his work, even although differing by centuries in dates, should appear, is no more than might be expected. Such correspondencies in their occurrence are calculated only for the edification of those who have eyes to see. The remark of the author of *New India* anent this connexion is well worth reflection:—"The subtleness of its Theosophical teaching, and the

degree of scope which the supernatural interference of spiritual, or so-called astral, phenomena afford to the imagination, are features peculiarly congenial to the Hindu intellect. A belief in the doctrines of Theosophy is consistent with the tenets of Brahmoism, and even with the professions of orthodox Hinduism. The native mind has also been able to see that in some occult manner, but with a definiteness and force quite unmistakable, the European adherents of the system have been elevated by a kind of moral regeneration from indifferentism, and sometimes from positive dislike, into sincere and hearty sympathy with the people of the country. The conditions have, therefore, been favourable to the spread of Theosophy among Natives. Tossed to and fro by every blast of vain doctrine, they have rallied round the new-fangled ideas of this weird and obscure system with an eagerness which shows the need among them of a more rational and satisfying belief. But already the enthusiasm of the movement has spent itself. The public exposure of some of the directors of the new cult has proved a severe shock to its votaries, and many of them have renounced their allegiance. Although they are full of faith and trust, to an extent to which Englishmen of the nineteenth century are almost incapable of understanding, they cannot but refuse to remain permanently enslaved by a belief in phenomena which are not only incapable of demonstration, but are alleged on credible testimony to be propped up by fraud."

We have not in the course of these remarks counted our readers to be generally unacquainted with the strange history of Indian Theosophy. The subject has been very ably treated in past years in the *Intelligencer* by another pen. It will be enough generally to mention that with the death of Madame Blavatsky the chief stay and the especial weakness of the system was removed. Not the most courageous advocate of the cause would now accept responsibility for the ethical characteristics of Madame Blavatsky's propagation of her cult. Nor even, had the esoteric manipulation of the enterprise been without such offensive mixture of chicanery and bare-faced deception, could the system have well survived its investigation carried on under the auspices of the Society for Psychical Research. It was perhaps unfortunate for philosophy that its appearance should have occurred under the same stellar sign with that of Professor Sidgwick at Cambridge. There must have been some serious carelessness on the part of the astral authorities that such an unpropitious *contretemps* came about. What can the Mahatmas have been about? we are tempted impatiently to exclaim. Some one has blundered!

But the deadly wound of this monstrous portent which came to it on the death of its founder appears to have been in measure recovered from in the appearance of Mrs. Besant. It will be not unimportant to note the singular character of this successor of Madame Blavatsky in the propagation of a creed too obscure to be definable by its own votaries, and too illogical to merit attention were it not that it has proved—

"The summer pilot
Of empty hearts unto the shores of nothing."

To Mrs. Besant the application of Dryden's words is unusually appropriate,—

"Stiff in opinions, always in the wrong,
Everything by starts and nothing long."

Her spiritual history is an unchanging course of variation, one consistent path of change. Each of her religious phases is maintained on the bitter evidence of her friends, with all the positive doggedness of an ill-balanced mind. From a nominal Protestant she has in turn become Theist, Atheist, Materialist, Malthusian, Spiritualist, Theosophist, Pantheist; then again anti-Malthusian, anti-Materialist, Polytheist, and Hindu. To the reconstruction of the falling fortunes of the Theosophical movement in India she brings a ready eloquence, and contributes a facile wit which, accurately divining the national characteristic of the Hindu, his proverbial openness to the phrase of flattery, employs this doubtful but successful weapon in audacious degree. Added to this, her fertility of resource finds extensive scope in the endowment of the Theosophical creed with unlimited elasticity and comprehensiveness. She admits within its borders the Upanishads and the Bhagavad Gita. This is a distinct advance upon the policy or doctrine of Madame Blavatsky, who professed to derive more especially from Buddhism. Whether we call it the enchantment lent by the distance of Buddhism or the vulgar awe born from the ignorance of it, Buddhism to Madame Blavatsky was of course as good as a Balfour company. Mrs. Besant will not be slow to advantage herself by the experience of her distinguished predecessor. This lady inherits alike the authority and the discredit of her connexion with Madame Blavatsky. From her she has in large degree received the sanction of her more than questionable inspiration. It is inconceivable that the *laches* of the teacher have been indiscernible to the eye of the disciple. Not even the proverbial blindness which comes of disinclination for the light can account for the attachment of Mrs. Besant in India to the doctrines of the founder of Theosophy. A great deal has been said about Colonel Olcott, and of his phenomenal simplicity of character. We have even on record the testimony of Madame Blavatsky to the exceptional innocence and credulity of his nature, to the singular receptivity of his disposition; enough indeed to induce the conviction that he has been more sinned against than sinning. But the antecedents and career of Mrs. Besant do not admit of so favourable a construction being placed upon her utterances. We can imagine no hypothesis which may exhaustively account for the eccentricities of her intellectual orbit, unless it be that the balance of a powerful mind has known disturbance in the past under stress of exceptional mental distress. Such distress we believe to have been the experience of this gifted lady, and in this she possesses our truest and most genuine sympathy. The secret indeed of many a schism and the story of many an error in the faith may start from the obscurer disturbances of the mental constitution. None the less, however, do we feel bound to indicate the mischievous and disastrous consequences of such heresies of life or thought. The strong sincerity of the pro-

pagandist may not blind the eye nor may it seal the lip from observation and utterance alike.

The present is, indeed, a proper occasion for reference to the position and activity of the lady to whom we refer. As is well known, having passed through the usual round of infidelity and misbelief, she has openly identified herself with Hinduism. She wears the forehead brand of heathenism, and proclaims with ardour her confidence in the step she has taken and the faith which she defends. She is gifted with much natural eloquence. We are sorry to say that she adds the arts of the demagogue to the gifts of nature. She audaciously flatters the Hindu ears. She affirms that the roots and fountains of all modern culture and civilization reside in the ancient cults of India. Flattery is perhaps among the *mots d'ordre* of Theosophy. Certainly it was employed without stint and after the same fashion by Colonel Olcott. Its use indicates the common knowledge of the weak point in the defences of the heathen Hindu nature. But even flattery has not been altogether successful. It was the pathetic complaint of the colonel that more garlands than guineas resulted from his oratory. It is to the credit at least of the shrewdness of India that this has been so. Herein lies great safety for Christianity, that the secular aims of the systems of unbelief are not for any length of time to be concealed. The unselfish purpose of Christian Missions has emphasised itself not indistinctly in India's past in the career of the Mission labourers. While we claim not for them complete and absolute perfection, yet it is generally undeniable that Christianity in India has been honourably and faithfully represented by its advocates. Neither garlands nor guineas have been the object of their diligence and of their devotion, but the more substantial recompense of a righteousness implanted in the hearts of our Indian fellow-subjects. If they have not imitated the tactics of Theosophy in the employment of the specious phraseology of flattery, and have in consequence missed some of the cheaper triumphs of the field, they can at least appeal to honesty of word and of purpose, and to truthfulness in their dealing with the sins and weaknesses of India old and new.

In taking leave of this by no means agreeable study of Anglo-Indian Theosophy we cannot congratulate ourselves that our occupation therein has been in any substantial measure fruitful in the acquisition of theological science. That some new aspects of human folly have been presented to us we cannot deny. That some surprises of duplicity have come to us we have admitted in this dreary contemplation of the interminable process of deceiving and being deceived. Credulity has surpassed itself upon the Indian stage, and subtlety outdone the record of most of its previous performances. But granting all this, there is nothing in Theosophy which corresponds to the splendid errors of the Gnostic, or to the teaching which the heresy of Judaism in its exhibition and its refutation was calculated to impart. The story of these respectable heresies of Christian history will also be of interest to the Christian Church. She will feel that to them instrumentally she is indebted for much of the Apostolic epistles which their errors and their evils evoked. They constitute at least an integral part of her history. They gave us at least their vindication as Celsus gave Origen

to the Church. But to Theosophy we feel in no manner obliged. We owe it no corresponding gain. It has no prestige of the past and we believe it has no promise for the future. It has not been honoured, even by the mistaken self-sacrifice of the Indian devotee, nor defended by the resources of intellectual culture. It is altogether a fourth-rate religious performance. It will yield no instruction to us in its prime and flower, and will prove equally unprofitable when reduced to its residual ash.

GEORGE ENSOR.

THE GROUNDS OF APPEAL IN WORKING FOR MISSIONS; THEIR PLACE, AND PROPORTION.

*A Paper read before the Durham Church Missionary Union at Stockton,
June 14th, 1894.*

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FROM an old number of the *Church Missionary Gleaner* I cut the following extract:—

"At a missionary meeting the children were asked to give a penny each. Five sorts of pennies were given that day. One boy thought they ought not to have collections at meetings, but as he was asked to give he supposed he *must*. His was an *iron* penny, from a hard, iron heart. Another said, 'A penny! What's a penny? Of course I've put a penny in.' That was a *tin* penny. Another, when he came to the plate, waited to assure himself that his teacher was looking, and then dropped in his penny with a loud thump. That was a *brass* penny. Another said, 'I am awfully sorry for these poor Heathen; I should like to give more'; that was a *silver* penny. But one said, 'I love my Saviour; He wants these Heathen to know about Him. I'll give a penny; indeed I would give all I had to bring about His wish.' That last was a *golden* penny."

That is the extract. Not a very brilliant conceit perhaps in itself, but sufficient to start one on a very pointed self-examination with regard to the money one offers for missionary work: sufficient also to suggest to us who preach, and to us who debate in private conversation the claims of such work, the inquiry which I have been encouraged to think may be generally profitable, as to What are the various grounds of appeal actually advanced amongst us? What will be the due place and relative proportion of them in our own minds and hearts, if we would seek, in this as in all things, to enter into the mind of Christ?

I can only, of course, deal with those which have occurred to my own mind or observation. And of these it will be natural to speak severally, with regard to their value in their right place, and their danger beyond it.

I will name six: (1) The Appeal to Personal Interest. (2) To *Esprit de corps*. (3) To "Common Sense." (4) To the Interest of Missions as a Study (Intellectual and Popular). (5) To Pity for the Heathen. (6) To the Will and Glory of God.

I.

The Appeal to Personal Interest. God has been pleased to make personality a tremendous factor in the work of His Kingdom: and conversation with south-country clergy convinces me that here in the North the warm hearts round us make it more than ever a chief factor. There is probably no part of England where the clergyman's influence is less purely official, more

distinctly personal. A principle at stake goes for little, because it is seldom appreciated; the personal power of the man who advocates it goes for nearly everything. . . .

Now the person at the root of much local missionary interest may be, as you know, that of some missionary, or that of some vicar or enthusiastic lay secretary.

(a) It may be that of some missionary gone forth from the midst of some people, and personally dear to them. If there are here any from St. Peter's, Bishop Wearmouth, or St. James' or St. Aidan's, West Hartlepool, they know what I mean. And would God that every one of our parishes had this proud privilege, this singular blessing! My friends, is it too much to look for, and to pray for definitely? My brother clergy, may it not be some day, when we have grieved for years over a seeming impossibility of rousing in our people any adequate sense that we *mean* our words when we speak again and again of Christian Missions as the very *raison d'être* of the Christian Church, that at last we may be allowed to see this, and much more that we have tried in vain to teach, sealed to men's hearts with a sudden conviction of reality, when they hear that God has called *us*, and that if we cannot persuade *them*, at least we are going out ourselves? Oh, we thank God for this magnet of Personal Influence, which seems to draw out cribbed and cabined spirits after it abroad, where the pleading of Principles, yea, of Divine Principles, seems to have failed. It has indeed its place.

Yes; but it has also its dangers. What shall we say if the withdrawal of such a missionary from active labour in the mission-field leaves such a parish just where it was before he went from it? What shall we say if we find ourselves year by year dependent on securing a good and able Deputation, who succeeds because he manages to win for his own pitiful needs large alms from our annual collections? and if the first year when we are left with a second-rate Deputation, or none, reveals a woeful lapse of our zeal? Must we not say that we were bolstering up the belief in ourselves, as a zealous missionary parish, with unreal props and unworthy incentives?

(b) Or the Personal Influence may be, I said, that of some vicar or secretary whose own heart burns with real enthusiasm, which his people and neighbours cannot but share. We have seen this. We have thanked God for it. It is the way missionary zeal is most commonly spread in a parish. Have we not also grieved over it? Grieved to find that the Missionary Society is considered to be good Mr. So-and-So's hobby. "He asks us so earnestly, you know"; "He would be so disappointed if I gave up my box, or my subscription; and he is such a nice man." Oh, brothers, it is sickening, that sort of thing, when we come on it; or it ought to be! and terribly humbling before God. Shall we not watch and pray and protest against it? Boldly, at the risk of losing subscriptions, let us avow that we want the money *for God*: that we refuse to take it as a favour or compliment to ourselves. The Kingdom of God comes not by subscriptions, but by the consecration of the gift.

II.

Somewhat allied to the point on which I have been dwelling is the second ground of appeal, of which I must now speak, viz. *Esprit de corps*. We know its value. It ought to be strong in Englishmen; it ought to be strong in every Churchman. It also has its place, and its dangers.

This *esprit de corps* may specially exist with regard to (a) The Parish; (b) The Society; (c) The Church.

(a) *The Parish*. It seems to be a law of human nature that the smaller

and more definite you make your area, the greater the intensity of the spirit of corporate enthusiasm you may hope to arouse. At any rate, for good and evil, daily observation shows that for working purposes the Parish is nearly everything to the English clergyman and his helpers. Who ever heard of *esprit de corps* in a Rural Deanery?

But I am not so clear, for my own part, how this fact is to be used without danger. It is natural, I know, to look in your Report to see if your offertories this year are bigger than those of the other important parish next door. It is natural; I am not sure if it is wholesome. I am not sure but that St. Paul would say, of parishes, as of individuals, "They measuring themselves by themselves, and comparing themselves amongst themselves, are not wise."

I remember an assistant-curate saying to me that he felt he could not longer work in a certain parish; the whole spirit of everything seemed to be this spurious *esprit de corps*; it was all for the honour of St. Such-an-one's. If it was Hospital Sunday, the main point was that our offertories should be as big as St. Next-door's; why, even if it was a parochial mission, the burden of it still seemed to be, "Repent and come to church for the glory of the parish; at least 400 of this important congregation ought to get to heaven for the honour of St. Such-an-one's." If this is caricature it is not of my making. And if I ought to apologise for introducing such a picture, we clergy and collectors will at least take care that no touch of such a spirit creeps into our missionary efforts.

An emulous parochialism—that is what we want to avoid. That avoided, it must be a glorious thing to be able to write what the Vicar of St. Mary's, Whitechapel, a parish of 20,000 people, all poor, can write: "With all our difficulties we are an out-and-out missionary parish, and that is why God is so richly blessing us."

(b) *Esprit de corps* may exist, in the second place, with regard to the Society. There is probably no religious society in England with such a vast amount of *esprit de corps* connected with it as the C.M.S. Without having lived in its inner circles about Salisbury Square, one can see that "the Society" has assumed in the hearts of many of its friends a sort of abstract personality; respect and affection for which undoubtedly contribute some distinct additional impulse to their efforts. I know that this feeling is considered vulgar, and even offensive, by some of those who profess an impatience with "the Society system," even temporarily. . . . But I do not think we should gain by seeking to suppress this warm simple enthusiasm for a noble Society; rather we should lose a distinct power. I believe in the little girl hugging her big missionary-box, and announcing on her way to the meeting that she was "part of the consarn." That, on its positive side, is all good. It is only if we find that Society zeal is breeding in us a narrow indifference to precisely the same Church work where it is not being done through our particular Society, that we have reason to fear and suspect it. We may not sacrifice to our net, even though it be the biggest Gospel-net in Christendom.

Some clergy of experience tell us that they find, for the best practical results, you must be content to work for *one* Missionary Society in your parish, and one only. I am always sorry to hear it, but I have not a wide pastoral experience and have no right to an opinion. But granting that their policy be right for working purposes, do not dare to tell me that the interest and prayers of a fairly educated Christian can be properly limited to the work of one Society, however great; or even to the various Societies of our own Church. From *that* misplacement of *esprit de corps* may God save us all!

(c) The last sentence anticipates the third kind of *esprit de corps*, that which may exist with regard to *the Church*. And here what has been said above must again have its ever-watchful application.

Yet there is undoubtedly a godly emulation for Churchmen (if it be bred of a sense of responsibility, and if it lead to a deeper humiliation), which may well call us to face the facts (which you must go outside your missionary Report to find) as to what is the proportion of our effort to that of other communions. Believing that God has committed to us an heritage of truth which combines unimpaired Catholicity with Reformed purity in a unique degree, we English Churchmen, as the Church of a nation to which God has given unique opportunities of empire, may surely cherish and pray for the spirit which befits such a body—the "*esprit de corps*" that is—whose anthem should ever be, "The lot is fallen unto me in a fair ground; yea, I have a goodly heritage"; and whose watchword the warning, "To whomsoever much is given, of him shall much be required."

III.

I pass now to a third ground of appeal, which we will call the ground of *Common Sense*; the ground, I mean, which ignores the supernatural, the ground which any one who cares for "civilisation" will accept.

There is much to be said for it. It is easy to fall back on. No unprejudiced man disputes now that from the point of view of material civilisation and refinement Missions have nearly always been a blessing, and a reflex blessing also to ourselves often, in similar ways. In Dr. Cust's words, "Let us reflect how much science, how much philology, geography, ethnology have been advanced by the missionary. Where would be our knowledge of very many of the languages of the world, but for the missionary?" Facts and testimonies of this sort are plentiful; and prejudiced ignorance can be disarmed by the timely wielding of them. But I would grieve—would not you?—over a missionary sermon or conversation which devoted itself chiefly to them. What! when the King sent us to claim His Kingdom over hearts, shall we stop to apologise and explain to men that surrender is for the benefit of their bodies? Yet which of us has not known the temptation—perhaps at the dinner-table, or in the smoking-room of a country-house; perhaps in the mess-tent amongst Anglo-Indian officers—to trail Christ's standard on this lower ground, and shrink from avowing our supreme motive, the glory of Almighty God, and the salvation of dying men?

I believe we do well to disclose an accurate and technical knowledge of these things; but let us see that we use it chiefly to command respect for our words, when we go on to say that God's will, God's glory, must be all in all.

IV.

In deference to time I must all but omit the fourth ground of appeal on which I wanted to speak, viz. the Appeal to the *interest* of Foreign Missions as a study, both from the largest *intellectual* point of view, and on grounds more *popularly appreciable*—of which the magic-lantern is the symbol, and the missionary exhibition the arena.

But specially I wanted to remind you of what I do not think is sufficiently robustly asserted by us,—that a man does not know what interest in Church questions is, till he knows something of the foreign policy of the Church as well as its domestic small-talk; that there is a narrow provincialism about professional talk of the latter sort, which unecclesiastically-minded people

will call "shop"; while they are hardly likely to feel the same in listening to a man whose mind has gone forth on the great questions of Eastern and Western thought, and the strange new lessons that the Faith has yet to unfold as it confronts totally new conditions of life. Tithes, and the Burials Acts, and the Lincoln Judgment—these are poor pabulum compared with the problems of Pantheism and Fetish-worship, of Polygamy and Caste; and to come back to the contents-column of your ordinary Church journal, after some of the best articles in the *Intelligencer*, is like being condemned to a very local paper instead of reading the *Times*.

And, on the more popular side, it would have been well worth while to speak of the importance of using to our utmost power the glorious store of what really *is* interesting and thrilling in missionary annals; of the literature, year by year advancing by strides; of the use of our Diocesan Missionary Union lectures to this end; and the need of knowing the arts of making our wares attractive as well as sound.

And then, in limitation of both these modes of appeal to the interest of Foreign Missions, one would like to have added a warning note, and to speak as elsewhere of the dangers—danger of giving a false idea of the reality; danger of presenting the heroic and romantic as the staple of the missionary life; and danger of aiming too low; of forgetting that the business columns of the paper, and the shareholders' meeting, can never be solidly interesting except to those who have a stake in them; and that what our missionary meetings, if genuine, must be in the main is, after all, a meeting of spiritual shareholders.

V.

But I must hasten on. For no indirect ground of interest such as those we have just passed over can seriously compare with the direct objective ground of missionary work, the fifth ground of appeal, of which I now speak; and which, put as simply as possible, we will call, "*Pity for the Heathen*."

That the immediate point of these remarks may be plain, I had better remind you at once that the last remaining ground of appeal of which I shall have to speak will be, "*The Glory of God and Obedience to His Will*." No one, I think, will fail to see that the two are quite distinct in thought—albeit that in action Christ comes to us through *men*. That missionary sermons, lectures, and articles, which aim generally at describing something of Heathenism, should most immediately pass to the ground of appeal now under discussion, is natural enough. That the accumulated impressions and concrete pictures of pitiable need, thus left on our minds, should be our main idea of the missionary sanction, is also quite natural. But that we should acquiesce in it, without some extra care to keep God's will and glory as the background of it all, I do not feel to be safe or right. What is the Scriptural proportion between these two motives? We want a missionary Bible study to answer the question after thoughtful research. I cannot offer an inductive opinion. It is not a question of a concordance, or half an hour's superficial inspection of the New Testament. But I have a strong *a priori* conviction about the true order of thought here.

And, on the other hand, I have no doubt about the common tendency in the natural direction which I have indicated. If the claim of God appeals most deeply and lastingly, yet the claim of philanthropy appeals more easily and widely. It is the fashionable appeal of the day. It does not hurt our English feeling of reserve about the most sacred motives. It includes the ruck of those who have kind, yet not religious, hearts, who are too sincere

to affect an interest which they do not feel in a presentment of the cause which strikes them as purely "other-worldly."

I am specially conscious of this tendency when we address, or write for, children, or for the ignorant. In my room, as I wrote this, lay a small packet of the *Children's World* and *Awake*. After half an hour spent in looking through the longer articles and letters in these, I marked in all some thirty-one appeals made to the reader in the course of them. Of these the proportion of the grounds of appeal was, "Pity for the Heathen," 21; "The Glory and Will of God," 10. I have no doubt our own sermon notes would show the same. But would we not wish it to be, if we thought of it, just the other way on?

In one of these numbers (*Awake* for December, 1893) are given "Seven Reasons for Foreign Missions." The first is, "Because we read in the Bible of the pitiable condition of the Heathen." Mark, that *first*. Two and three are: "Because salvation was provided for them"; and, "Because unless we go to them they can never hear." Only fourth is put, "Because it is the command of Christ." Yet it is not an ascending order; for six and seven are something quite different again.

Would we not readjust the order to that of the Lord's Prayer—"Thy name," "Thy kingdom," first; then us and our daily bread? We do not extrude philanthropy. We do not forget that our Lord comes to us in our brother Christian and also in our brother man. We do not forget the lesson, "who is our neighbour." And we have all heard "Abu ben Ahdem" quoted in modern sermons. It is only *the order* we plead for. St. John commends brotherly love; but on this ground, that "if a man love not his brother whom he hath seen, how shall he love God, whom he hath not seen?" St. Paul pleads for the love of a brother's soul; but it is "the brother for whom Christ died." St. Peter tells us to love one another fervently; but the ground of it, and of every injunction in the Epistle, is that we should show forth the praises of Him who called us out of darkness into His marvellous light. Such is the true order.

And then, one would like an hour to draw out the abundant place which our Lord and His Apostles do give to this most Christlike ground of appeal; and especially to point out how He recognises it once for all, as it were in gracious condescension to our faculties, in the words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Yes, it is good to give "the silver penny"; only it is more good to give the golden. We do need to learn which is the second great commandment of the Law; but we yet more need to remember which is the first and greatest.

VI.

I have already anticipated the sixth and last ground of appeal. For to institute a profitable comparison of it and the last-named ground was one main object of this paper. This supreme ground we spoke of as "*The Will, and Glory of God.*"

I have been reminded that even these two thoughts are distinct; that the first part—the Will of God, alone—should be sufficient for us, even though we had not the joy of seeing that it worked His glory. It is so; but in such very brief space I must be content to handle them together, as in contrast to the mere human appeals.

"*Ad maiorem gloriam Dei*"—"To the greater glory of God." That is still, I believe, the motto of that great "Society of Jesus" of which Xavier was

the missionary hero in its earlier days. A glorious motto, whatever we think of the means by which the Jesuits sought to compass it.

"*Dieu le veut*"—"It is the Will of God." That was the shout with which the assembly at Clermont, rising to their feet as one man, greeted the preaching of the First Crusade, burning to pour out their blood if need be on a foreign soil, in fulfilment of what *they* conceived to be the avenging of God's honour among the unbelieving nations. Is it for *us* to linger for a further sanction?

"Go and tell this people, Hear ye indeed, but perceive not;" Go without hope of other fruit—that was Isaiah's missionary commission. "Whether they will hear, or whether they will forbear"—that was Ezekiel's. Our loyalty is not so tried as that. If it were, should we falter? Or would this be sufficient for us, "It is the Will of God"?

I remember of all others one missionary meeting when I was at Oxford. It was an enthusiastic meeting. The first speakers had spoken enthusiastically. The next who rose said: "I cannot, I grieve to say, rise to speak as one who has ever been a true enthusiast about missionary work. I never felt my heart burn to go out. I have many friends, and dear children, in England, and I never go back to my post without finding it hard to go. But I am going back, please God—of course I am—because I have never had any question that God called me, and that it was my duty. Young men, is it too late in the years to ask Englishmen and sons of God to do this thing for the old simple reason that it is one's *duty*, that it is *God's Will*—with no enthusiasm, if need be?" The words fell strangely on an enthusiastic meeting. They struck a different key. But there was a ring of manly utter sincerity about them. They brought the missionary call nearer to some of us, who also, maybe, were not true enthusiasts. Other addresses and sermons of the missionary kind which I heard at Oxford—and they were not a few—have faded from my mind; but still I see fresh before me the figure of that lonely human-hearted man, standing up in the midst and asking men without enthusiasm to come out, if God called, for no single reason but this,—that it was the Will of God.

Oh, that God would grant to us that pure passion for His glory, that vision of His Will, which come—deeper and beyond the increased knowledge of missionary needs and blessings—from the ever-clearing spiritual vision of Himself!—to be willing to be used for His Will, to be disappointed for His glory. It is the man who sees *this* in his own soul, whose presentment of Foreign Missions to his people will best escape the appearance of an appeal to personal affections and transitory impulses. It is the man to whom *this* is granted, who will best learn, by the instinct of the Divine Spirit, the true harmony of human sympathies with Godward adoration; will find those lower motives, not banished, but hallowed, confirmed, set each in their proper place; will see Christ more than all men, and again find all men in Christ, as he comes nearer to that Vision which is—

To "Gaze one moment on the Face, whose beauty
Wakes the world's great hymn;
Feel it one unutterable moment
Bent in love o'er him;
In that look feel heaven, earth, men, and angels,
Distant grow and dim;
In that look feel heaven, earth, men, and angels,
Nearer grow through Him."

[This paper is printed as it was read, without completion. Some few lines of special allusions are omitted.]

THE WORK OF THE LORD JESUS AS A MISSIONARY EXAMPLE.

A PLEA FOR MEDICAL MISSIONS.

By W. P. MEARS, M.A., M.D.,

Of the Fuh-Kien Mission.



S in Spiritual Life, so in Moral Life, so in Social Life, and so also in Mission Work, the Lord Jesus Christ is set forth in Holy Scripture as the Great Example to be followed.

Thus in regard to *Spiritual Life* it is said :—

"They are not of the world, even as I am not of the world." John xvii. 14.
"He that dwelleth in love dwelleth in God, and God in him. Herein is love made perfect with us (*R.V.*); because as He is, so are we in this world." 1 John iv. 16, 17.

In regard to *Moral Life* :—

"He that saith he abideth in Him, ought himself also so to walk, even as He walked." 1 John ii. 6.

"Be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'" 1 Peter i. 15, 16.

In regard to *Social Life* :—

"This is My commandment, That ye love one another, as I have loved you." John xv. 12.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." „ xiii. 14, 15.

So also in regard to *Mission Work* :—

"As My Father hath sent Me, even so send I you." „ xx. 21.

"As Thou hast sent Me into the world, even so have I sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word." „ xvii. 18, 20.

In undertaking Mission Work, therefore, especially to the Heathen, it is, obviously, a matter of first importance to inquire in what way the Lord Jesus carried out the Mission on which He was sent, so far as concerned His work as a *Man amongst men*.

It is sufficient to limit the inquiry to one Gospel, and to take the first, that of St. Matthew.

Reviewing in order the Birth of Jesus, His Childhood, Baptism, Preparation in the wilderness, and the Call of His earlier Disciples, the account goes on to describe His St. Matthew i.—iv. 22.

FIRST MISSIONARY JOURNEY

and to set out His METHOD OF WORK, (1) in *Summary*, and (2) in *Detail*.

(1) *In Summary* :—

"Jesus went about . . . (a) TEACHING . . . and (b) PREACHING the Gospel . . . and (c) HEALING all manner of sickness and all manner of disease . . . and they brought unto Him all sick people . . . and He healed them," with the result that "there followed Him great multitudes." „ iv. 23, 24, 25.

(2) *In Detail* :—

(a) TEACHING His Disciples :—"When He was set, His Disciples came unto Him, and He taught them, saying, . . ." Towards the end, the address changes into „ vii. 27.

(b) PREACHING to the people, as the concluding verses of chapter vii. show. „ vii. 28, 29 ; viii. 1.

(c) HEALING *all* manner of sickness:—

viii. 2-4. The unclean by the Law physically:—a *Jew*, a leper,
viii. 5-13. The unclean by the Law ceremonially:—a *Gentile*, the cen-
turion's servant,

viii. 14, 15. The follower of *Christ*:—Peter's wife's mother.

viii. 16. The possessed of the *Devil*:—many of the people.

Here the Apostle is constrained to break in with a concluding paren-
thesis to this part of the narrative, exclaiming, "He healed *all* that were
sick, that it might be fulfilled which was spoken by Esaias the prophet,
viii. 17. saying, 'Himself took our infirmities (here physical infirmities) and bare
our sicknesses (bodily sicknesses).'" It was part of the Mission of Jesus
to share in *all* the troubles of every man, and to save every man alto-
gether, body and soul, in or from *all*. So He healed *all* who came of *all*
sickness, not merely or only as a sign of His Messiahship, for many cases
are recorded where the work was done secretly; nor merely to draw
people to Him, for He Himself put the healing of the sick as a simple duty
(see chap. xii. 9—13, later); but rather as an integral and essential part of
His Mission (see chap. xi. 5, later). In describing His Mission on another
occasion, when His Disciples would have destroyed the Samaritans, Jesus
(Luke ix. said, "The Son of Man is not come to destroy men's lives [their mortal no-
56.] less than their spiritual lives], but to save them." So also we find that
Jesus "groaned" and "wept" at the grave of Lazarus in human sympathy
for human sorrow, showing openly "how He loved" as a man. Just as
it was in the case of "the Angel of His Presence" with the Israelites in
the wilderness, so was it in the case of Jesus with the people around
Him,—“in all their affliction (spiritual, mental and physical, temporal and
temporary) He was afflicted.” Jesus in the truest sense identified Himself
with those with whom He came into relation, putting Himself in their place,
coming down to their level, and drawing them to Him by His deep
sympathy with their to other men seemingly small troubles (e.g. in the
cases of Bartimæus, the Syro-Phœnician woman, and the hungry multitude).
(Matt. xx. In inspiring the Apostle to write, the Holy Spirit, foreseeing the prob-
30.) ability of the loss of the conception of the practical side of the Mission
(" xv. 22; of Jesus, through the prominence of His spiritual work as Christ the
xv. 32.) Lord, would seem to have laid special emphasis on the former. Dare we
overlook such an Example, so emphasised as this,—the Example of "God
manifest in the flesh,"—and put before us in a record inspired by Himself?

The result of all was that the multitudes so pressed on Jesus that He
viii. 18. was obliged to check the eagerness of some who wished to become His
viii. 19-22. Disciples, and to go away across the Lake. A change, however, was coming,
viii. 23-27. and so He used the occasion of a storm to confirm His followers' faith in
His power with God over opposing force.

viii. 28-34. Then came the *first apparent check*. The healing of a demoniac coupled
with the judging of sin (in the case of the keepers of the swine) resulted
in a request from the people that He "would depart out of their coasts."
ix. 1. So ended the First Missionary Journey. At once Jesus "passed over
and came into His own city."

There He encountered a *second check*, not for healing the sick and
judging sin as in the last case, but for healing the sick and forgiving sin,
ix. 2-8. in the case of a palsied man. This event, as a lesson to His Disciples,
preparatory to a more extended missionary journey, was of great impor-
tance, and gave the key to the view taken by Jesus of His work. From
His point of view, bodily sickness no less than sin seemed to be one of
those works of the Devil which He had come to destroy, and the salvation

of body and soul to be equally and inseparably His Mission. Thus, *in the first place*, He once spoke of an infirm woman as one "whom *Satan hath bound*." So St. Peter described Him as a man "who went about doing good, and healing all that were *oppressed of the Devil*" (a phrase which is generally held to refer to disease generally,—a limitation of which indeed to Devil-possession only would badly consort with the broad meaning of the text itself taken with its context). So also St. Paul *delivered* "unto Satan for the destruction of the flesh"; so he spoke of "a thorn in the flesh, *the messenger of Satan* to buffet me," "my temptation which was in my flesh"; and so in the Hebrews it is said, "Forasmuch then as the children are partakers of flesh and blood, He also . . . took part of the same; that through death He might destroy him that had the power of death, that is, *the Devil*, and deliver them who through fear of death were all their lifetime subject to bondage."

In the second place :—Jesus here based His action on an argument of which, if the premisses do not deal with identical subjects, the conclusion would be valueless. The argument as a syllogism stands thus :—

To heal sickness and to forgive sins are equally the prerogative of God only,

I heal sickness without usurping that prerogative (i.e. committing blasphemy),

Therefore I forgive sins without blasphemy.

Or, The healing of sickness and the forgiving of sins are identical in nature,

I heal sickness,

Therefore I can forgive sins.

(So in giving His commission to His Disciples, Jesus gave them power to heal disease and to declare the forgiveness of sins.)

The major premiss would be incorrect and the argument would be valueless if stated as,—for example,—"*The healing of sickness and the removal of mountains are identical*," or "*are equally the prerogative of God*." On the one hand, it does not follow that because a man can do a wonderful work of one kind, he can therefore do another of another and quite a different kind; and on the other hand, wonderful works apart from healing may be performed by the Devil, whose working is "with all power and signs and lying wonders," *who cannot heal*. (The Egyptian magicians could produce a plague, but could not remove it.)

So Jesus said to the Pharisees in another Argument, in the case of a demoniac,

By the finger of God (or by the Spirit of God) only can cure be wrought,

I cure,

Therefore I cure by the finger of God (or by the Spirit of God).

It is to be carefully observed that no man as a mere man can make the statement in either minor premiss. Just as no mere man can forgive sins, so no mere man can cure or heal. A farmer merely sows the seed, but God gives the increase; a doctor merely gives treatment, it is God who cures. A medical man, going in the power of God amongst the Heathen, and showing the practical mercy and love of the Master, would, if he were but wholly filled with the Spirit, undoubtedly come very near to a modern representative of Jesus as He appeared to the men amongst whom He lived.

(Ps. cxlvi. 5-7, &c.;)
(Is. xlii. 5-7;
xiv. 7, &c.)
(Jer. xxxii. 17, 18.)
(" xxxiii. 25, 26)
(" li. 19, &c.)
(John i. 3, 4.)
(Heb. i. 2, 3.)
(Col. i. 16, 17.)
(Acts xiv. 15.)
(" xvii. 24, &c.)
ix. 9-13.

We are so liable to be carried away with the great spiritual truths of Christianity as to be sometimes in danger of forgetting that God in Christ is not only the Maker, but the *Preserver* of all the natural Universe, and of all beings and things in it; and of overlooking the fact that not only the Psalmists and the Prophets, but also the Apostles, all regarded as one—or as associated in inseparable correlation—the work of God in the material, moral, and spiritual worlds.

ix. 14-17.

After the record of the two checks, examples of *teaching*—not now to the Disciples, or to the people, but to *opponents* and questioners—follow, arising out of the preceding cases. Immediately after His cure of the palsied man, Jesus used a further application of the same argument to confute the objection of the *Pharisees* that He associated with sinners, *making His healing power a text for His preaching*, and said in effect, "I came not to heal the whole but the sick, the sick in body and the sick in soul, sinners and not righteous men." Then He went on to answer the questions of the *disciples of John*, arising out of the same event, by pointing out that mercy and joy, not sacrifice (13) and mourning (15), were according to God's will.

(Mark vi. 1-6.)

Next come examples of *healing in a centre of opposition*. Here in His own district He could not openly work because of the unbelief of the people. To the wilfully blind there was no revelation, to the voluntary unbeliever no sign; but still He refused none who came to Him. Hence it happened that in His native district Jesus *secretly*, or under pledge of secrecy, helped those who needed His help:—

ix. 18, 19, 23-26.
(See also Luke viii. 56.)
ix. 20-22.
(See also Luke viii. 45, 46.)
ix. 27-31.
ix. 32-34.
(See Mark iii. 19-22.)

He raised to life the daughter of Jairus, one of the class most opposed to Him (the people being excluded).
He healed the woman with an issue (no one seeing).
He cured two blind men ("in the house" so that "no man might know it").
He drove out a devil (presumably, from St. Mark's account, in His own home).
There was no question of His using these cases as "signs." The work was done privately, as an essential part of His Mission.

SECOND (COLLECTIVE) MISSIONARY JOURNEY.

xi. 35.

(Matt. ix. 2.)
" xii. 23.)
ix. 36; x. 1.

Starting again on a journey Jesus at first worked alone, "teaching . . . and preaching . . . and healing every sickness . . .," as on His first journey. It is noticeable that Jesus *always* healed *all* sickness in *all* who came to Him, in *all* places where He could reach them or draw them. He did not make a selection. Some cases, as that of the palsied man, and more particularly a blind and dumb demoniac, He specially utilised as "signs," but no case did He refuse. Healing was part of His work in private as well as in public. So heavy was the work and so great was His compassion for the people that after prayer He appointed the twelve to assist Him, giving them His own power "to heal *all* manner of sickness and *all* manner of disease." In this passage and in six other places in the Gospels Jesus is spoken of as being "moved with compassion." In every case but this Jesus is said to have felt compassion for purely temporal trouble, sorrow, need, sickness, or other adversity; and even here it would seem that temporal trouble was included, since in sending out the "labourers" for whom He was moved to pray, He gave them power, while preaching the arrival of the Kingdom of Heaven, to heal all manner of sickness and all manner of disease,—the arrival of the Kingdom being shown and testified to by the good done by the messengers. The other passages are as follows:—

The trouble of Bartimæus and his companion.

(Matt. xx.

The sorrow of the widow of Nain.

34.)

The need of the hungry multitude.

(Luke vii.

The sickness of the multitude, and

13.)

" " of the leper.

(Matt. xv.

The adversity of the demoniac of Gadara.

32.)

(„ xiv. 14.)

(Mark i. 41.)

(„ v. 19.)

Next come the names of the Apostles, and the terms of the *Commission*, viz. *Go . . . Preach . . . Heal*; then detailed instructions and advice; and lastly a final statement in its simplest form, viz. that it is by acts of kindness and humanity, done in the spirit of Christ, that that spirit will be best shown to men, and that the reward will come; such deeds being really done to Christ and through Him to God.

Jesus then "departed thence to teach and to preach," and soon came firstly into contact with the truly good, and then into more violent conflict than before with the bad.

In the first place, being questioned by *John the Baptist*, He referred for answer and in proof of His Messiahship to His *good deeds* coupled with His *good message*, associating together as one the healing of the sick and the preaching of the Gospel. Having thus proved Himself to John as the Messiah, He took this opportunity of witnessing for John to the people, and of claiming the witness of John for Himself. This latter claim, it may be noted from St. John's account, He did not press heavily upon, but He referred the people rather—as He had referred John—to His *works*, saying, "I have greater witness than that of John, for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me." It is impossible to avoid noticing here that Jesus did not in His public work lay weight on His fulfilment of prophecies concerning Himself, nor on the testimony of John the Baptist, but rather on the fact that His *works of mercy, humanity, and healing* were proofs that He was come from God the Father, and that His message of love and good-will was God-given.

He then *upbraided* the people for refusing to believe the *witness* of John and His own witness, but utterly *condemned* the cities of Galilee for refusing to believe Him for His *works*,—works of benevolence, mercy, and love. It was not for refusing to believe His words, but for refusing, *in face of His works*, to accept Him as the Messenger and Representative of God that these cities were condemned. Then turning from the people as a whole, and from their leaders, He yields His will to His Father and issues His most loving of invitations to men individually.

Rapidly the opposition grew. In contending with the Pharisees Jesus first argued—quoting the same Scripture as on a previous occasion (though then referring to spiritual things and now to natural things)—that "mercy is more than sacrifice," and that the satisfaction of even the temporal real need of man must take precedence of the Ceremonial Law and even of the Law of the Sabbath; that the Greater Law of whole-souled love to God, and of beneficent and philanthropic love to men, of doing for others as one would be done by, fulfilled all the canons of the Law of Moses.

Jesus next illustrated this point by a striking example—the healing of a man with a withered hand. So usual and natural to Him did these deeds of His seem, that the Pharisees did not even notice the miracle, but only cavilled at the deed. Nor did Jesus lay the least stress on the miraculous power shown. He did not speak of the power of God as being manifested, but compared the healing of the man simply to the lifting of

a sheep out of a pit—to a deed of mercy which, being in man's power to do, *ought* therefore to be done. In a still more striking case—an infirm woman bent together—Jesus put this view forward very emphatically, saying in effect, “If it would be considered cruel and unmerciful to keep an ox tied up from the watering, would it not be far more cruel, even inhuman, to refuse to loose this woman, it being in one's power to do so? OUGHT not the woman,—if only as a deed of common humanity,—how much more as a deed of God-like love—to be loosed even on the Sabbath day?”

In a rage the Pharisees went out to plot against Him, whilst He went out to continue His work of mercy amongst the “great multitudes” who were following Him, for “He healed them all,” but now privately, as it were, charging the people “not to make Him known” (because their representatives had refused to recognise His works as necessarily accompanying signs of the advent of the Kingdom of God), and so was fulfilled the prophecy of Isaiah.

The opponents of Jesus soon went a step further, and seized the occasion of His next recorded deed of healing—of a demoniac—as a pretext for ascribing His good works of mercy and love to the Devil. Once more Jesus endeavoured to convince them of their error, by showing them how the Devil is a destroyer and not a healer (see page 657); but so little did they regard His good works as God-wrought, that they pressed Him to give them some more definite sign. To this request Jesus replied by refusing to give any but His Resurrection; and—going out of the house—He left them with a last warning, and a statement that it is not those who know or talk about, but those who *do* the will of God with whom alone He has relationship.

Following up His withdrawal from open teaching and open works, He spoke now openly to His disciples only, but to the people in parables, because they would not see that He was the Healer not only of the body, but also of the soul,—lest they “should be converted and He should heal them.”

So under a darkening cloud of conspiracy abroad and scandal at home, He brought His Second Missionary Journey to a close in “His own country.”

Meanwhile Herod had heard of the deeds of Jesus, and because of those deeds feared that John the Baptist was come again in power.

THIRD MISSIONARY JOURNEY.

In His Third Journey Jesus carried out His intention of withdrawal from open teaching and healing, and so first of all “departed into a desert place apart;” but being followed by the crowd He “was moved with compassion toward them, and He healed their sick,” and fed them all; thus even in His retirement carrying on His work of love.

To get clear of the people and to secure that freedom from observation which, as the unrecognised Messenger of a Kingdom which “cometh not with observation,” He was now seeking, Jesus dismissed the multitude, sent His Disciples over the Lake, and followed them Himself. Incidentally, in view of the great trial for all of them rapidly approaching, He took the opportunity of again confirming the faith of His followers in God (as He had done on an earlier occasion), just before the first outward check to His own work, by controlling the opposing forces of nature; but now He gave to His Disciples also, as represented by St. Peter, strength to control them likewise.

Landing north-west of the Lake, Jesus, still bent on withdrawal, went toward Phœnicia, but was hindered in His progress by His work of healing. He—like the good Samaritan—never passed by any one who needed help of any sort. As soon as the inhabitants heard of His landing, “they sent out into all that country round about, and brought unto Him all that were diseased, and besought Him” to heal them. What exact and literal repetitions of this scene occur in the experience of every medical missionary to the Heathen, and in a less degree in the experience of non-medical missionaries whose work lies in non-Christian lands! It is because Christians, as a rule, pass their lives in Christian lands, and are so accustomed to regard as entirely distinct the organisations for spiritual work and those for so-called philanthropic work—because, in fact, European and American social life has been for so many centuries developed under the influence of Christianity—that philanthropy has ceased to be (as it once was, and as it must be still in Heathen countries) a sign of Christianity, and that Christians fail to realise the urgency and paramount importance of the close association of Gospel preaching and philanthropic work, which is the most striking characteristic of the work as Missionaries of our Lord and His Apostles, which, too, in the present day is proving to be the great lever by which alone apparently the fanaticism of the Mohammedan belt of Central Asia from Turkey to Thibet, and the utterly dead indifference of the small world of China, can to any very visible extent be moved.

During this enforced delay Jesus was again attacked by His opponents; but now in place of argument He made a counter-attack upon them, and denounced their teaching and practice. He had withdrawn from them, for they had withdrawn from Him.

Keeping in seclusion from the Jews as much as possible, Jesus passed beyond the Jewish pale and reached Phœnicia, thus being Himself the first to carry the Universal Gospel beyond the Jewish limits out to the Gentiles, by recognising the faith of the Syro-Phœnician woman, and by healing her daughter.

Passing thence, to avoid the publicity from which He had not found relief either in the desert or in Phœnicia, He “went up into a mountain and sat down there.” As before, He could not be hid. “Great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet, and He healed them,” with the result that the people “glorified the God of Israel.” So it is with the medical missionary of to-day. The sick are brought to him from all parts, and are literally cast down at his feet for him to cure, with the result in many recorded cases, and in many more unrecorded, that the patients and their friends have been led to glorify the God who has put such love in the hearts of men, and has given them such means for carrying it into effect. All the power to heal, all the medical and surgical knowledge we have, is given directly by God for the use of men through men. Are Christians like their Master in keeping to themselves these gifts through which their lives have been so benefited,—gifts which the Master used so liberally for all, Gentile and Jew, saint and sinner alike?

Here, as if to drive this lesson right home to us if we will but learn it, Jesus suddenly called His Disciples to Him, and addressing not one or two, as if the matter were an ordinary one, but all,—using, too, words which occur in no other of His recorded addresses or conversations,—He said, “I have compassion on the multitude.” For what great cause? For nothing

more than so very ordinary a trouble as a temporary want of food. The people, He explained, had eaten the supply they had brought, and some of them might be faint before they reached home. Therefore, publicly and thankfully acknowledging the power by which He was enabled so to do, He fed them and sent them away. The smallest need of man was to Him a claim as much as the greatest. If so small a bodily want excited the compassion of Jesus, and led to so markedly deliberate an exhibition of it, how can the Church of to-day neglect the great inarticulate wail which daily rises to heaven from half the population of the whole globe, as they vainly cry out in their sickness and misery, their helplessness and hopelessness? If help for them does not come from the Church, whence can it come?

These signs, so God-like in their simplicity,—seeming such everyday matters, as—for Jesus so put it—the varying colours of the sky, yet really being as far above the natural man as that sky above the earth,—were quite insufficient for the religious leaders of the people. So once more in anger and denunciation, refusing any further sign than His Resurrection, “He left them and departed” to the remote north-east edge of the country.

There at last in seclusion Jesus asked His Disciples how far His Mission had been acknowledged; heard from them how that men—looking for force and power—failed to recognise Him in the still quietness of the exercise of mercy and benevolence; and received from St. Peter the confession of faith.

Then fell the first shadow of death.

A similar experience to His own, said He, must His Disciples have. They must “die daily.” Yet beyond the death Jesus saw the glory—“the glory of His Father.” So, said He, must it be with His Disciples. As He was doing the works given Him to do, and was shortly to receive His reward, so should His Disciples be rewarded by Himself according to their faithful works of love.

The shadow of death was immediately lost in a realisation of the Resurrection. “The glory” was revealed in the Transfiguration.

Coming back to His daily life, Jesus proceeded toward His home, but in response to an appeal for mercy and help, incidentally healed the lunatic whom His Disciples had failed to cure. On them His Spirit had not yet wholly fallen. So He showed them that to work as He did they needed the qualifications of the successful missionary:—Aggressive Faith (20), Prayer and Self-denial (Fasting) (21), Self-sacrifice and daily Surrender (22, 23, with reference to what He had just previously told them), and confiding Trust as children of the King, their Father in Heaven (24—27).

At home in Galilee, on the completion of His Third Missionary Journey, Jesus developed these thoughts for His disciples by precept and parable.

JOURNEY TO JERUSALEM.

Steadfastly setting His face for his great trial, Jesus left Galilee and came into Judæa; and yet, with all the weight of His past rejection by men and His future sacrifice upon Him, as ever so “there” in Judæa, He healed the great multitudes which followed Him.

Giving last explanations and precepts to His Disciples, He left Jericho for Jerusalem, with a heart as full as ever of pity for the troubles of men,

whether of soul or body. So, seeing and hearing blind Bartimæus and his companion, He "had compassion on them" in their trouble, xx. 29. though it was but a physical one thought little of by the crowd, and xx. 30-34. healed them.

ARRIVAL IN JERUSALEM.

Now the prophecies of Zechariah and Malachi were to receive fulfilment. xxi. 1-11. "The King" of Sion was to enter His City. "The Lord," whom they (Zech. ix. 9.) sought, but in a wrong way, was to "suddenly come to His Temple," to (Mal. iii. 1-3.) "sit as a refiner," "to purify" and "to purge." There in His Father's xxi. 12-13. House, where He first went about His Father's business, He finished the missionary work which, as a Man amongst men, His Father had given Him to do. And how did He finish it? In the purified Temple, xxi. 14. as a Son in His Father's House, He went on with His Father's work xxi. 15-17. until He was stopped by His adversaries, for "the blind and the lame came to Him in the Temple, and He healed them" there.

So ends in this Gospel the record of the missionary work of Jesus amongst the people. He has reached the fulfilment of part of the words of the last of the Prophets in coming to His Temple for the last time. There remains to Him but to fulfil the remainder, to "come near to (Mal. i. 5.) judgment," to "be a swift witness." At the very beginning of His work He had claimed one part of Isaiah's prophecy in proclaiming (Isa. lxi. 2. "the acceptable year of the Lord;" He had now to claim the other part by announcing "the day of vengeance of our God." This change in His work He indicated by blasting the fig-tree. Immediately afterwards He pronounced the condemnation of "those wicked xxi. 18-22. men" who had rejected God's messengers, and foretold the taking away xxi. 23 to xxii. 14. from the nation of the Kingdom of God—a Kingdom to be given only to those bringing forth the *practical fruits* thereof.

In an epilogue, as it were, are given in succession:—

- (a) The final discomfiture by Jesus of various classes of His opponents, viz. (1) the Herodians, (2) the Sadducees, (3) the Pharisees, (4) the whole group. xxii. 15-22. xxii. 23-33. xxii. 34-40. xxii. 41-46.
- (b) The terrible and final condemnation of these. xxiii.
- (c) The destruction of Jerusalem and the Second Coming. xxiv.
- (e) The End of the World and the Final Judgment. xxv.

In speaking of the last, the *Final Judgment*, the Lord Jesus sets forth in the plainest language the grounds on which the decision will be given. "Not every one that saith, 'Lord, Lord,' not any of the "many (who) will say in that day, 'Have we not prophesied in Thy Name? and in Thy Name have cast out devils, and in Thy Name done many wonderful works?'" shall enter into the Kingdom of Heaven, but rather only those who have shown that in this present life they have followed in the footsteps of the Master, who "went about doing good,"—who in simple faith and for His sake have fed the hungry, given drink to the thirsty, provided for the solitary, clothed the destitute, cared for the sick, and visited those in any bondage. In the light of the long-given example of our Lord, as sketched in the Gospels, and of His Apostles, as recorded in the Acts, it is impossible to explain this declaration of Jesus away, even were the Epistles silent.

St. Paul, however, says boldly that spiritual gifts of the highest order, spiritual knowledge of the widest range, self-sacrifice in the fullest degree, (1 Cor. xiii. 1-3.)

may, even faith itself at its strongest, are "nothing" without practical love.

St. James goes further and says, "He shall have judgment without mercy, that hath showed no mercy. . . . If a brother or sister be naked, (Jam. ii. 13) and destitute of daily food, and one of you say unto them, Depart in (" ii. 15.) peace, be ye warmed and filled, notwithstanding ye give them not those (" ii. 16.) things which are needful to the body; what doth it profit?"

St. John more emphatically asserts in startling language, "Whoso hath (1 John iii. 17.) this world's good [be it money or medicine or means to aid], and seeth his brother have need, and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him?*"

The passages quoted at the beginning show that Christians are in this (Matt. v. 14.) world as their Master was in this world. As He was the Light of the world, so are they. It is by looking at them—as once it was by looking at their (2 Cor. iv. 2-4.) Lord—that men are to see the image of God renewed in man. It is by seeing their good works—as once they saw those of Jesus—that men are (Matt. v. 16.) to be led to glorify the Father. As to what those works are, the study of the Gospels, looked at as in the foregoing analysis, and of the acts and words of the Apostles, leaves no possible room for doubt. They are an indissoluble combination of verbal testimony to Jesus with such practical work as is to-day only just beginning to receive recognition by Christians generally—such work as is regarded by many almost as a bribe to be used merely for attracting the Heathen—such work as is even considered by some to be foreign to that of the missionary proper,—the work, namely, of the medical missionary. Can this combination be separated without direct challenge of the method of Jesus? Is it not tautology to talk of Missions and Medical Missions? Are these not the same if they resemble those of Jesus and His Apostles and Disciples? It is true that the work of preaching and the work of healing must be generally in different hands. Now that the Canon is closed, and is translated into every language, and that commentaries, grammars, and dictionaries are multiplied without end, the Minister of the Word no longer needs a special gift of teaching or of prophecy or of tongues, whilst through the great advance of science, the doctor no longer needs a special gift of healing, or of working of miracles, since both Minister and doctor may acquire by application what was utterly impossible to the Apostles. Is not the one kind of work, however, the necessary complement and supplement of the other? Are they not the two sides of the same thing,—the human and divine sides of the Gospel of Goodwill? St. Paul speaks of the exercise of philanthropy without the faith that works by love as "profiting nothing." St. James and St. John speak of faith and love without the exercise of philanthropy as impossible or false. Joined then as these are by God, can they be put asunder by any man without detriment to the work of God?

(Passages
quoted
above.)

May God grant that the prayer of the Church for Missions to-day may (Acts iv. 29, 30.) be but a continuance of the First General Prayer of the Church: "And now, Lord, grant unto Thy servants that with all boldness they may speak (" iv. 31.) Thy Word, by stretching forth Thy hand to heal;" and may the answer come speedily to us as to them, "They spake the Word of God with boldness . . . believers were the more added unto the Lord, multitudes (" v. 14.) both of men and women," . . . and "the sick folks and they that were (" v. 16.) vexed with unclean spirits were healed every one."

BISHOP COPLESTON ON BUDDHISM.

[*The following Paper was sent from Ceylon for the Anglican Missionary Conference, by the Bishop of Colombo. See Editorial Note, page 710.*]



NO attempt is made in this paper to describe Buddhism under other conditions than those which belong to it in Ceylon, or to treat it from any other point of view than that of the practical missionary. The writer's aim is, first, to give some outlines of information about the present facts of Buddhism as he has seen it; to state what it is that, under this title, now confronts the Church of God; and, secondly, to indicate some of the methods which are actually being used, or which might wisely be adopted, in order to bring the powers of the Kingdom of God to bear upon this form of human need.

When the writer mentioned the task which he had undertaken, in promising to prepare this paper, to an official who has had long and close acquaintance with the Sinhalese, his friend's remark was: "I suppose you will treat it as mainly a matter of devil-dancing!"

For the Buddhism of the mass of the Sinhalese such a description would be substantially appropriate. It would be immeasurably more accurate than this: "A beautiful code of morals founded on an elaborate system of metaphysic." In the ordinary Sinhalese Buddhist there is no more thought of metaphysic and no more inclination to it than in the ordinary Englishman. In the Buddhist system as we see it, the metaphysical foundation is far below the surface, unknown and unsuspected; the ethical jewels lie very few and far between; but the whole soil is covered with a thick and tangled growth of devil ritual, half Hindu and half savage, of charms, and sorcery, and astrology.

This is the case with the mass of the people, and with that Buddhism which is their own and has a native hold on their affections. But there exists, for the moment at least, another Buddhism, virtually a foreign growth, which, if it has not largely taken root, has at least produced a considerable impression. It has been adopted by a considerable number of those whom European education has reached, especially in the towns, and has had a perceptible effect in reviving, and even in reforming, the Buddhism of the ignorant. These find the homely superstitions of which they were half-ashamed dignified and assisted by European and American patronage, and come forward to swell the processions and even to subscribe to the new *dagobas*, with a zeal which a few years ago was unknown. With this neo-Buddhism, as well as with the more genuinely native form, the Christian Church has to reckon. How much does it amount to?

Of the educated Sinhalese, and those who occupy positions of authority, by far the most influential part are Christians; so that it is only in comparison with the mass of the Buddhist population that those who have adopted the reformed Buddhism can be called influential. They include a few of the best-known monks (or, as they are popularly called, priests)—one of them a man of remarkable zeal and high character—and among householders (or laymen) three or four native scholars, but only one of the first rank. These have been stimulated by the "Theosophists," under Colonel Olcott and the notorious Madame Blavatsky, but probably would not acknowledge either of these as a leader. The championship, real or supposed, of the author of *The Light of Asia* has been made the most of, and the whole movement is under Western guidance. As to the number whom it may have directly reached, there is no means of speaking definitely, but on my asking a well-informed person if he supposed that, out of the million and a half of Buddhists

in the island, there were ten thousand who had any of these notions, he replied, "Oh, no, nothing like it."

There is an inclination to adopt for this Europeanised Buddhism the term "Bodhism," which Professor Max Müller, I think, suggested, though in a different connexion. Not religion, still less superstition, but knowledge or philosophy, is what they profess; and the dogmas are chiefly negative—the denial of Christian truths. In regard to the existence of God they speak with no certain voice. On the positive side it is asserted that Buddhism is in accord with modern science, as teaching materialism and evolution, the latter principle being found, it is said, implied in the succession of births, and especially in the course of preparation for Buddhahood. The practical activity of the movement has been chiefly directed, as was consistent, towards education, and "Buddhist schools" are rapidly increasing. This is due to the initiative of Colonel Olcott, and to the present energy of the editor of the English newspaper called the *Buddhist*. This gentleman is of Dutch descent, and Christian education, and learnt to call himself a Buddhist, sad to say, at Cambridge. His unhappy case is mentioned only because it is essential to show that this movement is virtually an anti-Christian mission from the scepticism of the West. Something has been done also for education by an Irish gentleman, a Dublin graduate; and the same gentleman has tried to promote the reform of the management of Buddhist temple property, under the provisions of the "Buddhist Temporalities Ordinance," but despairs, I understand, of overcoming the greed and corruption which are enlisted on the side of abuses. That ordinance was intended to make it easy for those Buddhists who might wish the temple properties—which are very large—to be honestly and usefully administered; but it appears that those who have such a wish are too few or too weak to redeem the ordinance from becoming a dead letter.

The number of Buddhist schools registered as grant-in-aid schools was in 1888 twelve, with an average attendance of 546; in 1891 it was nineteen, with average 1220; and the number on the list in 1894 is forty, the total number of aided schools being close upon 1000.

There are several Buddhist newspapers, and one, which is published twice a week, has a circulation, it is believed, approaching 2000.

Since it has been said that the neo-Buddhist movement is virtually an anti-Christian mission organised by Western scepticism, it will be evident that it is to be met rather on Western ground than in Ceylon. Rooted in pride, it is, of course, difficult to approach. Controversy is what it desires, and local or individual controversy is not likely to do much more than intensify individual pride. There is room, however, for reply, in a literary form, to the allegations which claim for it the support of science. The Bishop of Salisbury, in the *Revue Internationale de Théologie*, for January, 1893, indicated some of the lines in which such a reply might run, and in particular pointed to the principles of heredity as supplying what the theories of metempsychosis seem to be intended to supply.

But there is one very powerful agency, the proper opponent to the agency by which this movement has been promoted, which rests with such as form the audience before whom this paper is read—the discouragement of that false liberality, disloyal to our own religion, by which Buddhism is flattered, its deadly character glossed over, and its supposed resemblances to Christianity monstrously exaggerated. The discovery by scholars of much that is of interest in the Pali-Buddhist literature, and hasty overpraise by those who know something of the matter—these are in part to blame; but the shallow talk of the many who know nothing has more to answer for, and has less to

justify it. The Ceylon missionary appeals very earnestly for help in this region to the faith and loyalty of the Church at home.

We may pass now to that which in practice represents religion to the Buddhists of Ceylon in general. It will here appear what the flatterers of Buddhism are promoting.

The term "devil-dancing" is a rough-and-ready expression used by the English for the whole class of idolatrous and superstitious rites, incantations, and invocations. The word *yaká*, commonly rendered "devil," does not exactly correspond to the English word; it does not imply anything so necessarily malignant. A *yaká* is powerful and dangerous, but quite capable of being good-natured for a time. The Sinhalese Buddhists serve not only such "devils" or *yakun*, but some of the Hindu deities, as Indra and Vishnu, and many more insignificant and many local names, and also the supposed powers which haunt (*devatá*) trees, fields, and ponds. He cultivates, too, the planets and planetary "houses" or constellations (*grahayo*).

The methods by which these beings are supposed to be appeased or averted are innumerable and often obscure, ranging from regular rituals, such as that at the occupation of a new house, down to the mere placing of a cocoanut-flower in a field. But what most catches the eye, and is fairly enough taken as a type of the whole class, is the performance, to the noise of drums and tomtoms, of what is called "devil-averting" (*yakun durukaranawá*) and "devil-dancing" (*yakun natanawá*). Men and boys, with their faces or their whole persons stained yellow, with hideous masks and whatever other grotesque disguise they can get (the regular devil-dancer has a recognised series of eighteen disguises, to suit or personate eighteen different devils), dance and shout, not only along the roads, but chiefly round the house where a sick person is, and inside his chamber itself. They are led by a professional "devil-priest," and are for the time votaries of the demon invoked, whom they invite to partake of some food which has been put out for him, or to hear some incantations (*mantra*) recited, that, thus appeased, he may either be favourable or at least go away. Europeans think, but it is not the Buddhist idea, that the demon is actually frightened away, as he well might be, by the noise and excitement. Recourse is had to these performances not only in sickness but on all occasions of interest to house or household, lands or crops, that what is well may go on well, and what is evil may be put away or prevented. The sounds and signs of such doings meet the ears and eyes of residents in Ceylon very frequently; but since the dances which are used, without religious meaning, at weddings and other rejoicings, are very similar to the true devil-dance, it is not easy, even for a Native, to tell what is going on.

These noisy ceremonies attract attention, but they form only a small fraction of the superstition which clings about every act and every interest of the Buddhist Sinhalese. Astrology or calculation of horoscopes—every child has a horoscope written, if it be only a few letters on a tiny strip of palm-leaf—and of lucky days for marriage and other steps in life. Protection threads tied on the arm; charms written and placed in little boxes tied on to the person; the various armoury of poisons and philtres; images with the stabbing or destruction of which the object of the believer's spite is to perish; preparations which are to bring specified calamities on the person who passes under, or over, or near them—whatever form, in short, of sorcery one has anywhere read of is found in operation in Ceylon. Of omens, which determine the luck or ill-luck of an enterprise, or oblige the traveller to abandon his journey, the very list would be interminable. Some are almost identical with those which St. Augustine satirises in the "De Doctrinâ." Every bird

or quadruped, or even group of human beings, that the Buddhist may meet have an influence, it is supposed, upon his fate.

Thus the Buddhist is most truly, though in the lower sense, *δεσποδαιμον-εστρεπος*. Though his life is not, like that of the Hindu, rigidly stretched upon a framework of ceremonial—though he moves with a kind of freedom, yet he moves in a world haunted and beset by the supernatural, breathing an atmosphere heavy with fears and suspicions.

To all this Karma is beside the mark; Nirvana is not in the calculation. Even the happiness of being able to afford to be virtuous—that is, not to kill animals with one's own hand,—or the misfortune of having to incur demerit, even these affect future lives rather than this. "Buddha," says the genuine Buddhist, "is for the other world." Merit and demerit are shadowy matters, compared with the pressing and urgent realities over which the demon and the sorcerer preside.

Upon this serious substratum of base rites which are imperatively required for the present life, the gayer superstructure of a few Buddhist ceremonies rises lightly. To go once a month with a gift of fruit or flowers to the *vihāra*, to swell the merry crowd at an occasional *junkama*, to put a little curry or a plantain into the monk's bowl when he stands at the door, this is the Buddhist part of Buddhism.

And in one or two matters the monk secures for Buddhism a practical share in the lower range of rites. He repeats *jurit* (protection verses) at sick-beds and on other occasions of need. These are genuine recitations from the "sacred books," but are received merely as charms, being even less understood than the devil-dancer's *mantra*, which do contain some Sinhalese words. On the strength of a few exceptional passages, he has engrafted on the more orthodox Buddhism a system of offerings to and for the dead. These rites for the sick and for the dead give the monk an important share in the domestic superstition. His public recitation of the sacred books or *bana*—rarely understood or explained—is for most of his hearers only the greatest of charms.

It is evident that in this condition of servile dependence on supposed powers which have no relation to good and bad, and which make no claim to reverence, there is nothing likely to form a keen sense of right and wrong, or to move men to follow in conduct any moral rules that they may have. The excellence of the "Buddhist moral code," even if it were known, could have no effect upon the lives of men whose hopes and fears are set so low.

In that by which it differs from Hinduism, Buddhism of this type is rather destructive of morality. The strict code of caste regulations is in its measure a moral force. The moral supremacy of divine beings, and the kindred of the human soul with the divine, in this there is something to elevate man. Buddhism has shut out from the Sinhalese all that teaches of anything above man without substituting anything to elevate him either from without or from within. It has given shelter to the basest superstition, while failing to teach—or rather by its theory of endless births without personal continuity, undermining—the idea of moral responsibility. In this matter the ignorant Buddhist is better off than the instructed; he does in fact believe in the personal continuity of his own self, and looks to the next life, and no further, for the consequences of what he does in this. But for what he does in this life he blames his unknown past. For, in short, these are the two dogmas which he has grasped—that for all that we now are an unknown past is responsible; and that our future depends chiefly on whether we kill animals or not.

The missionary who has to deal with this condition of mind and conscience finds no sense of sin, and no readiness to admit the idea. He finds a pretty clear notion of consequence, but it is not accompanied by the idea of moral

responsibility. Right and wrong are prudence and imprudence, if not mere luckiness and unluckiness. Again—and here is a contrast with Hinduism—this Buddhism has no tendency to form the idea that religion is a matter of importance. To the Hindu, without religion life would fall to pieces; to the Buddhist religion is by no means among the chief interests of his life. Hence, the peculiar indifference with which he listens, as a rule, to preaching or argument. He may be amused or pleased; he seldom fails to express approval; but the difficulty is to get him to see that there is anything important at issue.

We turn to the methods by which the messenger of Christ is to try to draw these souls to him.

It will be evident that, if what has been said above is true, there are difficulties in the way of applying the principle—which as a general principle may be called indisputable—that we should look for what is good and true in what our benighted brethren already hold, and building on that, work on to what is new to him. The method opposite to that, the method of beginning by denouncing exactly that which he most cherishes, has now few defenders; though there is more to be said for it than some are prepared to hear. The method of St. Paul at Athens will never entirely supersede the method of Elijah on Carmel or of Isaiah in his satire on the idol-makers, at any rate until idolatry and witchcraft are at an end. And while denunciations do no good in a crowd, they may sometimes find a conscience in an individual. But, however that may be in general, in the case of Ceylon Buddhism it would be quite unpractical to appeal to one's hearers on the ground of what is good and true in the Pali books. The very names of the virtues which are there commended would have to be explained, and the hearers would have to take it that such teachings are in their books on the faith of the preacher. It is not on the basis of any truth characteristic of Buddhism that the Christian priest can find common ground with the Buddhist; it is rather on the basis of those common needs and hopes of man as such, needs and hopes which Buddhism ignores or denies. We must go to them much as we should go to very ignorant and superstitious people anywhere.

It is disappointing, no doubt, to be told that there is no field here for the exercise of metaphysical acuteness; almost more disappointing to learn that there is no opening for quoting from the Pali books; but so it is. Either course is unpractical. The latter course has been tried, sometimes by people who knew little more of the Buddhist books than the few sentences which they were to use in argument. They irritated people very much more than they convinced them.

What the wiser missionary does is to set before his hearers one of those truths to which the human conscience, if it can be aroused to entertain it, everywhere responds, and then he urges, "Is not this true? But is it taught in your religion? Abandon, then, a religion which fails to teach you these things, and accept the religion in which these are found." On the way in which this conclusion is stated and enforced, on the distinction between a refutation and an invitation, on the distinction between recommending a system and exhibiting a living God, on the distinction between "Become a Christian that I may add you to my list of converts," and "Come to Christ, Who died and rose again for you, and Who is here in His love to receive you," on these distinctions turns all the difference between the good missionary and the bad—perhaps we ought to say, between the hireling and the true representative of the Good Shepherd.

The points thus urged, as sure to find a response in the conscience, if it can be awakened, are, of course, chiefly the fact of sin and need of a Saviour,

the fact of weakness and need of a helper, the fact of dependence and need of a Creator and a Father. And in regard to each of these it is very easy to show that Buddhism fails.

As a matter of fact, it is one of these points—the existence of a Creator as proved by design in nature—that is found the most effective argument. A large proportion of converts tell us that they first began to doubt of Buddhism when it was pointed out to them that there must be a Creator, which Buddhism denies. They then began to inquire about Christianity, and it ended in their finding Christ.

But in some cases the argument does not go even as far as this into the details of Buddhist teaching. An able Sinhalese priest, who was himself a convert, attributes under God his first beginnings of conviction to his finding, when a young boy, that what those who said they went to worship Buddha really worshipped was no person, but only (as it happened in that case) a picture. His next step was the discovery that the food put out for the gods to eat was still there the next morning! The arguments which moved him were such as had no bearing on theoretical Buddhism, but on that which practical Buddhism has in common with ordinary idolatry.

It is as boys or girls in our schools that most, though by no means all, of our converts are won, and what has been said of methods of conversion generally may be illustrated by a contrast between two methods used, and both with remarkable success, in dealing with boys. By both methods—and what I describe may be regarded as extreme types—conversions are made by God's grace, which careful inquiry over a number of years has shown to be genuine and permanent. One clergyman, living, let us say, in a part of the island where Buddhism is firmly rooted and comparatively intelligent, proceeds thus. He makes clear to the boys the distinction—and they seldom fail to grasp it—between matters about which there is room for difference of opinion, and truths which are certainly true, whoever disputes them. "You would not give up the belief that twice two is four, even if your parents and the whole village were against you." He then develops by the simplest instances the argument from the evidences of design in nature, and convinces them that the world must have been made by a powerful Creator, and challenges them to ask the priest whether Buddhism teaches this. From this he goes on to other points; the folly of worshipping idols, the need of forgiveness, and others; but the key and lever is always the undeniable evidence from nature to the falseness of a system in which a Creator is denied. "My boys," such a missionary will say, "may or may not become Christians, but it is impossible that they should remain genuine Buddhists." It must be added that he acts and speaks with the utmost gentleness and sweetness, and sets before them an admirable example of what a Christian is.

The missionary of the opposite type neither knows nor cares a straw what the teaching of Buddhism may be, but he sees it around him meaning ignorance and degradation of every kind. He "gets hold of" his boys, and gains their confidence and affection, and deals with them just as he would with an English lad who had received no moral training; it is entirely a question of conduct and help in conduct; he wins them by their conscience, and by the exhibition of Jesus Christ as a Living Friend by Whose help sin can be overcome.

These are two extremes; the more usual method lies between the two, and might be briefly summarised as including three heads—first, the refutation of Buddhism by showing that it does not meet the demand for a Creator, a Redeemer, and a Sanctifier; secondly, the development of the sense of sin by searching attacks upon the conscience; and thirdly, the appeal to faith and love by the exhibition of Christ crucified.

The testimony of the Ceylon clergy in favour of schools, as the most powerful agency under God for conversion, is emphatic and probably unanimous. About the value of street and open-air preaching there is no such consensus; but many use these means, and there are not wanting proofs of their efficacy. What is thus heard sometimes revives knowledge that had been learnt, and aspirations that had been stirred at school; sometimes it leads to a personal interview with the preacher. But most of us hope more from visits paid to Heathen neighbours at home, and from personal conversation with individuals or small groups, than from general addresses to crowds or promiscuous gatherings.

The dissemination of tracts and little books is not fruitless, for although the Sinhalese are not keen readers, being quite content, as a rule, to "sit without a book in their hands," the number of those who care to read is rapidly increasing. The number of Buddhists able to read in the census of 1891 is, of males, 31,811, and of females, 5682, altogether 2.39 per cent. of the Buddhist population.

Personal intercourse with individuals stands second to school work in the opinion of most; but the influence of Christian lives, it need hardly be said, stands far above every other agency in the estimate of all.

ON SECULAR INFLUENCES IN MISSIONS AND EXTRA-NEOUS EMPLOYMENT OF MISSIONARIES.

A Paper read at the Missionary Conference of the Anglican Communion.

By P. V. SMITH, LL.D.



HAVE been asked to offer some remarks to the Conference on the dangers arising from secular influences and the extraneous employment of missionaries, under two heads—Politics and Trade. It is clear that these branches of the subject must be treated separately. The question of Politics is extremely complicated and difficult. That of Trade, under which we may include every mode of acquiring money or goods by secular work, is comparatively simple; and I propose to consider it first.

I. I call the question of missionaries engaging in trade *comparatively* simple, but even here distinctions must be drawn and differences recognised.

"Will you be diligent in prayers and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?—I will endeavour myself so to do, the Lord being my helper."

Such is the question put, and the answer required, in the case of all who are admitted to priests' orders in our Church; after the Bishop has pointed out how they ought to forsake and set aside, as much as they may, all worldly cares and studies, and give themselves wholly to the office to which they are ordained, applying themselves to that one thing, and drawing all their cares and studies that way.

No such obligation is imposed upon deacons, nor, of course, upon lay missionaries. We know that at home the duty which is laid upon priests in the matter is regarded as legitimately open to several exceptions, as, for instance, in the scholastic, literary, and farming line. And in the mission-field circumstances may require, as they did in the case of the great Apostle of the Gentiles, that priests, as well as deacons and lay missionaries, should labour with their own hands for their daily bread. This is especially liable to occur in

unsettled and inaccessible countries. "Food is very hard to get, and many a day I have had to work hard at the vice and lathe to get plantains, which you know stand to us instead of bread." (*Life of Mackay*, p. 140.) "I am glad you did not take the glass off the pictures you sent me. Every bit of glass is valuable here. Before now I have had to drive the wolf from the door on a hungry day by taking the glass off lanterns, &c., silvering them, and selling them as mirrors, to buy food with" (p. 232). These are samples of passages in the letters of Alexander Mackay from Uganda. He occasionally laments the time which is thus withdrawn from the teaching of reading and religion. "But," he adds, "somehow or other I get a good deal of that done also, and in a place like this, where the people are above doing any work, my example in the workshop may not be lost" (p. 140). Overwork is not one of the curses of uncivilised races, and no Factory Acts or Eight Hours Bills are needed to protect them from it. If they are to be elevated to the dignity of true Christian life in this world, they must be taught industry as well as the other virtues, and the actual practice of the missionaries is the best, and often the only means of inculcating it. No doubt all secular employments have their dangers and temptations, and these are perhaps greater in the case of trade proper, or barter, than in agriculture or manufacture. But wherever coin is not current, barter is obviously the only possible mode of purchasing food.

In civilised countries, on the other hand, such as India, China, and Japan, it is never necessary, and rarely, if ever, expedient that missionaries, whether clerical or lay, should engage in either agriculture, manufactures, or commerce. The C.M.S. regulation on the subject is that "A missionary shall have as little as possible to do with any secular matters or literary labours not immediately connected with his missionary duties and not sanctioned by the Committee or their representatives in the Mission." This, no doubt, was primarily drawn up in reference to ordained missionaries, but it applies also to laymen and women. Of course, however, the prohibition would not extend to such small matters as a missionary in the country keeping his own poultry-yard, or a lady missionary in a town having a sale of work to assist the funds of the Mission. But one thing is clear, namely, that while there is nothing to prevent a professed merchant, or a man avowedly engaged abroad in earning money for himself by means of some other secular business, from assisting in missionary work, yet, with one possible exception, under no circumstances and in no country ought a professed missionary, ordained or unordained, to engage in any secular occupation for his own pecuniary advantage. Accordingly, two S.P.G. missionaries who thus, in recent years, embarked in the wine and spirit trade, were very properly at once disconnected. The possible exception is the region of literature. In strictness, no doubt, a missionary ought to account to the funds of his Mission for every *honorarium* which he may receive for writing an article in a newspaper or magazine. But I imagine that, in practice, this minute propriety is not always observed. The case of a missionary writing a book is different. He clearly ought not to engage in a labour of that kind without the sanction of the authorities who direct him, and it rests with them whether he shall be allowed to enjoy personally, either in whole or in part, any profits which may arise from it. Apart, however, from the financial question, it is clear that useful literary labours will not prejudice regular missionary work otherwise than by subtracting from the time bestowed upon it, and may, on the contrary, be a direct aid to it.

I have hitherto omitted one very important secular employment of missionaries—namely, medical work. This of course stands on a footing of its own. In every non-Christian country it is one of the most powerful aids to

the spread of the Gospel. Among savage nations where the art is absolutely unknown, it will probably be wise to practise it gratuitously and to be content with voluntary presents, which may be given for benefits received. But in settled communities, and especially where Mission hospitals are erected, there seems no reason against charging regular fees to patients who are able to pay them, the income from which will go towards the maintenance of the hospital, the supply of drugs and surgical instruments, and, if more than sufficient for those purposes, then towards the general support of the Mission.

To sum up, the dangers which would arise from improper trade and acquisition of gain will be avoided by observing the following three principles:—

1. Trade and money-making of all kinds for the pecuniary benefit of the individual missionary is illegitimate, and ought to be strictly repressed.

2. Trade and other kinds of money-making for the benefit of the Mission are legitimate for an ordained missionary when they are necessary, and for an unordained missionary when they are either necessary or expedient. No mistake is possible as to the circumstances under which they are necessary. The cases in which resort to them, though not actually necessary, is inexpedient, must be left to the discretion of the authorities at home or the missionaries in the field. Speaking generally, agriculture, manufacture, and barter will occasionally be found useful in uncivilised, and the charging of medical fees in civilised communities.

3. In all cases these secular pursuits must be strictly subordinated to the spiritual work of the Mission.

II. Proceeding now to Politics, we find that both our great Missionary Societies have laid down very similar rules with regard to them. The Instructions to Missionary Clergy, drawn up by the S.P.G. as long ago as 1706 and still in force, lay down "that they take special care to give no offence to the civil Government by intermeddling in affairs not relating to their own calling and function." The corresponding C.M.S. regulation is:—"Every missionary is strictly charged to abstain from interfering in the political affairs of the country or place in which he may be situated."

But the subject of interference in politics is a wide one, and these rules, unexplained and unsupplemented, do not by any means cover the whole range. It may be discussed under four heads: (1) Interference by a missionary in general questions of national politics; (2) Appeals to the civil power either on the spot or at home, for protection to the person or property of himself or his converts; (3) Taking an active part in local administration by acting as a magistrate or sitting on a local council; and (4) Taking a side or adjudicating in a local dispute. The application of the C.M.S. rule to the two former of these headings is admirably illustrated in one of the Annual Instructions, drawn up and delivered to departing missionaries some years ago by the late Henry Venn (for thirty years the Honorary Secretary of the C.M.S.) and printed in the appendix to his *Memoir* (pp. 468-479). The whole document will repay careful study; and, while in the present paper I can only allude to its salient points, I need make no apology to the Conference for adopting as my own the wise remarks which it contains—the outcome of the sound judgment and ripe experience of its revered author. Venn observes that the C.M.S. rule, above quoted, is necessarily broad and somewhat indefinite in its terms. Some worldly politicians "would desire to include in their exclusive province national education, the State support of idolatry, the institution of slavery, the treatment of the aborigines, and the private religious action of Government officers. . . . But such subjects as these are not simply 'political affairs.' They are of a mixed character. The great principles of

justice, humanity, and Christian duty lie at the root of these questions." A missionary is bound to remonstrate if he believes those great principles to be violated. "In all such questions, therefore, it were the wisdom of the governing powers to listen to the suggestions of the missionary body and to secure their co-operation. If the authorities, on the other hand, decline or oppose their suggestions, the missionary is driven to an appeal to public opinion as a last resource, and the Government may be, sooner or later, compelled to yield that which Christian principle demands." Venn quoted six instances in illustration of this statement.

1. Slavery was denounced by the missionaries of other societies in our slave colonies, who were stigmatised in consequence as political agitators. At last one was cast into prison and tried as a rebel. This aroused the indignation of Parliament, and the Imperial Government interposed on his behalf. These proceedings contributed towards the final overthrow of the system in our colonies.

2. The liberty of preaching the Gospel to the Natives of India, which a century ago was considered a great political question, was stoutly contended for by the missionaries themselves as well as by their friends, and was ultimately conceded.

3. The objectionable connexion of the Government in India with idolatry was protested against by missionaries in that country; and their protest, supported by Bishop Corrie, though it was at first resisted and denounced, at length prevailed to rectify the abuse.

4. In Travancore the missionaries on several occasions felt compelled to stand up for the civil rights of the converts; and their efforts, though censured by the Government of Madras, were supported by the Government at home, and ultimately proved successful.

5. On one occasion a missionary complained to the C.M.S. of the effects of an order of the Indian Government in respect of the private action of Christian officers towards inquirers in a regiment of the Punjab Native Infantry. The C.M.S. Committee at home issued a public remonstrance, and this resulted in the removal of the difficulties which a misunderstanding of the order in question had created.

6. Some years ago a question arose as to oppressive conduct on the part of the indigo-planters in Bengal towards the ryot cultivators. The missionaries advocated the cause of the latter, and were at first denounced as meddlers in matters beyond their province. But at length a commission of inquiry into the subject was instituted, and a missionary, as a representative of the ryots, was placed on the commission, while other missionaries were subpoenaed to give evidence as to cases of alleged oppression which had come under their notice.

We shall, I think, agree with Venn that all such questions of a mixed character, though partly political, fall within the province of the missionary, and that in their adjustment the authorities may advantageously avail themselves of the co-operation of the missionary body. But he proceeds, in the name of the Church Missionary Committee, to offer to the departing missionaries some practical directions with respect to these questions. In the first place he warns them against taking up supposed grievances too hastily. Especially should young missionaries wait and consult with others till they have ascertained the reality and importance of any alleged social or civil wrong. It must always be remembered that these "mixed" questions form the exceptions to the general rule of strict abstinence from interference in political affairs, and it is better to err on the side of abstinence from doubtful questions rather than to overstep the line in the opposite direction. But

when the missionary is unavoidably involved in questions having a political aspect, he should guard against a political spirit, and keep clear of all party strife. He should never assume a position of hostility to the ruling powers, or have recourse to public censure or newspaper invective. He should rather address the authorities in respectful and confiding terms, and, if his address is unheeded by them, should send a temperate statement of the case to the missionary directorate at home. In all cases he should abstain from being drawn into the vortex of mere political discussions, and should stand aloof from all questions of political leadership and partisanship, and avoid all appearance of political intrigue.

The foregoing advice applies particularly to missionaries labouring in our own dependencies or under civilised governments "more or less amenable to diplomatic pressure from this country. The case is different with those who are working among uncivilised races and under unstable forms of government. "The injunction to abstain from all interference with political affairs is," Venn remarks, "obviously not applicable when the native government is mixed up with national superstitions and social institutions which violate all justice and humanity; when the magistrate's sword is in the hands of every petty chief or self-constituted oppressor; when human sacrifices form a part of the political constitution." He adds that the first C.M.S. missionaries among the Susus of Africa and in New Zealand found themselves in such a situation; but, in face of the Society's rule on the subject, some of them conscientiously hesitated to instruct the Natives in political maxims or to protest against their existing atrocities. The following explanatory note was consequently added to the rule:—"It is not intended, however, by this regulation to preclude missionaries who may be stationed in New Zealand or in other regions which are uncivilised and which do not enjoy the protection of a fixed government, from making the Natives acquainted with such Christian and civil institutions as in process of time their situations may require; or from using their influence in such countries to preserve or restore peace in conformity with the spirit of a minister of the Gospel." In accordance with this explanation the C.M.S. at home and the missionaries in New Zealand took a leading part in discussing the great national question of the colonisation of the islands. In his address to the Legislative Council of New Zealand at its opening in 1841 the Governor said, "Whatever difference of opinion may be entertained as to the value and extent of the labours of the missionary body, there can be no doubt that they have rendered important services to this country; or that, but for them, a British colony would not at this moment be established in New Zealand."

When we pass from national to municipal or local politics, we do not find quite the same agreement of views between our two great societies as to the part which missionaries may advantageously take in them. The S.P.G. appear to have approved of one of their missionaries taking a seat on the municipal council at Delhi without an intimation that the case was to be regarded as exceptional. The C.M.S., on the other hand, not only endorsed the opinion of their advisory committee in South India that a Native Indian clergyman in their employ should cease to be an honorary magistrate or member of a municipal commission and local board, but they also, contrary to the strong recommendation of the same committee, required one of their European missionaries to withdraw from the municipal commission on which he had been given a seat. It was only under very great pressure that they permitted another missionary in the Punjab to sit upon a municipal commission.

It is, no doubt, right to lay down that, as a rule, missionaries should not thus take part in secular administration. But I venture to think that the question of the expediency or in expediency of an occasional departure from the rule can be

better decided by the wisdom and experience of the missionaries and their friends in the field than by a committee sitting at home. It must depend, like all the other points which we have been considering, not merely upon whether the performance of duties will interfere with the time at the disposal of the missionary for his proper work, but also upon the impression which it will produce on the people among whom he is labouring, and the effect which it will have upon his own spiritual character. And these are results which will vary with the circumstances of each case, and the disposition of each individual missionary.

With regard to interference in local disputes, a missionary is of all men bound to bear in mind the proverb, "He that passeth by and meddeth with strife belonging not to him, is like one that taketh a dog by the ears." But if his arbitration or adjudication is voluntarily sought by the disputants, he will be wanting in his Christian duty as a peacemaker, and may miss an opportunity of enlarging his influence and producing a lasting impression for good, if he declines to undertake the task. There are, moreover, occasions when participation in a quarrel, with all its disastrous consequences, is forced upon him against his will. Thus, two of the first missionary party sent to Uganda, Lieutenant Smith and Mr. O'Neill, apparently from motives of pure chivalry towards a worthless Arab who besought their protection, became mixed up in the contest between him and the king of Ukerewe at the south end of the Victoria Nyanza. So far as can be learnt, no blame attached to them for the part which they took in the matter. It appears that, under the circumstances, they could not have acted otherwise than they did. But they sacrificed their lives by their conduct.

In short, our consideration of the attitude which missionaries ought to adopt in reference to national and local politics results in the following conclusions :—

1. Except where some principle of religion, morality, justice, or humanity is clearly at stake, a missionary ought not to mix himself up with national politics.
2. As to whether a missionary should or should not appeal for his own protection and for that of his converts to the civil power, either of the country in which he is labouring or of the country to which he belongs, no absolute rule can be laid down ; but he should in each case be guided by considerations not of his own safety, but of the effect upon the work.
3. Where there is a dearth of other competent men, a missionary may lawfully take part in local politics having for their object the material improvement of the people, provided it does not in any way interfere with, or prejudice, his proper work and spiritual influence.
4. He should, however, avoid interfering in local disputes, except where he is asked to arbitrate respecting them, and his consent to do so will increase his influence and further the work.

BISHOP OLUWOLÉ'S. FIRST CONFIRMATION TOUR.

EXTRACTS FROM THE BISHOP'S JOURNAL.

*Lagos, West Africa,
April 26th, 1894.*



LEFT Lagos with Mrs. Oluwolé on Tuesday afternoon, January 2nd, and arrived in Abeokuta on Friday, the 5th. At some distance from Aro, our landing place, we were met by some of the

catechists and schoolmasters, who came in a canoe to welcome and escort us to Abeokuta. At the landing place there were waiting some more schoolmasters and some school-children. We received a hearty welcome. The whole of Saturday was spent in receiving the many visitors that called

—pastors, catechists, schoolmasters, Church elders, and people in general. On Sunday, the 7th, I preached to a large congregation in the Ake Church from Acts ii. 4. There was an administration of Holy Communion after.

January 8th–13th was a week of prayer in connexion with the Evangelical Alliance; always a very great week to the Abeokuta Church. The Christians generally make it a point to return from their different farms to celebrate Christmas Festival at home, and remain for the week of prayer. As, during it, Church people and Dissenters meet together in one place from day to day, the numerical force of the Christians shows as it does not do at any other time, and the effect on the large Heathen population is, I feel, very striking. I had the privilege of addressing the meeting every morning but one, on some of the topics suggested for prayer. We considered sin as a cause of weakness and a check of growth in a Church; Christianity and Native chiefs; The duty of the Church with respect to the use of, and traffic in, rum and gin; Purity; The missionary obligations of the Church; and The training of the young. Also every afternoon at four o'clock during this week (except Saturday) I had special services in the Ake Church, which were very well attended by members of the different congregations. The subjects of my addresses were: What sin is as taught us in God's Word; Repentance; Christians as God's peculiar people; Walk with God; Stewardship. It was a season of great blessing to my soul, and, I trust, to the souls of many of those who assembled that week; but it was a very sad week to me. The news of dear Bishop and Mrs. Hill's death reached us on the very afternoon that these services began; in fact it was first intimated to me by Mr. Harding as we were standing in the vestry about to ask for God's blessing on the service to be held. Just that day week, I had an interview with the Bishop at Lagos; we parted with the hope of meeting here again in July, but now he had gone. In the midst of my great sorrow I felt strongly impressed with the preciousness of present opportunities.

On Sunday morning, the 14th, I preached to a good congregation at Igbore, the Rev. S. W. Doherty's parish: the small congregation from the neigh-

bouring station of Gbagura joined the service. The subject of my sermon was the Christian race, Heb. xii. 1.

On the kind invitation of Mr. Harding I attended the Church Council which sat on June 15th and 16th, and gave a short opening address. The reports from the different stations were on the whole encouraging. There were signs of vigour, activity, and progress. Perhaps the financial report needs to be more satisfactory, if the present work is to be efficiently maintained, and the calls for necessary extension are to receive due attention. It was quite clear to the Council that increased efforts must be annually put forth, even if only to make up for the annual diminution of the grant-in-aid from the C.M.S. An important business of the session was the formation of the Abeokuta Church School Board. It was beautiful to notice the spirit which prevailed in these meetings: the harmony which seemed to exist between pastors and people; the eager desire to promote the interests of the Church, and the willingness with which some suggestions which were made to this end were considered.

On Wednesday, the 17th, I had the pleasure of dedicating a new church at Ilugun, in the Ikija district. Mr. Harding and all the Native pastors took part in the service. Two Heathen chiefs of Ilugun, with many followers, attended. I preached from Acts xvi. 30. It was a splendid opportunity of telling the good tidings of salvation by Jesus Christ to those who have not yet accepted the Gospel. There was a strong choir prepared for the occasion, with Mr. Ransome-Kuti, Native catechist of Gbagura, at their head. Three of the hymns used on that day were original native hymns sung to native tunes, which were exceedingly well rendered. All present enjoyed them, especially the Heathen, who cannot make anything of the Yoruba hymns usually sung to English tunes. These native hymns and tunes are getting into general use in the Mission; but as they are few at present, and only very simple Gospel hymns, they are almost limited to open-air services. A beginning has, however, been made: let us hope that the number will soon increase, and more advanced hymns be composed, which will be fit for our public worship, and will gradually supersede the present use. I say gra-

dually; for though it is quite evident that the genius of our language makes English music incongruous with native hymns, yet we have been so used to the unsatisfactory system that we would not allow ourselves to be rudely torn from it; we have got to like it. At this service, the Rev. D. Williams, pastor of the district, baptized three adults. Mr. Daniel Olubi, catechist in charge of Ilugun station, afterward entertained many of those who attended, including the Heathen chiefs and their followers, at luncheon.

On Thursday, the 18th, I had confirmation at Igbore. The service began at half-past ten. Mr. Doherty arranged for me to baptize two adults, a man and a woman, who were confirmed immediately after. The case of the man was very interesting because uncommon. Samuel Owen Olabodun was a man of good birth at Igbore, and at one time a Parakoyi (a member of the Board of Trade). He was for many years a catechumen under Mr. Doherty; his being a polygamist having been an obstacle in his way for baptism. At last he saw his way clear to give up, I believe, eight wives. Before some of his Heathen friends, he publicly confessed the faith of Christ, and we had the joy of baptizing him into the Name of the Father, and of the Son, and of the Holy Ghost, and of receiving him into the militant Church. May he fight manfully under Christ's banner unto his life's end! I confirmed forty-three candidates. I gave a short address from Ps. xlviii. 14.

On Friday, the 19th, I confirmed eighty-two candidates at Ake. My address on the occasion was based on Jude 24. On Sunday, the 21st, I preached in the morning at Ikija. My text was Hab. iii. 2. The condition of this Church suggested as subject, the prayer of the text for revival. Unless there should be a turning point soon, I am afraid, in a few years, this station, that was once the scene of the faithful labours of the late Rev. Charles Gollmer, and the only station that escaped the ravages of the plunderers in the outbreak of 1867, will almost have to be abandoned. Whatever may be the cause, one thing is plain—it is going down very fast. The Church Council may soon raise the question whether it is justified to maintain a pastor there. If I mistake not, the most unsatisfactory report presented

in the last meetings of the Church Council was from this station. Yet I trust that there are a few things which remain there, though apparently ready to die. May God strengthen them! When I had confirmation on the following day in this church, there were five candidates from Ikija and eight from Ilugun.

On Tuesday, the 23rd, I had confirmation at Ikereku. This is a comparatively new station, and is generally spoken of as very promising. The Rev. J. A. Lakanni is minister in charge. There were twenty-one candidates presented. I gave an address from Isa. xli. 10.

At 10 a.m. the same day I confirmed thirty-nine candidates at Ipore, sixteen the next day at Kemta, and twenty-two the day after at Osiele, a village two hours distant from Abeokuta. The little congregation of this village contributed its share to the warm reception given me everywhere in the interior. The younger members came to meet me with songs at some distance, and at the gate of the village the leading members were waiting to welcome me.

On Saturday, the 27th, I had the pleasure of the company of the catechists and schoolmasters at dinner at our residence. After dinner we had a talk on different subjects bearing on their work; we all felt it a profitable time. On Sunday morning, the 28th, I preached at Ake from John iii. 7.

On Sunday, February 4th, I preached at Ipore in the morning and attended Igbore Church in the afternoon. The preacher that afternoon was one Jacob Fadipe, a member of the Ake Church. He is a very earnest Christian, doing a very good work as a voluntary evangelist in his farm. As a result of his efforts, a small chapel is being put up in that farm for the use of those who gather there for worship. His text was Matt. xxviii. 19, 20. I sat in amazement under the sermon of this heaven-taught man. Take the Yoruba Scriptures without notes or comments, the Yoruba Prayer-book, the Yoruba Hymn-book, some Yoruba translations of Sankey's hymns, and perhaps some simple Yoruba catechisms, and you have, I believe, a complete list of the volumes in his library. There was no doubt that he constantly fed on God's Word, and that the Spirit opened his understanding that he might understand the Scriptures. He certainly

spoke as one mighty in the Scriptures and as one conscious of a special message. Another Native Christian of a similar stamp, but a much older man, did a simple but beautiful thing on the Monday in the week of prayer. He was called upon to lead the great meeting in praise. He knelt down most reverently, closed his eyes, put his hands together, and poured forth praise in the words of the whole of the 103rd Psalm, adding afterwards suitable expressions of his own. These men were both at one time or another of their lives blind worshippers of dumb idols, but are now, by the grace of God, bulwarks of Christianity in Abeokuta.

On February 6th, at 7 a.m. I started for Ibadan. I was to have taken Mr. Harding's horse, but he was not quite well. Through the kindness of the Rev. D. O. Williams, who was a great help to me in preparing for this journey, a Christian willingly placed one at my disposal. I was not an hour on him before I began to suspect that he would not be equal to the journey. As he was not much used, the owner did not know his condition. In about three hours we reached our first resting-place. My poor horse seemed done up. We thought food, water, and rest might do him some good; and to give all chance possible, Mr. Olubi, of Ilugun, who kindly accompanied me some distance, gave me his horse, so that mine might have more rest by walking on without a rider. This went on for three hours. Mr. Olubi now returned with his horse. I was not five minutes on mine when he fell under me and threw me over. I was sure that something was wrong with him: I sent him back at once, and proceeded with my journey on foot. I was not prepared for the long walk before me; but walk I must under the circumstances, backward if not forward. I, of course, preferred to go forward. I went ahead of my carriers, and had to wait for them a long time at our resting place for the night. At last they turned up; but one of them chose to rest at another place seven or eight miles off. I should not have had any objection, only that the legs of my bed were with him. I had to do without the bed that night. After that I never went ahead of my carriers. The next day we failed to go through our journey. On the morning of the 8th we arrived in Ibadan. It was a little disappoint-

ment to the brethren that I arrived so unexpectedly, as they had arranged to come and escort me with some of their people. Mr. Jays kindly made me his guest at Kudeti; and between him and the Rev. D. Olubi with his good wife, I was overwhelmed with hospitality. The same afternoon of my arrival, all the agents called on me in a body, and we agreed to a programme of work during my visit.

11th (Sunday).—I preached at Kudeti in the morning from St. John xx. 21, "Peace be unto you." There was an administration of the Holy Communion also. I attended Aremo Church in the afternoon; Mr. Oyeboode, catechist in charge, preached.

12th-16th.—I held special services every afternoon at Kudeti. All the agents and members of the other congregations attended. The attendances might have been larger, but many were absent in the farms. I visited Kudeti School on the 12th, and Ogunpa School on the 13th. The children in these schools are very young; the masters seem to be making the utmost of the material afforded them. On the 14th, Captains Bower and Stewart, English officers placed over the small force stationed here, paid me a visit. On the 15th I visited the Bale (head-chief) of Ibadan. I was accompanied by the Rev. D. Olubi, Messrs. Allen, Oyeboode, and Okuseinde. Some of the other chiefs were with the Bale, and hundreds of their dependents and followers. A case which we met the chiefs dealing with was soon disposed of, and Mr. Olubi introduced me. In a few words I thanked the chiefs for their kindness, and the protection which they have hitherto given to our agents, congratulated them on the restoration of peace, and expressed the hope that it would be maintained. I next called their attention to the advantage of educating their children, and to the fact that Abeokuta was ahead of them in this matter. They did not quite like my remarking that our Mission agents may not always be available as their letter-writers. I lastly put the Gospel before them as the only cure for sin and all the evils which have followed in its train; that it was a feast to which God invited not only children and ordinary citizens, but all people, kings and chiefs not excluded. One of the chiefs gave a brief reply acknowledging the truth of my address. After a present of some

cowries from the Bale we ended our visit.

On Sunday, the 18th, I held Confirmation Service at Kudeti in the morning; there were forty-three candidates. Another Confirmation Service at Aremo in the afternoon; there were sixty-two candidates. There was also an administration of the Holy Communion. The two English officers attended the service. We had an exhibition of the lantern at seven o'clock; Mr. Jays worked and I explained.

19th.—Had Confirmation Service this morning at Ogunpa; there were fifty-two candidates. In the afternoon I had a meeting of all the agents and leading members of the three congregations at Ogunpa. The object of it was to call attention to the duty of working up their different Church organisations better than they were doing. In the matter of class pence, annual subscriptions to the Native Pastorate Fund, school fees and such like, it is a day of small things with the Ibadan Church. School materials are not well provided for their children, and the few Yoruba-printed matters intended specially for the use of those who do not know English seem not appreciated. Past war troubles (and they were great) were pleaded, and promises to do better in the future were made. Arrangements were made for a meeting of the whole Church on the following afternoon at Kudeti for the same object. The Rev. D. Olubi and Mr. Okuseinde were to be speakers; also two others appointed by the leading members out of their own number. The magic-lantern was exhibited at this station also in the evening. Mr. Okuseinde explained. Many Heathen and Mohammedans were present.

20th.—This morning I held a Communion Service for the agents and their wives at Kudeti. I addressed them from 1 Cor. ii. 9, "We are labourers together with God." I had the pleasure of the company of our little party at breakfast afterwards. Some choice hymns from Sankey were sung, and a pleasant social gathering was closed with prayer at noon. The meeting arranged on the previous day was held in the afternoon; it was well attended, and the speeches were very good. Mr. Jays was present and spoke.

The progress of the work at Ibadan has been very slow. I visited it twenty-five years ago; there were three stations then, there are still the same three,

though a fourth will soon be opened. I am not in a position to compare statistics in other respects. The bare fact of the same number of stations, and about the same number of agents, makes the work look like stationary. We have, however, to remember that the work has hitherto been carried on amidst unusual difficulties in very troublous times; there have been also other great disadvantages. Whatever else may be the cause of the little progress made, let us pray that the new era of peace and rest that has dawned upon this large town may be abundantly fruitful in conversions, that the little tree which the sainted Hinderers so devotedly nourished, and which their successors have endeavoured to water faithfully, may grow and become a large tree.

I started on Thursday, the 22nd, for Oyo; Mr. Olubi kindly lent me his horse. Our resting-place for the night was a village called Iroko. The Bale accommodated me and my people in his house. He was a very kind man. We spoke on different subjects. He listened very attentively to the Gospel, of which he has had a fair knowledge from others. I arrived at Oyo the next morning about ten. The Rev. S. Johnson and his assistant, Mr. Moseri, met me at the gate. I was glad to get at last to the mission-house, which, rather far from the gate, appeared still farther after a wearisome journey. The house and the neat little church are beautifully situated on a hill.

According to custom, I had to pay a complimentary visit to the king. Mr. Johnson arranged for this without delay. It took place the next afternoon. Mr. Johnson accompanied me. We were received in an inner court of the large palace. His majesty is very handsome and good-natured. He asked for my name. When I told him Oluwole, he said, "Your name is good from heaven." He added that it was a royal name, and that for aught he knew I was related to him. After a few such remarks, I addressed the king on lines similar to what I did at Ibadan. He replied that he granted liberty of conscience in the town, and that Mr. Johnson would bear witness that he protected Christians. He, however, spoke as if Christianity was not for him or persons in his position. He presented me with a goat and some cowries.

25th (Sunday).—I preached this morning from 1 Thess. iii. 8. We also had the Holy Communion. There was a Confirmation Service in the afternoon, when thirty candidates were presented. There were some Heathen at both services; in the afternoon there were also one or two members of the king's household.

There were special services on Monday and Tuesday. A great grief had fallen upon this little Church some months before, from which pastor and people had not quite recovered. The leading member had seceded to the Romish Church and carried away with him about twenty others, including children. They were all his dependents. This was not all. There were a few others over whom he had influence and some power who stood firm, and these he was persecuting. The firmness of these and that of his wife was some consolation during that trial. This man wrote to welcome me, but did not call. On Monday afternoon I called on him, accompanied by Mr. Johnson. We had some talk about his secession. He seemed desperate and unhappy. I have since heard from Mr. Johnson that he and all his people have come back to our Church. One reason is said to be that he could not bear being deprived of his Bible as the Romish priests did. Mr. Johnson wrote of the great joy of his congregation. I fully sympathise with them, both for the man's sake and especially for the sake of those who were forced away. Whilst it is a matter for thanksgiving, I feel it is one still for prayer.

On Thursday I started for Ogbomosho on foot. Our resting-place for the night was a hamlet called Roti. We slept in a market shed. We resumed our journey about 4 a.m., and arrived in Ogbomosho at 6.30. Mr. Akiele, the energetic catechist in charge of our station here, had arranged to meet me with the Christians at some distance from the town. We started much earlier than they thought, and it was some disappointment to them when they met me in the heart of the town. I thanked them all the same for their kind intention. They all went with me to the station, which is at the other end of the town. In the course of the day I saw the candidates for baptism. I did not see my way clear to accept one of them, the wife of a bigamist. There is no rule against baptizing the

wives of polygamists. But this was a peculiar case. The man had inherited her as second wife before either of them embraced Christianity. Mr. Akiele bore a strong testimony to his exemplary conduct otherwise. He as well as the woman is anxious for baptism, and seems willing to put away the second wife, keeping to the first, who is also a Christian. The second wife does not seem to like it, and makes him powerless. I did not think it right to baptize her when she evidently stood in the man's way for baptism. When I put the case before her as well as I could, she expressed her readiness to leave the man at once. This was the day before the baptism. As I thought it was not a matter to be hurried through, I counselled time and deliberation.

I visited the Bale on Saturday morning, March 3rd, accompanied by Mr. Akiele and another man. A beautiful park was near his house; it was a fetish grove; also a large market, in which there is an idol-house with seven images to represent Popo, the chief object of worship in this most idolatrous town. After a little waiting, the chief received us. Among his attendants were some Mohammedans. He inquired warmly after the Governor of Lagos, who visited him last year. It interested him to know that I had visited England, and that I have only recently returned. I seized the opportunity to tell him of England's greatness and the secret of it; of our great desire that his country should be great, and the only way to make it so. I congratulated him on the restoration of peace, and recommended to him the Gospel, which alone can give true peace, and without which the peace about which I had congratulated him would be worthless. He was very attentive, as well as his attendants, but said little in reply. He has told Mr. Akiele, for whom he entertains a very high respect, that he cannot become a Christian. With God all things are possible.

I preached on Sunday morning, the 4th, from Col. ii. 6; ninety persons were present, of whom thirty were Heathen, who remained throughout the service. There was a baptism of six adults, also Holy Communion, of which twenty-two partook. In the afternoon service I baptized five school-children and four infants. There was

also a Confirmation Service, when hands were laid on eighteen candidates. The next morning I attended the monthly prayer-meeting. I spoke to the people afterwards of their duty to contribute all in their power towards the support of the work of God in their midst. They had hitherto failed to provide their children with school materials: at the wish of the Finance Committee I brought the matter before them. They pleaded poverty, but promised to endeavour to supply in the future. I also encouraged them in the efforts to evangelize their Heathen townspeople by open-air preaching and house-to-house visits. This duty I also brought before all the Churches that I visited. In the afternoon I went to see the Christians, who all, Wesleyans and Baptists as well, live in one compound.

This little Church at Ogbomoso is, as far as I could see, a faithful witness to Christ in that large town. The work is progressing fairly. Till about three years ago it was a Mission of the Ibadan Church, under Mr. Osi, a Native evangelist. This faithful labourer died over a year ago, and his grave is close to the small church. Mr. Akiele was sent there as C.M.S. agent about three years ago; there were then fewer than thirty Christians, now there are over fifty. One or two centres of work in the heart of the town are very necessary. Two European missionaries who have since been sent there may be available for them. There is the difficulty of finding suitable places for building in the midst of the people. When I went to look round with Mr. Akiele, I found the town thickly populated, and the houses closely packed together.

I left Ogbomoso on Tuesday morning at 7.30 for Isein, *via* Oyo, accompanied for some distance by Mr. Akiele, and arrived at Oyo the next morning at seven o'clock. I proceeded the next day to Isein, accompanied some distance by Messrs. Johnson and Moseri, and arrived there at four o'clock. Mr. Foster, the catechist in charge of this station, came to meet me with some of the school-children, who welcomed me with a song. The mission-house and the church had been burnt down; Mr. Foster worked hard to get both places covered against my arrival. I was comfortably lodged and hospitably entertained. The Christians soon

came to visit me. Among my many visitors, who called again and again, was the third chief in the town. Mr. Foster told me that he was quite convinced of the truths of Christianity: for some years now he has not bowed down to any idol, but he has not come out on the side of Christ. There are many such all over the country, whom only the fear of man has kept back from giving up idolatry and boldly confessing Christ. The day after my arrival I visited the king. I spoke to him and offered prayer. He gave me a goat and some cowries. Ibadan, Ogbomoso, and Isein had recently suffered from a great fire. Here the palace was burnt, and was at the time of my visit being re-thatched. The predecessor of the present king was a great friend of our Mission, and attended Christian worship pretty regularly. He placed one of his sons under Christian instruction, who, I regret to say, is gone back to Heathenism. I saw the young man and spoke to him about the good way which he has forsaken. I was told that the present king and many of his chiefs and people are more favourable to Mohammedanism. During my visit to the palace, a Mohammedan priest who brought a case to the king, after obtaining judgment, offered a prayer in Arabic; the king and the people spread their hands (to receive the blessing I suppose) and wiped down their faces afterwards with them.

11th (Sunday).—I visited the Sunday-school. At the morning service I baptized three women, preached from Col. ii. 6, and administered the Holy Communion. In the afternoon I baptized four school-children and an infant; there was also a Confirmation Service, when fourteen candidates were confirmed. On Monday morning I attended the Bible-class. After the class I said a few words to the people; called their attention, among other things, to the necessity of being able to read, and the importance of studying the Word of God; also to the importance of more systematic and regular efforts in evangelizing their people.

The work at Isein is very difficult. All the people on the right bank of the Ogun river northward of Abeokuta seem given up to pleasure far more than others, and a religion like Christianity has no attraction for them. At a town called Erawa, in this direction, the Wesleyans have been making

efforts for some time; there is at present not a single convert. Some of these people have a small township in Abeokuta in the Ake district, and within a stone's throw of the Ake church. They have been there since before the introduction of Christianity into this country, but I do not think any of them has embraced it. The Iberekodos, whose town the Dahomeyans destroyed a few years ago, and whom the Christians did so much to relieve when they sought refuge in Abeokuta, belong to the same parts: all evangelistic efforts among them hitherto have borne no fruit. Of the between fifty and sixty persons in the Isein Church there are only four or five men. The few school-children all live with Mr. Foster and are entirely supported by him; they cannot be got otherwise to attend school. One of the chiefs, the richest man at Isein, has a boy at school who is no exception. The people consider themselves kind enough to send their children to school without asking any pay for them. Mr. Akiele told me that when he began the school at Ogbomosho he had to feed the children for some time. The Rev. S. Johnson, of Oyo, has to support some of his school-children. In these places the payment of school fees is out of the question.

I left Isein on Tuesday morning, the 13th March. It was a comfortable journey. The Rev. T. Harding had kindly got the Rev. D. O. Williams' horse and sent him to me. Our first resting-place was Ese Ado, a small town at the foot of a huge and high rock, on the top of which three towns are said to be built. The little town at the foot is occupied by the old inhabitants of Awaye, at one time a missionary station before its destruction during the Ijaye war. The chief was just ready to go out on a hunting expedition with his people when we arrived. He received me warmly, settled me comfortably in his verandah, and gave me some eggs and dried meat before leaving. He regretted his arrangements were too advanced to be altered, or he should have postponed the expedition. I gave him a present. To my surprise, at night, he sent from the field, some miles distant from the town, a special messenger to bring me a choice portion of the game they caught. The people promised to welcome a Christian teacher; this we hear in every town and village.

It appears that it is the teacher they want and not his message. True, they listen very respectfully to our teaching, and admit the truth of it, but are not prepared to accept it.

Early the next morning we resumed our journey. Before we reached our resting-place for the day we had passed through the ruins of two or three towns of average size. One of them was Biolorunpelu, another missionary station some years ago. Preparations are being made to rebuild it. We arrived at Eruwa about three in the afternoon; Mr. and Mrs. Baikie, of the Wesleyan Missionary Society, gave us a very kind and hearty welcome. Though lodgers themselves in a Heathen compound, they made us room for the night. I have referred above to the discouraging nature of the work in this town. The little I saw of the place impressed me strongly with the difficulty of evangelizing a people so completely given up to dissipation. I resumed my journey the next morning, and arrived in Abeokuta at five in the afternoon, thankful for journeying mercies, and for finding my family in Abeokuta quite well. I lost no time to read the many letters awaiting me.

On Good Friday I preached at Igboire, and on Easter Day at Ake. On Easter Monday there was an important meeting of the Abeokuta Church at Ake; I presided. The speakers were the Revs. T. Harding and J. A. Lahanmi; also Mr. C. B. Moore. The object was to inaugurate the Abeokuta School Board. It was gratifying to see the results of the efforts made in the different congregations to raise a school fund. The sum-total was about 80%. This was an evidence of the people being alive to their responsibilities. Abeokuta has a heavier burden to bear in supporting its schools than Lagos. The Government grant is a great help to us here; in fact, without it some of our schools would be closed. This source is not available to the Abeokuta Church. I mention this as it may be an important item in considering the question of giving and withdrawing C.M.S. grants-in-aid.

29th.—I started this morning on a week's tour to the Abeokuta farm churches, accompanied by the Rev. S. W. Doherty, the superintendent of these churches that are regarded as the Missions of the Abeokuta Church. They are Ofada, Sunren, Afojupa,

Agbawon, Asese, and Iro. The largest is Ofada, with a congregation of about 200; Sunren comes next with about 120; the next three with between 50 and 60 each; whilst Iro is just beginning to gather one. I feel strongly that a resident pastor ought to be provided to minister in these farms. As they are almost all within easy distance of each other, wherever such a person may be stationed, if he is a man of energy, all these churches will enjoy his ministry sufficiently. This necessity is emphasised by the various kinds of business which I saw accumulated for Mr. Doherty in the different farms.

We went first to Afojupa, a small village not at all well built, and badly kept. There is a decent church built apart on an elevated place, the only glory of the farm. The agent's house is to be built there at some future time. There had been one; but when for some reason the place was abandoned for a short time, it went down. The present agent, Mr. Abel Loginta, lives in a very small house lent to him by a Christian. It was proposed that we should lodge in the church. I did not like it. We accommodated ourselves in the agent's narrow verandah, where we were hospitably entertained by the agent and the Christians. The next day we did all our work—confirmation, baptism, Holy Communion, and the exhibition of the lantern. Sixteen candidates were presented for confirmation.

On Saturday morning, March 31st, we proceeded to Ofada. The Christians led us some distance with singing. We soon came to the end of our two hours' journey. Within two miles of Ofada the village choir met us, welcomed us with a song, and went before us singing till we reached the village, at the entrance of which Mr. Fletcher, the agent, received us. We were comfortably lodged in the schoolroom and hospitably entertained by the agent and the Christians. There was an exhibition of the lantern in the evening in the open-air. Hundreds were present; the majority were Heathen. The services on the following day were very well attended. Some Heathen were there. Baptism, Confirmation, and Holy Communion were divided between the two services. Twenty-two candidates were confirmed, six of whom were from Asese. Between the two

services, a meeting of the Church members was held, in which we explained to them the new Church School Board scheme.

The next day we proceeded to Sunren *via* Iro and Agbawon. At Iro, Mr. Doherty baptized three children and an adult. These were the firstfruits of the work at Iro. The woman that was baptized was to have been named Martha; just before the service she had it changed to Mary. When asked her reason for the change, she answered that she wished, like Mary, to sit at Jesus' feet. We passed through Agbawon, a decent village with a neat little church, and arrived at Sunren about 7 p.m.

Sunren has a large agent's house, which was not at all waterproof on our visit, a good church and a schoolroom. It was some years ago a very promising village. Okenla, the first Christian Balogun (war-chief), was then at its head, well supported by a few earnest Christians. I visited it in 1872, and it was the law then that no Christian polygamist should be tolerated there. This state of things did not continue long; and now Sunren has to take a back seat in the matter of purity, love, or Christian zeal. Mr. Irving, the agent, is a very earnest man, but getting on in years. The next day we had two services, morning and afternoon. In the morning we had baptism and confirmation: several adults were baptized and sixteen candidates confirmed. In the afternoon there was the Holy Communion. We also had a meeting in which we explained the School Board scheme. In the evening there was an exhibition of the lantern.

We started the next day for our homeward journey. Our resting-place for the night was only two hours' off. Before we got there, we were caught in a large and stormy shower. It was an open field, no shelter anywhere, and my horse refused the little that my umbrella would have afforded. We reached Elefon, the resting-place, quite wet; but we were well cared for by our host and hostess, who are the only Christians in the place, and who travel four hours every Sunday to attend the services at Sunren. We resumed our journey the next morning, and reached Abeokuta in the afternoon.

In closing this report, let me say that I have felt it a great privilege to

have visited these churches. As I see the difficulty of the work, I thank God for the measure of success which He has given. I revere the memory of those devoted men and women, Europeans and Natives, who began the work, and bore the burden and heat of the day. I feel the need of a strong, faithful, and devoted Native ministry, schoolmasters, and evangelists.

The present state of the country is a call for thanksgiving; a happy political era has dawned upon it. It is also a call for prayer that this may be a new epoch in its missionary annals, and I know of no more suitable prayer to this end than that for Native converts in the prayer used at the Annual Meetings of the Church Missionary Society.

INDIAN NOTES.



THE poppy crop in Benares and Behar, says the *Homeward Mail*, like the wheat crop in the Central Provinces, has turned out a miserable disappointment after promising splendidly. Early in the season the yield bid fair to be above the average, but the effects of a fatal visitation of the poppy blight, a mysterious disease almost identical with the potato blight, are now becoming manifest. The outturn of opium for this season will be one of the worst on record.

In the present agitation against opium it is well not to overlook the quiet but steady increase in the consumption of hemp drugs in Bengal. The cultivation of ganja, the most important of these, is, according to the excise report, "chiefly confined to a compact tract of country, with a radius of about sixteen miles, lying in Rajshahi, Dinajpur, and Bogra," but its sale, though greatest in Bengal, extends also to Assam, Nepaul, and the North-West Provinces. Ganja smoking, besides enjoying the countenance of the ganja smoking god Shiva, is the better commended to the Bengal population by its cheapness, the facilities for obtaining it, and the conviviality accompanying the method of its use. Not consumed, as we learn from the *Indian Evangelical Review*, to excess by the very poor or ordinary labouring class, the habit is most prevalent among Mohammedan labourers, Hindu devotees, bricklayers, carpenters, &c., and its victims furnish about one-fifth of the number of lunatics under confinement in Bengal. The producing of a drug, as deleterious in its moral as it is in its physical effects, is at present under Government control, but there are also numbers sharing the gains of a traffic only redeemed from public execration by the cloak of State patronage.

Theosophy is apparently doomed to as inevitable a failure in India as its propagation has already proved in America. The editor of the *Theosophist* now relegates to the limbo, to which he has already consigned Christianity and politics, a doctrine which, he avows, has failed to inspire the Hindu with the sentiments of either self-sacrifice or martyrdom. Sheltering himself behind an allegation of the Hindu's hopeless ingratitude towards any effort made for his welfare, he omits to mention that the precarious hold of the Wisdom Religion on the Indian mind is due as much to its own inherent weakness as to the frauds and tricks with which Madame Blavatsky launched it upon a too credulous public. The Bombay Brahma-Somaj, though viewing the matter from a different standpoint, is at one with the editor of the *Theosophist* in its opinion of Theosophist tenets and has in *The Plagiarism in Theosophical Teaching*, as well as in other publications, endeavoured to minimise the effects of the Theosophical craze.

The Rev. J. Johnston, in the organ of the Christian Literature Society,

calls attention to the deleterious effect produced on the Hindu mind by the illusory character of Professor Max Müller's works. The recent revival of the old religions of India is based on the belief that their sacred books would bear comparison even with the Christian standard. Their ignorance of Sanskrit has placed the majority of inquiring Hindu minds at the Professor's mercy, and to his uncandid suppression of the fact, that only the fair side of the ancient cults has been presented by him, is due the eager study of an edition only expurgated under the influence of Christian morality. Attention has been previously called to this in the pages of the *Intelligencer* of July, 1893. That Professor Max Müller's action is retarding the progress of truth and righteousness, by building a fool's paradise for the religious instincts of the Hindu, does not, we fear, occasion to him serious reflection.

The *Dinbandhu*, in calling attention to the progress of female education in the Bombay Presidency, adduces some statistics ill calculated to support deprecatory criticism of the efficiency of mission schools. The female names gracing this year the lists of successful students, from the highest examination in the Arts course to that of the University matriculation, include members of the Native Christian, Eurasian, European, and Parsee communities. On the Past Entrance list of successful candidates only two ladies, both Christian, appear. Of the 644 matriculation candidates who have passed that examination twenty-five are females, and of these fifteen are Christian, nine Parsees, one a Hindu. One Eurasian lady becomes the first female M.A. in the Presidency, while two Parsee girls have gained their B.A. The stationary attitude of Hinduism towards female education is being daily thrown into clearer relief by the progress of Christian and Parsee women.

Madras's offering to the ranks of well-educated Christian women also shows signs of numerical increase. Among other successes we note that the only successful first-class matriculation candidate of this year from the whole Tinnevely district is a Christian girl. One of the earliest Native Christian ladies to matriculate in the University is now qualifying for a British diploma in Edinburgh, having already passed out as a fully qualified medical practitioner from the Madras Medical College and held two hospital appointments under the Mysore Government.

The brightening prospects of the Pariah community in Madras form an interesting item in the *Free Church Monthly's* pages. Henceforth all lands lapsing to the Madras Government, through the failure of the ryots to pay the land tax, is to be granted to worthy Pariahs without reference to the Darkhast rules of the district, which have hitherto effectively barred their possession of any land. At present fifteen hundred acres are available in Chingleput, in addition to a far greater extent under the Kurnool Cuddapah Canal. Their internal keeps pace with their external development; this is strikingly manifested by the recent publication of the first Pariah newspaper, conducted in Tamil and devoted to the exposure of Pariah wrongs. It is pleasant to see in one of its opening numbers the warm tribute of gratitude accorded to the Rev. A. Andrews of the Free Church Mission, whose unremitting efforts for their welfare, temporal and spiritual, have earned him the title of "saviour of the Pariahs." The Mission work amongst them, judging from the converts' influence over the surrounding darkness, shares the progress visible in the literary and social departments.

The question of Indian immigration during the year 1892 has, says a

recent number of the *Statesman*, occupied a large share of the attention of the Legislative Council of Fiji. The labouring population of the islands amounts to 10,000, of which a large proportion is derived from India. The immigrants on their arrival were distributed among the various plantations, the greater number being taken by the Colonial Sugar Refining Company. The growth of habits of thrift among the community shows, as evidenced by the bank accounts and the purchase of property, an appreciable increase. But from the ever-swelling tide of heathen immigrants, accompanied by their priests, the Fiji church and population apprehend serious peril. The Fiji race in the archipelago is diminishing in proportions as alarming as that in which the Indian element increases; it is affirmed that the present high rate of immigration will, if continued, in about half a century place the Hindu on equal numerical footing with the aboriginal inhabitants. A happier reflection is offered by the probability that the Fiji Islands will play a more prominent rôle in India's evangelization than has ever yet been anticipated. The labours of Hunt and Calvert may yet earn them other laurels than those accorded them by the gratitude of the once cannibal Fijian.

G. E.

Our friend Mr. Monro draws our attention to an article in the *Indian Messenger* of June 24th, a Calcutta paper conducted by members of the Brahmo Samaj. The following extracts show that thoughtful Hindus are seeing through the imposture of what is called "Besantism." See the first article in this present *Intelligencer* :—

"Our readers must be aware that Mrs. Besant, since her return to England, has been enlightening the English public on the principles of Hinduism. It appears to us that there is a very marked difference of tone and attitude between her advocacy of Hinduism during her late visit to this country, and her utterances on the same subject in England. The first thing that strikes us as noteworthy is that while here she generally spoke in a triumphant, militant spirit, claiming for Hinduism not merely a place among the noble religious systems of the world, but the highest place among them, in England she inculcates toleration, and pleads for an 'exercise of patience.'

"Mrs. Besant says that 'Pandita Ramabai and members of the Brahmo Samaj are hardly reliable authorities on the Hinduism they have forsaken.' They are at least better authorities than she. They have known it, lived in its midst, breathed its atmosphere, and judged it by its practical results. If their testimony is not to be accepted because it is hostile, neither has Mrs. Besant any right to be heard upon the merits and demerits of Hinduism, as she, professing to be a convert to Hinduism, must be partial to it. She, with the zeal of a neophyte, can no more claim to be an impartial critic than those whom she would not accept as authorities, merely because they have forsaken the Hinduism which they have known thoroughly well. Should Mrs. Besant presume to say that Brahmos judge Hinduism only by its popular forms, which are in a state of corruption and decay, the obvious reply is, that Hinduism, as a religion to be accepted in life and conduct, not as a subject on which to deliver sentimental addresses, means popular Hinduism. But even popular Hinduism Mrs. Besant has defended. If she thinks that the Brahmo Samaj has neglected to study and explore what she calls 'philosophic Hinduism,' so great an error can only be accounted for by her utter ignorance of its history, its ritual, and its literature. The Brahmo Samaj has adopted as its own some of the best portions of Hindu sacred books, and what currency many of them have among the people is due more to the Brahmo Samaj than to the teachings of 'orthodox pandits,' at least in many parts of India. To say of such a body that it, having 'forsaken Hinduism,' is not a reliable authority on that religion, is most rash. There is more of Hinduism among Brahmos than even in Mrs. Besant."

THE OPIUM QUESTION.*

Memorial from Experienced China Missionaries—Letter from Mr. Arnold Foster—Chinese Opinion of Opium—Evidence of Bengal Missionaries.

I.



THE following memorial has been presented to the Royal Commission on Opium by British missionaries in China of twenty-five or more years' standing:—

We, the undersigned British missionaries, representing different Societies labouring in nearly every province of China, and having all of us had for many years abundant opportunities of observing the effects of opium-smoking upon the Chinese people, beg to lay before the Royal Commission on Opium the following statement of facts in reference to this question:—

(1) We believe it to be a fact, established beyond possibility of reasonable doubt, that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially, and morally. Statements to this effect have been repeatedly made in Blue Books and other official documents, on the authority of British officials of high standing, and they are entirely corroborated by our own personal observation. The Protestant missionary body in China has twice, by its representatives assembled in Conference, and including men of various nationalities and of many different churches, unanimously passed resolutions condemning emphatically the use of opium by the Chinese for other than medicinal purposes, and deploring the connection of Great Britain with the opium trade. (See "The Records of the Missionary Conference, held at Shanghai," 1877, and ditto, 1890.)

(2) It is a fact, which cannot be reasonably disputed, that the conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed, in common conversation and in books, with fornication and gambling. Sir Rutherford Alcock, some time her Majesty's Minister in China, when examined before a Committee of the House of Commons, spoke of the universality of the belief among the Chinese that, whenever a man takes to smoking opium, it will probably be the impoverishment and ruin of his family—a popular feeling which is universal both amongst those who are addicted to it, who always consider themselves as moral criminals, and amongst those who abstain from it. (See Report, East India Finance, 1871 (363), page 275; 5739.) We ourselves have never met with Chinamen who defended the practice as morally harmless, but we have heard it unsparingly condemned by the Chinese, times without number. The Missions with which we are respectively associated invariably refuse to admit opium-smokers to Church membership, but in so doing they are only acting in accordance with the general sentiment of the Chinese, Christian and non-Christian alike, which always stigmatises the habit of opium-smoking as vicious.

(3) It is a fact that the opium trade, though now no longer contraband, is highly injurious not only to China, but also to the fair name of Great Britain. The past history and the present enormous extent of the opium trade with India, produces, as we can testify from personal experience, suspicion and dislike in the minds of the Chinese people towards foreigners in general. On the other hand, the attitude of hostility towards opium which foreign missionaries are known to maintain, is approved and duly appreciated by the Chinese of all classes, as we have often found in our intercourse with the people.

(4) It is an indisputable fact that the opium imported from India is neither required for medicinal purposes in China nor generally used for these purposes, and hence we regard the importation as being wholly prejudicial to the well-being of the Chinese people.

In view of these facts the undersigned venture respectfully to express the earnest hope that the Royal Commissioners will embody in their Report a united recommendation to her Majesty that the Indian Government should immediately restrict the Indian production of opium to the supply of what is needed for

* See the Editorial Note on page 708.

medicinal purposes in India and elsewhere. With our long and sad experience of the injurious effects of opium consumption on the Chinese people, we cannot but feel the gravest apprehensions as to what the effects of the opium habit in other lands are likely to be. We are quite aware that some medical and other testimony has been given in India, designed to show that the consumption of opium by the peoples of India is not accompanied with the same disastrous consequences that we have all witnessed for ourselves in China, but we are glad to know that strong testimony has also been given in India of a contrary kind, for we are of opinion that a longer and wider range of experience will certainly show that opium is as injurious to all other races as it has been proved to be to the Chinese. Opium is rightly classed in England amongst dangerous poisons, and it is so regarded in other countries, and we cannot believe that what is a dangerous poison to the greater part of the human race acts only as a harmless stimulant on other parts of the race. We are convinced that if ever the day should come when opium is as widely consumed in India as it is now in China, the result will be as lamentable there as we know it to be here.

In submitting this memorial, which we believe expresses the opinion of nearly every Protestant missionary in China, without distinction of nation or Church, and of the whole native Protestant Christian Community, consisting now of several tens of thousands of persons, we beg to say that we are actuated by feelings of the deepest loyalty to Her Majesty the Empress of India, and by the most profound desire for the truest welfare of her Indian dominions, not less than by the desire to see the curse of opium removed from China. We hold as beyond all shadow of doubt the conviction that thrones and dominions are established by righteousness, and that any source of revenue, however large, that is morally indefensible, tends only in the end to the weakening of the Empire and the impoverishment of its resources.

J. S. BURDON, Bishop of Victoria, Hong Kong.

G. E. MOULE, Bishop of the Church of England in Mid-China.

WM. MUIRHEAD, Chairman, London Missionary Society, Shanghai.

J. CHALMERS, London Missionary Society, Hong Kong.

HUDSON TAYLOR, Director, China Inland Mission.

GRIFFITH JOHN, Chairman, London Missionary Society, Hankow.

J. MACGOWAN, London Missionary Society, Amoy.

H. L. MACKENZIE, Presbyterian Church of England Mission, Swatow.

ARTHUR E. MOULE, Archdeacon of Shanghai.

DAVID HILL, Wesleyan Missionary Society, Chairman of the Wuchang District.

EVAN BRYANT, London Missionary Society, Peking.

G. OWEN, London Missionary Society, Peking.

JAMES SADLER, London Missionary Society, and Pastor of Union Church, Amoy.

J. W. STEVENSON, China Inland Mission, Shanghai.

We certify that the above signatures have all been authorised by the persons whose names are given, and that the authorisations are in our possession.

ARNOLD FOSTER, London Mission, Hankow.

A. HUDSON BROOMHALL, China Inland Mission, Hankow.

GILBERT G. WARREN, Wesleyan Mission, Hankow.

Hankow, April 17th, 1894.

II.

The following letter and extracts are sent to us by an experienced missionary of the London Missionary Society:—

SIR,—The assertion is often made that missionaries in China greatly exaggerate the evils of opium-smoking. During the past few days I have been led to examine several popular *heathen* tracts on the subject, written by Chinese authors, and I should be glad if you would publish three extracts which I have translated and now enclose.* The books from which these extracts are

* We have only space for two.—Ed.

taken were bought by me at random from Chinese street book-stalls, and any one who reads them will see at once that they have not been written under any sort of missionary inspiration, inasmuch as the tone of the first two is distinctly idolatrous, while the third is distinctly anti-English. The Chinese have a very common expression to describe "all manner of vicious living," *P'iao, tu, ya-p'ien yen*, i.e. "Whoredom, gambling, and opium." It will be seen from the following extracts that in every case these three forms of evil are brought together. In translating these extracts I showed them to two Chinese literary men—graduates—and told them I wanted to get some book or books which gave a different account of opium. They both assured me, but independently, that they had never seen such a book and did not believe I could find one in China! One of these gentlemen was himself an opium-smoker and not a Christian, yet he—like scores of other opium-smokers whom I have known—had not one good word to say for his practice. To the other gentleman I said, "But many persons in England say that opium-smoking is not necessarily injurious." "Indeed," he replied; "well, no one, so far as I am aware, says so in China." At a time when not a few residents in India are inclined to maintain that opium in India does not produce the evil results to consumers that it is said to do in China, I think the testimony which the following extracts contain as to the opinion of the Chinese after half a century's experience of the effects of opium here, is worthy of attention.

It is the opinion of many old and experienced missionaries in China that if the consumption of opium is not checked in its beginnings in India, there will twenty-five years hence be no more difference of opinion amongst missionaries in that country as to the evil of the opium habit there, than there is to-day amongst missionaries in China as to the evil of the "habit" as we see it developed here. Each year the appalling dimensions of the blight that opium has brought, and is bringing, on Chinese life is becoming more apparent, and in view of our experience here, we feel more and more inclined to congratulate the Japanese on having stipulated by treaty that no opium shall be imported into that country save for medicinal purposes, and more and more inclined to tremble for the future of any other Eastern race that allows itself to find out, by experience, what the effect of the miscellaneous consumption of opium is upon its people.

*L.M.S. Mission, Hankow, China,
March 12th, 1894.*

ARNOLD FOSTER.

EXTRACT I.

From a Chinese book, "Lang tsz lu hwei" ("A Meeting between Prodigals").

"Whoredom and gambling have existed (in China) from the times of the ancient kings, but the foreign smoke (opium) got its hold during the present dynasty (A.D. 1644-1894). People say, 'Opium-smoking raises one's spirits.' Who does not know that opium brings men to skin and bones! They smoke till their faces are yellow and their bodies emaciated, till they lose their appetite and are always expectorating, till their energy is gone and their eyes are always watering, till their backs ache, their legs can with difficulty walk, and their arms lose their strength. As for myself, once I had property, but I ran up an account with the keepers of opium-dens; I smoked in good style (here follows a long description of the luxurious opium-smoker's surroundings, his ivory pipe, &c., &c.), and my associates were wealthy folk. My father was a good man, and he was anxious to have a son to perpetuate his name and family, and to bury him when he died. I was well off, but I did not care for what was good; I loved to go on the spree with my friends. I was young and thought nothing of squandering money. To whoredom and gambling I added opium-smoking. At first the craving for the drug was slight and easily satisfied, but the more I smoked the greater the craving became, until it grew insatiable. I squandered my money, dressed like a lord in silks and satins and in the top of the fashion. I spent my time with prostitutes and gamblers. For the sake of opium I scattered my family wealth, for the sake of opium I sold my position and others got it; in order to smoke opium I parted with my house. Because of harlotry I angered my parents, because of gambling I vexed my brothers, because of opium I quarrelled with my wife. At first I pawned my clothes, but with fear of the disgrace. Then I pawned all things in the house upon which I could lay hands, and the sense of shame was gone. Now I have nothing left to me but a pair of hands; every thing is sold and I look out for chickens and dogs that I can steal. Then I think of turning robber, but I fear going to prison. I think up and down, but no way is open to me. I may as well hang myself and take a short road out of life. (Then follows a long and revolting description of a Chinese beggar's life, to which the

speaker is reduced. He speaks of his once happy home now broken up, and his wife and family brought to ruin.) I want to sacrifice to my ancestors, but I have nothing to sacrifice. *I would pay them to help me to give up opium altogether.* Formerly friends would lend to me, but now I am poor who will do so? Yesterday I walked through the principal street and the people all smiled and laughed at me to my shame. Once I was regarded as the descendant of a wealthy family; now I am nothing but a living monkey. I have formed a resolution, I must wander about and beg, but *I have bound myself by a curse before Heaven that I will get cured of opium.*"

EXTRACT II.

From a Chinese book, "*Chuan kaiyang yen*" ("*An Exhortation to get Cured of opium*").

[This extract is bound up in one cover with two others: one directed against immorality, and the other against gambling. The whole is said to be an exhortation to prodigals to reform.]

Two men are talking to one another on the couches of an opium-den, one a confirmed opium sot, the other a youth who is smoking for the first time. The elder man lays down his pipe and thus addresses his companion:—

"Opium has injured lots of young fellows! my eldest brother killed himself with it, and my second brother, in consequence of dysentery brought on by the opium-pipe, had to go at an early age to see the king of the nether world (i.e. he died). As for myself I have spent quantities of money in trying to get cured of the habit. I have taken anti-opium pills and this medicine and that. If a well-to-do man smokes opium he takes good food to keep up his strength, as well as ginseng from Corea and other expensive medicines. He can smoke luxuriously and turn night into day, and stay in his bed till noon. But the pity is when poor men smoke! In order to gratify the desire for opium they have to think of all sorts of ways of getting the drug, and they often have to pawn their clothes till they have nothing left to go out in. They cannot buy food. They suffer from cold and become thin and emaciated. Just look at these opium-smokers and what they have to go through, and you will keep clear of the bondage! Then there are some people who have cured themselves of the opium habit, but again yield to it and get the craving. They just invite calamity! *For the sake of opium men entirely neglect their business and throw away the finest opportunities. For the sake of opium they scatter their inheritance and bring their ancestral houses level with the ground. For the sake of opium they alienate their friends, they kill their old parents with grief, they get separated from their wives, and give up all care for their children. Think of all this and you will see that you had better not smoke opium! The drug has smoked millions of young men to death. Opium friends are like victors sent by the gods of the lower world to hurry men to their end. Opium is like a deadly poison. If you don't take care it will cost you your life! Opium smokes men muddled and stupid. It smokes their livers black and their faces like the face of the kitchen-god. Opium smokes men as thin as a piece of firewood, and turns them either black or yellow; I would advise you not to get entangled with it.*"

The above extracts from books written by Heathen Chinamen for Heathen Chinamen show that Christian missionaries are not alone in speaking strongly on the subject of opium. I have italicised a few sentences that are specially worthy of notice.

A. F.

III.

The C.M.S. missionaries in Lower Bengal were asked to give their experience of the extent to which opium-eating prevails in their districts, and how far it interfered with their evangelistic work. The following replies were received, and we print them as sent to us: that is to say, we are not informed of the names of the writers:—

A. says: "Never come across a case of opium-eating."

B.: "Not found it a hindrance to work among the Mohammedans of Calcutta."

C.: "After thirty-six years' missionary work, never found opium traffic any hindrance. In fact people see no connexion whatever between opium and Missions."

D.: (1) "I do not remember on any occasion hearing the connexion of Government with the opium traffic alleged as a reason for refusing the Gospel."

(2) "I have met with several cases (half a dozen) of opium-eaters in the district

y y 2

in which we work. The effect is certainly such as to hinder the reception of the Gospel."

E.: "Not aware of such hindrance."

F.: "No. (So far as I am aware, opium is not much used in Santhal Pergh.)"

G.: "Experience two years four months only—no hindrance."

H.: "The opium traffic is *no* hindrance in my work. I spend December each year itinerating amongst the opium-fields around Jamalpur. The ryots who grow it are more prosperous than those who do not grow it, as no other crops pay half as well. Those who grow it do not seem to take to it."

I.: "In urging the few victims of opium-eating with whom I have come in contact to give up the habit, they have generally stigmatised the Government. But beyond a few educated gentlemen the majority of opium-eaters in our districts are immoral fakirs who are quite too mad (as far as their thinking powers are concerned) to connect Government with the dirty little shops whence they buy their opium."

J.: "As far as I remember, I have only come across two cases of opium eating or smoking during my five years' work in the Nadia district."

K.: "My work is almost exclusively among scattered villages containing about 1000 Christians. Among them opium is not used, but *ganja* and *tari* are, and these two latter are a very great hindrance to our work, especially the last named. The use of *ganja* in preference to opium seems due, I believe, to its being a little cheaper than opium, and this seems pretty generally to be the case all over Calcutta and the district."

L.: "I am working among Christians entirely and so cannot tell accurately what effect opium would have on direct missionary work."

M.: (1) "I have not yet met a man, so far as I am aware, who was prevented from accepting Christ owing to the fact that he had a greater love for opium."

(2) "As Secretary of the Anglo-Indian Total Abstinence Society, I have met two Native gentlemen who refused to sign the pledge because it included opium, without which they said they could not live."

(3) "I have known five Christians whose spiritual life was dwarfed and crippled because they have habituated themselves to the taking of opium; two of these have given up the habit and are now living respectable Christian lives; one still uses it and is quite untrustworthy; one has turned fakir and not been heard of for two years; and one is dead. I think the death of the latter was accelerated because of the habit he had formed, for ordinary medicine did not seem to benefit him."

N.: "In reply to your query as to the opium traffic, I must say that except in one instance I have not had any hindrance to my work through opium. The one instance was a woman who had been baptized in Calcutta by S.P.G. I believe Miss Hoare, who had instructed her, placed her under my care at Agarparah, telling me she was in the habit of taking opium. She was very anxious to overcome it and I hoped she had done so. After she returned to Miss Hoare, I fear from what I heard that the old habit returned, but she died during my absence in England, and I could never ascertain particulars of her death."

O.: "The Santals know nothing about opium save that it is used medicinally and that very seldom. The great hindrance among us is beer, toddy, and liquor made of the mahna-flower."

P.: "I beg to state that in my very limited experience I have not found the opium traffic any hindrance in my missionary work in this district."

Q.: "None whatever."

R.: "I have been but little more than two years in India, and my missionary experience is yet so limited that opium has come before me only in the dispensary, and the 'traffic' only in the newspaper reports of the Commission."

S.: "The experience of one who has been only two and a half years in the country can be of very little use in an inquiry of this kind. I can only say that in the course of my missionary experience I have met at least one who has advised me rather to seek to abolish the opium traffic than directly preach the Gospel; and at least one other who bears in his face the evidence of the effects of indulging in opium, from which he has sought in vain to free himself, and it is certainly a hindrance to his acceptance of Christianity."

THE MISSION-FIELD.

WEST AFRICA.



Learn from the *Sierra Leone Messenger* that the Anniversary sermons and meetings of the Sierra Leone Church and its Missions were held at Freetown in May. The Anniversary Sermon of the Native Pastorate Auxiliary was preached by the Rev. N. J. Cole, Pastor of Regent, and that for the Church Missions, which the late Rev. E. Leversuch was to have preached, by Canon Spain. Sir William Quayle Jones, Chief Justice of the Colony, presided at the Native Pastorate Public Meeting in the Wilberforce Hall, and Bishop Ingham at the Church Missions Meeting. The Governor presided on May 17th and 21st at the Anniversary of the Cottage Hospital and at the Annual Meeting of the Evangelical Reform Association. The latter is a Total Abstinence and Purity Society, and its members were greatly encouraged by His Excellency presiding, and avowing himself a teetotaler of many years' standing. Bishop Tugwell was present at this meeting, and gave some telling facts which had come under his notice in the Yoruba Country illustrating the need for protest and for efforts against the ravages of strong drink.

Canon Taylor Smith visited Mafweh, an important trading centre in the Mendi Country, on the banks of the Great Boom River, in January. Accompanied by the Rev. S. Hughes, Pastor of Sherbro, he proceeded up the Jong River, opposite Sherbro Island, then up the Small Boom River, from which they travelled overland to Mafweh. They found the son of the chief to be an earnest Christian, and the chief himself, Mendi Massa, whom his son had instructed, was desiring baptism. This old chief was away from home when they arrived, but, hearing that they were at Mafweh, he returned at great personal inconvenience. After examination Canon Smith baptized him, and he also opened a church capable of holding 200 people, which the few Christians in the place had erected. Regarding the chief's answers Canon Taylor Smith wrote to the *Sierra Leone Messenger* :—

Can I ever forget his simple yet plain answers which he gave to every question, showing how carefully his son, a man of from thirty to forty years of age, I presume, had prepared him? One parable struck me as very beautiful. He said: "When this son" (pointing to Brainard), "was small I gave him to the missionary to teach about God; I thought it would be a help to my country and people. I never thought to see him grow up to this present.

Now, if I send a spy to look at a distant country and he returns bringing back a good report, and shows me it is a good country and I desire to go to that country myself, who more likely to lead me there than the one who has been before? So it is, 'my son has brought back a good report, and I am desirous of embracing that country, and following in his footsteps the short time I have to live.'"

EASTERN EQUATORIAL AFRICA.

In a private letter from Archdeacon Walker, which has been published in the *Record*, he says :—

The people here, as far as I know them, have very little idea of poetry. Now you will ask me what I mean by the word "poetry." In this instance I mean describing things by the effect they have upon us, the impressions they make. I also mean the power of giving far-reaching ideas to things, and so carrying the idea beyond the reach of our exact comprehension. Again

and again the people come and ask me to explain about Rachel weeping for her children at Bethlehem. Yesterday a man asked me how the "stones could cry out." Another man suggested that it might mean the Gentiles whose hearts were like stones—that if the Jews refused, then the Gentiles would accept. In the language of these people they have a word *gundi*, which

means "Mr. So-and-so," or "Mr. What's-his-name." The people often use this term merely to gain time to think of the name of the man. Now in the parable of the Prodigal Son and

some other places this word *gundi* is used for "a certain man." Again and again the people have come to me to ask me the name of this man *gundi*.

Mr. Pilkington writes as follows regarding the languages of the Lake district:—

Luganda, Lusoga, Lunyolo, Luhuma (the shepherd tribe), Luziba (in German territory), and the language of Ukerewe, and, I am told by the French priests, all the languages between the Victoria Nyanza and Tanganika are dialects and not separate languages; the variations that do occur are regular, e.g. a certain *d* in Luganda is in *all* these languages *always* represented by *ir*; any one idea has rarely more than three words in all these dialects (and their subdivisions) to represent it, generally two, and sometimes only one.

Any Muganda can understand any

of all these people fairly well, and they him, each speaking his own language; and so any two generally. The Banaluanda (the country is marked Luanda in the maps), far to the west, are, I am told, Bahuma. In Stanley's book the people just outside the great forest called *it kivira*; the Luganda for "forest" is *kibira*. I think there is very good reason to hope that a single Bible will do for all this region. I have vague hopes of, perhaps, at some future time being able to make a dictionary on the principle of roots which would combine all these dialects.

EGYPT.

Dr. Harpur and the Rev. P. G. Wood started in April on an evangelistic journey on the Tewfikieh Canal, travelling in a "dahabeyah." The doctor performed operations—chiefly eye cases—and the catechist Athanasius visited and read to the fellaheen in the villages *en route*. Mr. Wood intended to continue the itineration for two months, Dr. Harpur's place being taken by Dr. Aganoor, the Syrian doctor. Before leaving Cairo, Dr. Harpur gathered large meetings of Mohammedans at his house once a week.

BENGAL.

When Mr. Monro went to India last year, he was accompanied by his son, Dr. C. G. Monro, who has founded the "Ranaghat Medical Mission." His dispensary was opened on July 3rd; and attached to it is a hospital for in-patients, containing at present six beds.

We are very sorry to hear that our friend the Rev. Jani Alli has been very ill, and was removed by doctor's orders to the Calcutta General Hospital. Many friends in England will remember him in prayer.

A special mission was held in Burdwan in May, conducted by a Bengali Christian named Rajon Fakir. A Mohammedan gentleman lent a "baby-organ," and a small choir of Christian lads was formed. The Rev. A. J. Santer wrote to the *North India Gleaner*:—

The addresses of our brother have been very searching, and cannot fail to turn the inward eye upon the heart in self-examination. For four days running we had a meeting in the church at 6.30 p.m. for non-Christians. Notices had been issued hurriedly, but it was quite sufficient. Each evening the church was full and some of the Babus afterwards came to me and said, "Really, it is charming! How did those boys learn to sing like that?" The addresses to these people were very plain and searching; they may be summed up in the text taken for the last evening: "I determined

not to know anything among you, save Jesus Christ and Him crucified." Many came to every meeting, and yesterday, the last, I noticed that the hymns had "caught on"—several among the audience joining in. Our brother had a *gari* waiting ready to convey him to the station as soon as the meeting was over. He has been indefatigable in work all the time, and was determined not to leave till he had got a blessing on his labours. And I know he has got it. He goes with our prayerful sympathy; and I trust God may use him very much to His glory, and the edification of His people.

NORTH-WEST PROVINCES.

The *North India Gleaner* has the following account of the baptism of a Brahmin and his wife by the Rev. W. McLean at Agra, from the pen of Miss Rait of the Female Education Society:—

On Easter Sunday we had the pleasure of receiving into the Church of Christ by baptism a Brahmin Sadhu and his wife. The Rev. W. McLean performed the ceremony, and it was delightful to see how earnestly the Sadhu, with Prayer-book in hand, followed the service, and how clearly he answered the responses, his wife repeating them after him. The following day he went with Mr. McLean and a band of catechists to preach at the Bindraban mela, near Muttra; there he met many of his old acquaintances, who reviled him. When telling me about the work they had done at the mela, he smilingly said, "Mem Sahibaji, my friends look upon me now as even lower than a sweeper, but what do I care? I tell my wife neither to be troubled, nor regard the words of man, but to look up to God."

The Sadhu is a man of middle age, about forty or forty-five years old, and familiar with all phases of Indian life. When quite a young man he was under deep religious convictions; being unable to find peace at home, he travelled about from shrine to shrine in search of that peace for which his soul longed; but his search proved in vain, so he came to the conclusion that severer penances, and stricter asceticisms were needed. So he joined himself to a band of Sadhus, who for four months in the year live in a large *Dharamsala* provided for them by the Raja of Baroda; the other eight months these men wander about the country in bands of twenty-five and fifty, asking alms in the shape of money and grain, and when this is not readily given, they bring pressure to bear, and so in place of being, as they pretend, humble mendicants, they are possessed of great wealth, which they bury in wells or spend in riotous living. They wear no clothes, but smear their bodies with clay, and the more filthy they are, the more holy are they esteemed. Yuhanna Atama Gir, after becoming familiar with the lives of these saints,

was so horrified that he fled in disgust and continued his wanderings. Shortly after, that is about seven years ago, he had a copy of St. John's Gospel given to him, and after reading a few chapters, he felt he had at last found the Word of God. When he had read to the end, he said to himself, "I am sure this is not all, I must know more about Jesus," and by God's grace, a year after, he had St. Luke's Gospel and the Acts of the Apostles given to him: he was now satisfied, and only longed to meet and talk to some Christian teacher—some one to explain the precious books to him.

Early in the past cold season Mr. McLean and his catechists were preaching in the villages, about eight or ten miles out of Agra, and as the Sadhu happened to be there at the same time, he immediately took the opportunity of conversing with the Christian brethren, and now the true light dawned upon his mind, and he felt sure he was in the way to truth and peace. Searching with an unbiassed mind, he found the pearl of great price, and resolved to sell all and possess it.

His progress in Christian knowledge was very rapid, and Mr. McLean, having no doubt that he both understood and fully accepted salvation through Jesus Christ, admitted him into the visible Church.

His wife, though not so intelligent by a long way, seems sincere, and tries very hard to remember all she is taught, and is quite delighted when she has succeeded in repeating a few lines of a hymn or verse in the Bible. When it was known that the husband seriously contemplated becoming a Christian, their friends tried hard to dissuade her from accompanying him; but like the true Hindu wife, she declared nothing should prevent her going with her husband—even if she was going to join the most despised community, she would go with him.

The *Messenger of Light*, Native Christian newspaper, says:—

Indian Christian students continue to toil on and to achieve success at the

University examinations. At the late University examinations all the Indian

Christian candidates for the B.A. degree came out successful. Their success does unmistakably fill the hearts of the Indian Christians with pride. Their names are N. Jordan, Cyril T. Dutt, and M. N. Gangooley. The result of the Intermediate Examination is so far noteworthy that of the successful can-

didates from the Indian Christian community quite the half are girls. The brilliant result of the Entrance Examination is calculated to reflect great credit on the schools that attended to the tuition of the Indian Christian students.

PUNJAB AND SINDH.

The lamented death of the Rev. Henry Francis Wright, one of the most promising of our younger missionaries, was mentioned last month. He was struck by malarial fever, and on the tenth day was ordered to be taken to the hills, in hope of saving his life. He was accompanied in the train from Amritsar by his sister Miss Katharine Wright, his cousin Miss Eleanor Wigram, and Dr. Arthur Lankester. At 10.30 p.m. the same night, July 14th, he was lifted out of the train when it stopped at Gurdaspur, and died in a few minutes on the open platform. The body was conveyed back by a return train the same night to Batala, where it was laid in a coffin, and then conveyed on to Amritsar and buried in the new Native Church Cemetery. Further particulars of these pathetic circumstances are given in this month's *C.M. Gleaner*.

TRAVANCORE AND COCHIN.

We take the following extracts from a printed Report of the Buchanan Institution, which was founded by the Rev. A. H. Lash to do for Travancore what the Sarah Tucker Institution does for Tinnevely. The Report is by the present Principal, the Rev. E. Bellerby :—

In November, 1890, at the request of the C.M.S. Parent Committee, the Rev. A. H. and Mrs. Lash came to Travancore to commence a work similar to that which they had carried on so successfully at the Sarah Tucker Institution, Palamcottah.

Pallam, a small village four miles south of Cottayam, where there was already a Church Mission house and extensive compound, was the centre chosen; and the Institution was named the Buchanan Institution, after Dr. Claudius Buchanan, who visited the country at the beginning of this century, and showed such an interest in the welfare of the people, especially in the improvement of the condition of the women of Travancore. Here Mr. and Mrs. Lash soon made their influence felt. The work of building made rapid progress, and Mr. and Mrs. Lash looked forward to several years of happy work, during which they hoped they might be able, at all events, to establish the Buchanan Institution on a firm basis, before passing the work over to other hands. But our ways are not God's ways, and in His wise providence our Heavenly Father saw fit to call Mrs. Lash to higher service, March, 1892.

The C.M.S. Parent Committee, on the recommendation of the Travancore

and Cochin Mission Conference, appointed Mrs. Bellerby and me to succeed Mr. Lash, and on September 30th, 1893, I took over charge from Mr. Lash, on his departure to take up his new appointment as Superintendent of the C.M.S. Mission on the Nilgiri Hills, South India.

Pallam is considered one of the healthiest stations in this Mission, and, situated as we are, away from any busy centre, with a large compound of thirty-five acres surrounding our Institution, we have every facility for taking care of our girls. We are close to a broad backwater, which separates us from the sea-coast, and throughout the day a cool breeze, almost direct from the sea, tempers the heat. There is a river, five minutes' walk from the compound, and so our girls have not far to go for their bath; by no means an unimportant consideration in our domestic arrangements.

On taking up the work, I found that Mr. Lash had gathered round him a band of devoted teachers, who, I believe, are thoroughly interested in their work. Our headmaster has become well acquainted with the system of training young teachers, and our training mistress, herself a trained teacher, is invaluable in the practising depart-

ment, where she supervises the teaching of our training students.

The number of students on the Buchanan registers this year is 148, of whom 113 are boarders. By the help of a grant from the C.M.S. Parent Committee we are able to take about 100 boarders at reduced fees. The majority of these are daughters of our Mission agents and other Anglican Protestants; the rest are daughters of Syrian Christians.

The Institution is divided into two departments:—(1) the Training Institution department, taught by our headmaster and five other masters; and (2) the Practising School, managed by our training mistress, who is assisted by another female teacher, and six students in the teachers' training department.

In addition to our daily routine of school-work, we have some work of a more directly missionary character. The daily teaching of Scripture throughout the Institution, of course, forms an important part of our work. But, besides this, every Sunday afternoon, from three to four o'clock, Sunday-school is held in the Institution, taught by the headmaster and six or seven of our elder girls. Every Wednesday evening a Gospel meeting is held, with singing, prayer, and a short address by one of the masters.

A branch of the Children's Scripture Union has been started this year, and seventy cards of membership have been given to our girls, who, I trust, are reading the daily portions regularly. Our branch of the Gleaners' Union numbers twenty-six, and the members meet on Saturday mornings for a working party, under the direction of Mrs. Bellerby, honorary secretary of the branch. Their work is sold, and the proceeds are given to our branch school funds.

Our desire is, (1) to train teachers for school-work throughout the Mission, where it is possible to arrange work for them, and (2) above all, to give all who come to us such a training as, under God, shall fit them to exert an influence for good wherever God shall place them, that those who have found

the benefit of a good Christian education may pass on those blessings to their children in days to come.

With regard to our progress, our friends will understand that this must be slow at first. The new buildings of the Institution were only opened November, 1892; so the work is still in its infancy, and in beginning such a work as ours several difficulties have had to be contended with:—

1. The girls who first came for training were, as a rule, very backward for their age, and only a few gave any promise of being teachers. We hope for better things from those who entered at an earlier age, and will in time reach our highest standard.

2. The custom of early marriages in Travancore is very unsettling to our girls, and some of them are taken away through the influence of their husbands' relatives before they have derived much benefit.

3. The long-standing prejudice against the education of women in this country is but slowly giving way to more enlightened views, and even among the members of our Church congregations parents are quite willing to scrape together every rupee they can for their sons' expensive B.A. course at Madras or Trevandrum, but are unwilling to part with the small fee we charge for the education of their daughters.

4. When the teachers have been trained we are not always able to give them work in one of the branch schools, as they must follow their husbands, whose employment may take them far away from any centre where we are able to establish schools. However, it will be seen from the report that some teachers have gone forth, and are working very satisfactorily in their respective schools.

In all our training here, our one desire is that all who leave this place may have their hearts filled with love to Christ and love to precious souls for whom Christ died, and themselves become centres of light and blessing wherever they are, either in the district school or their home circle.

SOUTH CHINA.

The Rev. C. Shaw was joined by Mrs. Shaw and their family at Hing Hwa in December. He wrote in March:—

We have had a good many visitors since we came here, especially at

Chinese New Year. Just now there are not so many, as Chinese do not go

about very much, unless in their first month. The people are very friendly, and altogether we have much to thank God for. The city, too, seems healthy for a Chinese city: we live in one of the streets, and the only place we have for exercise is on the city wall. The work is very encouraging. There is a good deal of independence about the Native character here, which is a very pleasant feature. As you know, the Society has given very little monetary help to the work here for the past six years. Day-schools are supported, but those are from private sources. One catechist is supported by the Natives in the Hing Hwa district, and four in the Sieng In district. We are hoping the funds may soon admit of us adding another catechist to the Hing Hwa district; one is very badly needed for the city. We need a church, too, very badly. On Sunday our little room, which is rented, is quite full, and it hardly seems right that when outsiders come to our service we have literally no place to offer them to sit. I hope soon something may be done to remedy this matter. I am sure if we had a nice, attractive church, with plenty of room, we should find that many of the literary and other people who always have plenty of leisure would come in to our services on Sundays. I have established monthly Communion since I came to live here, the first Sunday of the month in Hing Hwa city, and the third Sunday at Dang Seng, which is about eight miles from here. We are trying to teach the people reverence, and also are impressing upon them the necessity of keeping God's house clean. I am glad to say there is improvement in these respects.

The great want here is that we have no trained workers; the dialect being different from that of Foo-Chow, and no foreigner before having learnt this dialect, the work has suffered in consequence. When one sees the ignorance of the Christians, and realises how little they know of God's Word, it sometimes makes one shudder almost; but, poor people, it is not their fault. Now, I trust, there are brighter days for this Mission. I am busy studying the dialect, and already begin to understand a good deal of what is said. I can talk a little, too. My wife is studying also; although, with household duties and the care of her children, she cannot give as much time naturally

to study as I can. We both hope, if God gives us health and strength, that in a year or so our people will know more about their Bibles, and will make advance in their spiritual life. We long to see them rooted and grounded in the faith, and growing up into Christ their Living Head in all things. I have prayers every night in our own dining-room. Our servants, and a few of the Christians come, and we have some very happy evenings. We sing hymns on Saturday evenings; in fact, have a kind of choir practice. And then on Sunday nights I generally catechise the people on the sermon.

There is a very good work going on at Dang Seng here; we have a nice church, and it is crowded on Sundays. I believe the congregation sometimes numbered 200. Two Zenana ladies are working there, Miss Hankin and Miss Witherby; of their zeal and devotion I cannot speak too highly. We do indeed thank God for their work. I would also bear testimony to the work of the ladies at Sieng In—Miss Lloyd and Miss Tabberer are working there most earnestly. The former hopes to begin a women's school soon, and I have no doubt it will be a great means of blessing to many. I hope you will not be distressed by seeing an apparent falling off in the number of Christians in the Sieng In district this last year. I think, instead of being discouraged by this, we should rather rejoice. With an ignorant, superstitious people, such as many of the Chinese are, numbers come often into the church, expecting immunity from sorcerers, help in their lawsuits, and other temporal blessings; but, after a time, when they receive teaching, and are told they are to look for spiritual blessings and not temporal ones, then those only remain who are true.

We have twenty-five day-schools in all in both districts. Most of the schools are doing a good work, but in many cases the schoolmasters are not very efficient; however, we are trying to remedy this by giving them systematic instruction in the Word of God. In the Sieng In district a good work is going on in many of the villages. I spent a very happy Sunday at a place called Ang Tau Gio recently; there was a great crowd of people, who remained nearly all day. We have a nice little church here, and the people have decided this year to support a

catechist themselves. I baptized ten people here, the first baptisms in the place, and was much pleased with the answers given by the candidates for baptism.

I hope God's people may be led to pray definitely for us. There are dissensions, jealousies, and worldliness

in the Native Church. May God, by His Holy Spirit, enable us to improve these evils, or rather to uproot them. I believe in proportion as these people know the Word of God, the power of prayer, and the "fulness of blessing" there is in Jesus, these things will vanish.

JAPAN.

The Rev. C. T. Warren sends the following account of the opening of a new church at Tokushima, in the Island of Shikoku:—

Saturday, April 7th, 1894, will ever be remembered as a red-letter day by the Christians in Tokushima, for at ten o'clock on the morning of that day the new church, capable of seating from 250 to 300 people, was set apart for the service of God. The foundation-stone of this new building, which is known as Emmanuel Church, was laid by the Rev. J. G. Watson when visiting our station last year, and was completed early in October, just a few weeks before the Rev. W. P. Buncombe (who with Mrs. Buncombe had been instrumental in raising the larger portion of the funds necessary for its erection) left for England on sick leave. Lack of funds, however, prevented the necessary furniture being procured at once, but in January several kind friends in the Mission came to our aid, and we were enabled to continue the work, and Saturday, April 7th, as already stated, saw the completion of our labours. The consecration service was conducted by our Bishop, the assisting clergy being the Ven. Archdeacon Warren, Revs. G. Chapman, J. T. Imai, and C. Theo. Warren. After the consecration service Morning Prayer was said by the Rev. C. T. Warren, the first lesson being read by Mr. Ushijima (pastoral agent). A very appropriate sermon was preached by the Rev. J. T. Imai, of St. Andrew's Church, Shiba, Tokyo, from the words, "Ye are the temple of the living God." At the celebration of the Holy Communion which followed there were about sixty communicants. The congregation numbered about seventy-five, and included several Christians attached to the Presbyterian (American) Mission working here. We all deeply regretted that the Rev. W. P. and Mrs. Buncombe could not be present with us and share in our joy.

Of the various articles of church

furniture the following were gifts:—The font, the Rt. Rev. Bishop and Mrs. Bickersteth; the communion table, the Ven. Archdeacon and Mrs. Warren; the pulpit, Rev. G. H. and Mrs. Pole; two chairs and Bible for lectern, Rev. G. and Mrs. Chapman; lectern, Rev. C. T. and Mrs. Warren. Our best thanks are due to the Rev. G. H. Pole for his great kindness, in the midst of his manifold duties, in superintending the making of the various article of furniture.

On the Saturday afternoon a social gathering was held, when the Bishop, Archdeacon Warren, and others spoke, and light refreshments in the shape of cakes, oranges, and tea were partaken of. On Sunday the Bishop held two confirmations, one in Tokushima, the other at an out-station (Muya) ten miles distant, when nineteen persons in all were confirmed. Commencing with Monday, we had special preaching for Heathen in the church every evening till the following Saturday. There were two addresses each evening to audiences averaging about 150. We were much saddened by the attempts made to disturb the meetings by a young fellow who received baptism some two years ago and has since backslidden. In addition to the special preachings in the evenings, meetings for women were held each afternoon in two places, the attendances being very encouraging.

In conclusion, let me ask for your earnest prayers that in Tokushima "the word of the Lord may have free course, and be glorified, *even as it is with you.*" "If two of you shall agree on earth, as touching anything they shall ask, it shall be done of them of My Father which is in heaven." "Let us come *boldly* unto the Throne of Grace."

THE BISHOP OF CALCUTTA AND MR. SYDNEY GEDGE.



N Mr. Sydney Gedge's paper at the Anglican Missionary Conference, which was printed in the *Intelligencer* of July, some words of the Bishop of Calcutta's at the Manchester Church Congress were quoted. The Bishop, in a letter to the *Guardian* (July 25th), challenged the accuracy of the quotation; and in the following *Guardian* (August 1st), Mr. Gedge replied. The Bishop, having subsequently seen Mr. Gedge's paper printed in the *Intelligencer*, now writes to Mr. Gedge asking him to correct his mistake in these pages, and Mr. Gedge requests us accordingly to print the correspondence.

In doing this, we wish to make one remark. We remember reading the Bishop of Calcutta's speech at the time, and imagining that, whatever words actually passed his lips, he must actually have meant S.P.G. and not C.M.S. This seems to be confirmed now by his letter; and yet it is clear that Mr. Gedge was fully warranted by the evidence he adduces in supposing C.M.S. was really intended. Mr. Gedge, further, justly points out the comprehensive character of the constitution of C.M.S., which is very little understood; but at the same time, we do not like printing the last clause of his letter without adding that we are unable to agree with it entirely. He is fairly entitled to say that the letter of C.M.S. constitution enables it to represent the whole Church; but certainly C.M.S. has never claimed to do so in fact. Societies have traditions as well as laws; and everybody recognises that by its traditions, though not by its laws, C.M.S. represents distinctive Evangelical Churchmanship. C.M.S. does claim full recognition from the authorities of the Church as a loyal Church of England Society; but in its reports and publications from the first, it has avowed its Evangelical lines, and it recognises the fact that while the Church is as it is, a distinctively Evangelical Society cannot in fairness claim to "represent the whole Church."

The Bishop of Calcutta to the Editor of the "Guardian."

SIR,—I find from your report of the Missionary Conference in your issue of June 6th, received by last mail, that Mr. Sydney Gedge took for a text to his remarks certain words spoken by me at the Manchester Congress in 1888. I know not whence Mr. Gedge obtained his quotation, but he is entirely mistaken in supposing that I expressed the opinion that the C.M.S. should become the executive of a board of Missions of the Church of England. This opinion was expressed concerning the S.P.G.

A reference to the authorised report will, I think, show that I carefully excluded the C.M.S. from the scope of my remarks, on the ground that the C.M.S. is a private Society, and is, therefore, perfectly justified in adopting what policy it likes in regard to its Mission work and what attitude it likes towards a board of Missions appointed by the Church. But the S.P.G. claims to represent the Church as a whole, and on this ground I hold that this Society ought to bring itself, or ought to be brought, into co-operating relations with a board of Missions which also represents the Church, called into existence, as it has been, by Convocation.

I ought not, perhaps, to intrude myself upon the attention of the Church at home in a matter with which the home authorities are more competent to deal than I can be; but Mr. Gedge's mistake having compelled me to ask you to allow this explanation to appear in your columns, I will trespass on your space by further explaining myself as follows.

In my judgment a wide distinction should be made between the two societies. No one has a right to interfere with the C.M.S. constituted as it is; but if the Archbishops and Bishops in Convocation have with the Lower House come to the conclusion that a board of Missions is desirable for the purpose of dealing more effectively with certain aspects of Mission work, I do think that, as *ex officio* presidents and vice-presidents of the S.P.G., they have a perfect right to

attend in a body at Delahay Street and bring about some system of co-operation between the society and the board. There need be no happy despatch, as Mr. Gedge suspects me of desiring, no absorption, but a cessation of antagonism which, if it goes on, must become a scandal, and a division of labour which must largely increase the efficiency of the work.

I speak under a full sense of the responsibility of my position when I say that my experience of seventeen years has shown me that the Standing Committee of the S.P.G. is not a body before which I can lay many most critical questions affecting the policy to be adopted, and the lines of action to be followed in carrying on our complicated missionary operations in such a province as this. When once such a combination as I suggest has been effected between the Board of Missions and the S.P.G. I have little doubt but that friendly and helpful relations might be established between the Board and the C.M.S. and other independent missionary associations.

As regards the home diocesan organisation, speaking from my experience of twenty-five years before I came out to India, I earnestly hope that every diocese will follow the example set by the diocese of Winchester and establish a board of Missions. There are to be found in every diocese men specially qualified to serve on such a board. The board might organise the deputation work and establish friendly relations with the parochial clergy by assisting them in their parochial efforts. The board might look out for and advise young men desiring to devote themselves, and in many ways quicken the interest in missionary work as no organising secretary of a London society can do.

To return to Mr. Gedge and the C.M.S., my relations with that Society have always been most friendly, as I hope the Committee in Salisbury Square would be willing to testify; but then I have never felt justified in doing more than advise, recommend, and occasionally remonstrate; and, while regretting many of their decisions, and feeling much the difficulties which their system often places in the way of the development of the Church in this province, I have submitted and have tried to make things work as well as I could. I have always approached the S.P.G. very differently, regarding it as the body which is understood to represent the Church, however imperfectly, and concerning which as a Bishop of the Church I was justified in speaking more freely, and before which it was my duty to press my convictions more definitely and persistently.

Darjeeling, June 30th, 1894.

EDWARD R. CALCUTTA.

Mr. Sydney Gedge to the Editor of the "Guardian."

SIR,—In reference to the paper on this subject, which I read at the recent Missionary Conference, the Bishop of Calcutta has written to me a courteous letter, complaining of an alleged misrepresentation of his speech on Foreign Missions at the Manchester Church Congress, and has referred me to the authorised report for what he really did say, and to your issue of last Wednesday for a full explanation of his opinions and desires with regard to the two great Missionary Societies.

The Bishop writes to you that I am "entirely mistaken in supposing that he expressed the opinion that the C.M.S. should become the executive of a board of Missions of the Church of England," but that he expressed this opinion of the S.P.G. The Bishop then argues at some length to prove that he never thought this of the C.M.S., and therefore could not have said it. But, unfortunately for his Lordship, he has trusted his memory, while I verified my quotation by reference to the authorised report of his speech, and quoted his *ipsissima verba* as follows (see the *Official Report of the Church Congress*, held at Manchester, p. 245):—

"I hope . . . that the Church Missionary Society, which is THE Society of all [the capitals are the Bishop's, showing that he revised the report], because it originated when the Church slept, will become the executive of a great board of Missions of the Church of England. The grandest thing that could happen to the S.P.G. would be that it should go to the Archbishop and say, 'Our life as a society is at an end, and we desire now to make ourselves a real Church body, and place ourselves entirely at the disposal of the Archbishops and Bishops.'"

If this is not the expression of a desire that both societies should commit

the happy despatch, there is no meaning in the words; and I submit that the Bishop did express the opinion which I imputed to him, in clear and forcible language, and that I made no mistake.

With this vindication of my own accuracy I might stop; but I prefer, with your kind permission, to examine the reasons which have led the Bishop, upon further consideration of the subject, to "make a wide distinction between the two Societies," and to confine to the S.P.G. the fate which in 1888 he desired for them both.

He says that "the C.M.S. is a private Society," and that "no one has a right to interfere with it constituted as it is," and contrasts it with the S.P.G., which "claims to represent the Church as a whole." He argues that the Archbishops and Bishops—

"Being by its constitution *ex officio* Presidents and Vice-Presidents of the S.P.G., have a perfect right to attend its Standing Committee as a body, and bring about some system of co-operation between that Society and the Board of Missions."

In consequence of this wide distinction, the Bishop has "never felt justified in doing more than advise, recommend, or occasionally remonstrate" with the C.M.S. Committee, but he has "approached the S.P.G. very differently," being "justified in speaking more freely to a body which is understood to represent the Church, however imperfectly." But he complains, nevertheless, that the S.P.G. Standing Committee is "not a body before which he can lay many most difficult questions" affecting missionary operations.

Having been a member of the C.M.S. Committee for more than thirty-five years, I can cordially testify to the friendly relations which have always subsisted between the Bishop and ourselves, and to the regret with which we receive his occasional remonstrances, and I do not indulge in the smallest chuckle at his naïf confession that the larger freedom of speech and greater persistency which he uses towards the S.P.G. Committee are not more effectual with them than his milder ways with us.

But I challenge his Lordship's differentiation between the two Societies on the question which of them is, by its constitution, the more representative of the whole Church. The facts are as follows:—

1. *As to Membership—*

S.P.G.—Clergymen and Churchmen who have paid two annual subscriptions of a guinea become members, with the right of voting at meetings of the Society, upon their election by ballot.

There are on record cases of blackballing by reason of the candidate's Church opinions.

The number of members is about 5400.

C.M.S.—Clergymen and Churchmen who subscribe, the former half-a-guinea, the latter a guinea, become members immediately, with the right of voting at meetings of the Society.

The number of members is about 25,000.

2. *As to the Committee—*

S.P.G.—The President, Vice-President, Treasurer, Secretary, twenty-four elected clergymen and laymen, and seventy-four diocesan representatives constitute the Committee, which has about 300 members.

C.M.S.—The President and Vice-Presidents, twenty-four elected laymen, and all clergymen who have been members of the Society for a year, and all lay-members who are donors of 50*l.* or annual subscribers of five guineas constitute the Committee, which thus made up has more than 6000 members.

3. *As to Archbishops and Bishops—*

S.P.G.—The Bishops of the Church of England holding sees in England and Wales are *ex-officio* Vice-Presidents, and, as such, members of the Committee.

C.M.S.—All Archbishops and Bishops of the Churches of England and Ireland, who, being members of the Society, accept the office, are Vice-Presidents, and, as such, are members not only of the Committee, but of the five Standing Committees also.

These facts show that of the two Societies the C.M.S. has the more comprehensive constitution, and the better claim to represent the whole Church.

Queen's Mansions, Westminster, July 30th, 1894.

SYDNEY GEDGE.

The Bishop of Calcutta to Mr. Gedge.

MY DEAR SIR,—I received by last mail my copy of the last number of the C.M.S. magazine, the *Intelligencer*, and I find that your paper, read at the recent Missionary Conference, is therein printed, with, of course, the incorrect quotation from the remarks delivered by me at the Manchester Congress in 1888. Is it too much to ask you to secure that a prominent correction of the mistake may appear in the next issue of the magazine?

I do not ask this on mere personal grounds, but the magazine has a wide circulation, and it would be prejudicial to the work in this province if it was generally believed that I had expressed the opinion concerning the C.M.S. which in your paper you have attributed to me.

I am, yours faithfully,

Darjeeling, July 2nd, 1894.

EDWARD R. CALCUTTA.

Mr. Gedge to the Bishop of Calcutta.

MY DEAR LORD BISHOP,—I have the honour to acknowledge your letter of July 23rd, and regret that I cannot do what you wish for the reasons stated in my letter to the *Guardian* of July 30th. It is evident that your Lordship either said at Manchester more than you really meant, or that you have, on further consideration, changed your opinion. I rejoice at the change, and hope that the publication in the *C.M. Intelligencer* of your letters and my replies will counteract any harm which my quotations of your remarks at Manchester may have done to the work in your province.

I am, yours faithfully,

SYDNEY GEDGE.

Queen's Mansions, Victoria Street, S.W., August 15th, 1894.

LETTERS TO THE EDITOR.

MISSIONS OF THE CHURCH OF ROME.

DEAR SIR,—I notice that in Mr. Gedge's paper, published in this month's *Intelligencer*, he remarks that when, after long torpor, the Church of Rome at last roused herself corporately to fulfil her missionary responsibilities, she made over the lands of the Heathen to Spain and Portugal, and authorised the enslaving of their bodies for the salvation of their souls. This is not an unfair interpretation of the bull of Alexander VI., and it must be admitted that a part of the Spanish Franciscans, down at least to 1530, maintained in all form the right of the Pope to sanction this national and individual enslavement. It should not be forgotten, however, that the Dominicans, the leaders of orthodoxy, headed by Las Casas, vehemently denied the right of either Pope or king to interfere in any way with the freedom of the Indians. Las Casas, who takes great pleasure in recalling that even he was not regarded by his Dominican brethren as sufficiently zealous for Indian rights, emphatically maintains that it rests entirely with the Indian princes themselves whether they will even admit the missionaries within their territories; and we must bear in mind that, at the instance of Las Casas and his Order, Pope Paul III., in 1537, issued a bull which, as Llorente remarks, virtually revokes the bull of Alexander. Paul denounces excommunication against those who shall despoil or enslave the Indians, or shall in any way "interfere with the legitimate authority of their princes." The Emperor Charles V., so far as it was possible to undo the evil policy of his grandfather Ferdinand, eagerly supported Las Casas, and promoted the nobler purposes of his grandmother Isabella, and even the unhappy Philip II. in this matter obeyed the admonition of his abdicated father, and, after a moment's hesitation, threw himself definitely on the Dominican side.

Even the Franciscans can only have been partially infected with the harsher view. The great Franciscan Cardinal Ximenes sided wholly with Las Casas,

and after Las Casas himself, the most conspicuously vigorous champion of Indian rights in the New World was the Franciscan Zumanaga, Bishop of Mexico. It will be remembered how, when the Viceroy threatened him with sequestration of his revenues if he would not give over his advocacy of Indian liberties, Zumanaga made the noble reply: "As a mendicant friar I have often begged my bread already, and whenever your Excellency pleases, I am ready to beg it again." The famous Provincial Council of Mexico, held in 1545, explicitly defines: "The papal bulls are not to be read as meaning to increase the wealth or to augment the dominion of our Sovereign." Indeed, in America, Las Casas, while branding the secular priests as mere confederates of the plantera, represents the missionaries of all orders alike as standing unitedly for the rights of the aborigines. When at last Dr. Sepulveda made an effort to reinstate the theory of the right of enslavement and subjugation, and even carried a royal junta with him, the Spanish Government forbade his book to be circulated in America, and discouraged its circulation in Spain. The Inquisition, though not intervening, doubtless favoured the side of the Dominican, Las Casas.

Finally, towards 1600, the orthodox theory was virtually settled by the Jesuit Cardinal, Bellarmine, in the sense of Las Casas and his Order. Bellarmine allows that the Pope can admit one Christian king to a heathen territory and exclude others, but denies that he can give him authority over the native princes, inasmuch as these, being unbaptized, are not within the jurisdiction of the Church.

Mr. Gedge, therefore, is quite justified in his statement, but it is only fair to say that after 1537 the theory of domination for missionary ends was papally discredited, and already, after the death of Ferdinand in 1516, was regally discredited, although the utmost united efforts of the Government and the Orders could not, in those distant and imperfectly-governed regions, entirely remove the poison of it. Las Casas remarks that those who really wished the Indians converted wished them to remain free, and that those who desired them for slaves dreaded nothing so much as their conversion. They sometimes, he says, made a hypocritical show of zeal, but only in order to stave off all real missionary effort.

CHARLES C. STARBUCK.

Andover, Mass., U.S.A., July 14th, 1894.

[The above letter is from one of the regular writers in Dr. Pierson's *Missionary Review of the World*.—ED.]

BUSINESS MEN AND FOREIGN MISSIONS.

DEAR MR. EDITOR,—In the letters under the above heading one possible form in which the call may come to business men has not been touched upon, to which I would like to draw attention. The hearts of business men may be so drawn to the foreign Mission cause that they are sure their lives are meant to be devoted to it; and yet insuperable difficulties stand in the way. Let me tell you how they were solved in the case of a man whom I knew, now for some years with the Lord. He was an eminently prosperous business man, in middle life, not fitted, for many reasons, to begin a fresh course of training for direct missionary work, but admirably fitted for the business in which he was engaged. He therefore discussed with his wife exactly what provision was fitting to be made for herself and their children. They formed their conclusion, fixed upon a definite sum, and in due time this sum was laid aside from his profits and invested.

From that day forward his business was carried on solely for God, and all profits devoted exclusively to His work. The amount that was annually given for home and foreign Missions, the widow, the fatherless, and the poor, out of this consecrated business, is known only to God. A friend of this good man, more intimate with him than I was, told me these facts; and in many cases I myself saw the evidence of them.

Is it possible that others may be called to "go and do likewise," and solve in this way, the anxious question of missionary finance to-day? B.

NOTES ON OTHER MISSIONS.

THE outbreak of war has directed attention to Korea. The "Hermit Kingdom," which only a few months ago was a mere name, is taking the place in the columns of the newspapers which was recently absorbed by the Matabele. The existence of missionaries in the country seems not to be generally known to the press; but readers of these Notes will remember the references to Bishop Corfe and his methods, particularly his Tract. They may need reminding that this High-Church Mission is neither so old-established, nor so well manned, nor so advanced as that of the American Presbyterians. The latter have been at work since 1884. Seoul, the capital, and its port, Chemulpo, are the places in which their strongest force is concentrated, but they have also stations at Fusan and Gensan, both on the coast, and at Pyeng-Yang, in the north of the peninsula. They have twenty-eight foreign labourers, including eight ordained and four medical men, and have 209 Church members. There are no less than four Presbyterian Missions at work in Korea, two from the United States, and one each from Canada and Australia. In addition to these and Dr. Corfe, the Methodist Episcopalians have a Mission. The only disturbance implicating any of the Missions which has yet occurred is that the Christian servants and helpers in the employ of the Methodist Episcopal Mission at Pyeng-Yang were arrested, imprisoned, and beaten, but were released on the intervention of the British Resident. In a letter dated June 30th, Bishop Corfe, speaking of the then impending hostilities, says, "It is a great comfort to me to reflect that this trouble is not on account of the missionaries."

It is difficult to foresee at present how the war between China and Japan will affect Christian Missions. As to Missions in Korea, they are in too early a stage for there to be much danger to the converts, and the missionaries will be sufficiently safeguarded by their respective Consuls. After the war is over, Korea is almost certain to be more accessible to Christian effort than has been the case hitherto. But Korea is only the battle-ground; the war is between two much more important powers. At the onset, Japan, being armed with the more modern weapons and discipline, is gaining victories; but China must eventually crush out the Japanese by sheer weight of numbers if the war is prolonged. How will the conflict affect missionary operations in these two empires? Will the national pride of Japan be eventually humbled, and greater freedom be obtained for the spread of the Gospel; or will their spirit of independence be intensified? In China, much depends upon Li Hung Chang. That great Viceroy is a friend of progress and of Western ideas. His position will be greatly affected by the issue of the war. Failure would discredit him, and perhaps bring a reactionary party into power: signal success, on the other hand, might lead the Chinese to take up a haughty anti-foreign attitude. Doubtless, whatever the event, the fierceness of man shall turn to God's praise.

M. Mabile, whose death at Morija has been such a blow to the Basutoland Mission of the French Protestants, was a veteran whose life-story was not without its romantic incidents. From his birth (in 1836) he was dedicated by his parents to the service of God among the Heathen, though it is not stated that he was made aware of the fact until after he had offered himself to the cause. As a youth, he passed the entrance examination into the faculty of theology in the Free Church College at Lausanne some years before the regulation age. To occupy the interval he went first to Amsterdam, and then became a teacher in a school at Kendal in Westmoreland. While there he attended a meeting of the Bible Society. The deputation asked him if he would not become a missionary some day. The question decided his future. This was in 1856. He entered the Mission House of the Paris society, then lately reopened under M. Casalis, and remained there about two years. In 1859 he left Paris for South Africa. From the time of his arrival in Morija until his death, he only once returned home. Twice he was driven away from his station by the outbreak of war, and once he left for a short period to assist in the foundation of the Vaudois Mission at Valdezia, Transvaal. His one furlough, in 1880-2, was occupied in supervising the printing of the Basuto Bible. The *Journal des Missions Évangéliques* is full

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of testimonies of his work. "He leaves us," it says, "the memory of one of the greatest and most active servants of Jesus that we have known." His death-bed, in the midst of his people, was triumphant, with many dying expressions of confidence in his Saviour.

Public attention in England has not been strongly drawn to an incident which threatens the independence, and even, perhaps, the existence, of the MORAVIAN MISSIONS on the Mosquito coast. The Mosquito Indians inhabit a tract of country, surrounded on the landward side by Nicaragua, which, although under the sovereignty of Nicaragua, has its autonomy secured by treaty with England. In this Indian Reserve the Moravians have been labouring with much blessing since 1848. They have a number of stations, and are the only organised denomination throughout the Reserve. Nicaragua has more than once before this seized pieces of Indian territory which seemed desirable. In February last it seized the town of Bluefields, and still keeps possession of it, in spite of the protests of the Indian Government. A panic has ensued amongst the Indians, to the great stoppage of trade, as well as of missionary work. They fear lest the rest of their independence may be taken from them, and lest Romanist Nicaragua may interfere with or suppress the Missions. The one hope of the Natives is that England will insist on having the treaty respected.

The bijou form in which the Report of the MISSIONS TO LEPROSERS is published is no doubt convenient for such as care to post it to their friends in ordinary envelopes, but its small size is a little trying to the general reader. In every other respect it is highly satisfactory. The funds of the Mission, in a year when others have felt the pinch of commercial depression, have never been so abundant. Six new Mission hospitals or homes have been opened, so that now forty-one stations are supported, of which thirty-three are in the Indian Empire, six in China, and two in Japan. The report of the National Leprosy Fund seems to endorse altogether the action of the Mission, for it comes to the conclusion that leprosy is not hereditary in India. It recommends the separation of their children from leprous parents, and approves of the voluntary isolation of lepers rather than Governmental compulsion. Thus the Children's Homes and the Leper Asylums of the Mission have received a valuable commendation from outside authority. One of the schemes now before the Mission is that of a hospital for European lepers, to be made nearly or quite self-supporting.

The S.P.G. announces some modifications in its magazine literature. The *Mission Field* is to remain at its present price. The *Gospel Missionary* is to be enlarged and to cost a penny, its contents being made more suitable for adults than heretofore. A new periodical, the *Children of the Church Magazine*, at a halfpenny a month, is to be edited by a lady who has already distinguished herself in a similar capacity.

Rigid Churchmen who look askance upon the unsectarian basis of the BIBLE SOCIETY would do well to note what is said of the late Bishop Smythies, in whom that Society has lost "a devoted friend and faithful labourer." The Rev. Duncan Travers, in a letter published in the *Bible Reporter*, says that one of the last things the Bishop did in the way of business was to read to Mr. Travers a letter from Dr. Wright, which pleased him excessively; and the very last cheque which the Bishop wrote was a donation to the Bible Society. The Bishop's last important work was a revision of the Swahili New Testament, with the intention of making it more intelligible. "It is not the aim of the Bible Society," says the *Reporter*, "to give the people the Scriptures in the language as it should be, but in the living tongue as it is"—equally avoiding low colloquialisms and stilted, would-be-classical forms.

The income of the NATIONAL BIBLE SOCIETY OF SCOTLAND in 1893 was the greatest it has ever received. The sum of 22,185*l.* was raised by contributions, and the income from sales of Scriptures amounted to 11,660*l.* The number of Scriptures and portions sold was 681,455.

J. D. M.

EDITORIAL NOTES.



WE desire gently to remind our friends that it is three months since the *Intelligencer*, in the plainest terms, warned them that the rate of expenditure for the year 1894 in the various mission-fields was fixed ten months ago; that the Estimates indicate that the expenditure then sanctioned would require an Income 24,000*l.* more than that of last financial year; that even if the missionaries preparing to sail this autumn were all kept back, the bulk of the Expenditure would not be affected; that therefore a Deficit next March was a certainty unless the Income rose by something like the amount just named. We venture to recall, in these few words, what we then said. No friend has written to complain that the scale of Expenditure sanctioned is too high. No friend has suggested the keeping back of the Autumn Reinforcement. What can we conclude but that the Committee's action is approved? It is obvious that no one who now remains silent regarding the policy at present pursued can with any consistency call out by-and-by that "another Deficit must not be allowed."

WE wish we could hope that the majority of our friends were really considering the position gravely. But we are bound to say that a close examination of the Contribution List in this year's Annual Report, upon which we have been engaged for some weeks, and concerning which we shall have much to say in an early number, is not encouraging. It will scarcely be believed that more than half the Counties of England, not only are stationary, but literally contribute *less* through Associations than they did fourteen years ago. This remark applies to the greater part of the North and the Midlands. We have in fact been saved from a much worse position than the Estimates Committee have ever anticipated, (1) by growth in London, in certain Southern Counties, and in Ireland, (2) by the extra gifts for special purposes—such as the support of individual missionaries, &c.,—most of which come direct and not through Associations, (3) by large Legacies and Benefactions. We hope shortly to lay the results of our inquiries in full before our readers, but it will take time and labour to arrange them.

WHEN, in former books, Dr. Cust has severely, and in our judgment unjustly, criticised Missions and Missionaries, we have refrained from noticing the criticisms, because we could not with propriety speak freely of the writings of a member of the C.M.S. Committee. But Dr. Cust has for more than two years ceased to be a member, and it would not be right of us to leave his new book wholly without notice. The few words we have to say, however, are written with the full recollection of the great services Dr. Cust has in past years rendered to the missionary cause, and we trust also with the reserve dictated by the sincere regard for himself that he inspires in all who work with him.

It is a curious illustration of Dr. Cust's method that he twice in this book mentions his retirement from C.M.S., in each case conveys to the casual reader's mind a different reason for it, and in neither case conveys the true one. At page 58 he implies (without directly saying so) that he resigned his seat because a policy for Uganda was adopted contrary to his views. Now at the time he withdrew, and for a long period before, there had been no adoption at all of any policy for Uganda. The Society had gone steadily on its way exactly as it had done during the several years of his chairmanship of the Africa Committee. Nor had he brought forward any motion regarding

it which failed to meet with acceptance. Again, at page 140, Dr. Cust states that he proposed a resolution to admit women to seats on the Committee; that this was defeated by the previous question being moved by a "fat old clergyman" and carried by a "forty-parson power of ten-and-six-penny clergymen"; and that he thereupon rose from his seat, and has "never darkened the door of Salisbury Square since." This is true, literally; but most of his readers would suppose that the rejection of the proposal was the cause of his retirement, whereas he had given notice of his intention some months previously, and the Committee meeting at which he made the motion was the last but one before the date he had himself fixed for withdrawal. Thus a statement which is verbally correct nevertheless conveys an incorrect impression. And in this respect the old apothegm curiously applies to the book, *Ex uno disce omnia*. We may add that the real cause of Dr. Cust's intimating (in 1891) his intention to withdraw at the Anniversary of 1892 is not alluded to in these pages.

We confess to being still undecided as to whether or no to review the book in detail. It would be an easy task to reply to such parts of it as will be supposed by most readers to reflect on the Church Missionary Society; but it would be an unwelcome task to do so, taking *au grand sérieux* a number of remarks which are really droll in their exaggerations. For the present we confine ourselves to the general observation that (1) of the ten Good Methods enumerated by Dr. Cust, C.M.S. uses every one; (2) of the fourteen Methods Not Recommended, C.M.S. agrees with Dr. Cust as to nine, partially agrees with him as to four, and disagrees with him as to one; (3) of the fifty-five Bad Methods, C.M.S. agrees with him as to almost all. In this last case, we cannot count exactly, because, among the fifty-five things reckoned, several are not "Methods"—"Questions connected with the Matrimony of Converts," for instance, or "Publications." These are not "Methods," either Good, Doubtful, or Bad; but they may be dealt with in either a good, a doubtful, or a bad way. For example, Dr. Cust's own "Publication" in this book is not inherently either a Good, a Doubtful, or a Bad "Method." That depends upon the tone of the "publication."

It follows that there is a good deal in the book in which we heartily concur. But what makes it worthy of much severer comment than we are disposed to indulge in is this, that Dr. Cust does not tell his readers that C.M.S. adopts the Good Methods; that he does attribute to it several Doubtful and Bad Methods of which it is absolutely guiltless; and that in other cases, where he is really censuring other Societies and Missions, he omits to name them, and leaves the reader to conclude that the one Society which he is constantly condemning by name must be the offender here also. That the book will mislead the majority of readers is certain.

If our friends should desire replies on particular points, we are ready to give them.

On another page we give three different documents bearing on the Opium Controversy. Two of them give strong evidence regarding the evils of opium in China. The third gives clear testimony that similar evils do not exist to any great extent in at all events the one part of India to which they refer. In presenting these, it seems desirable to offer a word or two of caution in connexion with the Royal Commission on Opium, the Report of which is now awaited with interest. First, the newspapers are blaming those whom they call "anti-opium fanatics" for imposing upon India the excitement and the expense of the Commission. They forget that the "fanatics" never asked for such a Commission at all! It was proposed by the Government as

a counter-move *against* the "fanatics"! Secondly, the Commission seems to us to have missed the mark by concentrating its attention chiefly upon the effects of opium in India. It is true that some of the leaders of the anti-opium movement have strongly urged the danger to India of the unrestricted sale of opium among the masses of the people; and if the evidence collected by the Commission should agree upon the whole with that of the C.M.S. missionaries in Bengal, and thus show that this danger has been exaggerated, and that the evil effects of opium in India are slight, we shall all unfeignedly rejoice. But after all, that is not the burden which presses so heavily on our consciences. It is that by practically forcing opium upon *China* we have wrought untold mischief and misery *in China*. When the C.M.S. missionaries in Bengal are appealed to to say whether they have found opium-smoking or opium-eating a hindrance to their missionary work, and when they give us the welcome information that they have not found it so, that is not conclusive evidence regarding even India, for Bengal is only one province, just as France or Italy is one country in Europe; and still less is it any evidence at all on the great China question. Suppose we ask if bull-fights are demoralising in Spain, and the reply is, "I never saw a bull-fight in Holland," how does that answer our question? The simple and indisputable fact is that in China the missionaries are the only foreigners who really know the people, and that they are unanimous in affirming that opium is a terrible curse to the country, and that the connexion of England with the trade is a real hindrance to their Mission. We do not doubt that the opponents of the opium traffic have sometimes injured the cause by extravagant language. What cause, good or bad, is there, of which the same thing cannot be said? But if strong language, and a refusal to listen to argument, are signs of the weakness of a case, then very weak indeed is the case of the upholders of the opium monopoly. At the same time, it seems right to say here plainly that the great majority of missionaries in India, both of C.M.S. and of other Societies, decline to be identified with those in Bombay who, we deeply regret to observe, have incurred the condemnation of the law lately by a zeal which has, we fear, not always regarded the supreme claims of even unwelcome truth.

WITH reference to the Kerak Mission, which, as we mentioned in our July number, has been taken over by the Society, Mr. Lethaby writes complaining that we did not state the facts correctly. In particular, he says that the reason he gave up the Mission was that the Turks took possession of the place (which had previously maintained a virtual independence) and stopped the work. This, however, is contradicted by other letters from his late helpers (now provisionally employed by the Society), who say that the stoppage is only partial, and the work hopeful. On other points the differences are between Mr. Lethaby and General Haig, and we do not think it necessary to discuss them.

THE departure of the Rev. E. J. Peck and Mr. J. C. Parker for Cumberland Bay, which was to have taken place on June 20th, was delayed until July 9th. Much interest was manifested in their Mission at Peterhead, the port from which they sailed, and the local paper, the *Peterhead Sentinel*, gives a long account of Mr. Peck's former work and of his hopes and plans in the new enterprise. They sailed in the whaling brig *Alert*, belonging to Mr. Crawford Noble, of Aberdeen, and the station at which they expect to settle, on the north side of Cumberland Gulf, also belongs to the same gentleman, who takes the deepest interest in the Mission, and has shown the utmost kindness to the missionaries. Indeed, but for Mr. Noble's concurrence it

would not have been possible to proceed. He has done much more than concur. He gives to both missionaries and their luggage (a large item, as it includes provisions for two years, medicines, &c.) a free passage out and offers them a house at his station without charge, he will also (D.V.) bring them home again in due time. The Committee have expressed their warm acknowledgments for this generous help.

ONE of the most interesting features of the new Annual Report, lately issued, is the chapter on Home Operations, which occupies twenty-four pages; and in this chapter, among the most interesting items are lists of our honorary or partly honorary missionaries, and of those who are supported by individual friends of the Society or by Local Associations, &c. The lists give fifty-two who draw no allowances, seventeen who draw only a portion of what is usual, and thirty-six whose allowances, although drawn, are covered by special contributions; making no less than one hundred and five (besides twelve wives) who do not come on the general funds of the Society. Among the local bodies supporting missionaries are five Branches of the Gleaners' Union, four town and five parochial Associations, the Liverpool Y.M.C.A., the Bournemouth Y.W.C.A., the Doncaster "Do Without Society," the Keswick Mission Fund, and the Royal Irish Constabulary. Since these lists were prepared, notice has been received of other special gifts to support individual missionaries, *over and above the regular parochial contributions.*

THE S.P.C.K. has published, with commendable promptness, the Official Report of the Anglican Missionary Conference, with all the papers in full and the speeches *verbatim*. The book has been well edited by Mr. G. A. Spottiswoode, and is a repository of valuable information. We gave so full an account of the Conference in our July number, that it is needless for us to say more now about the Report; and we have still some of the papers in type for publication in our own pages. We desire to draw special attention to the Bishop of Colombo's paper on Buddhism, which we print this month. We are inclined to think it perhaps the most valuable of all that the Conference produced.

THE Rev. B. Baring-Gould and his daughter sailed in the s.s. *Paris* on August 4th, and arrived at New York on the 11th. They were then to proceed to Winnipeg, and thence to Vancouver, and to sail for Japan on the 27th. We are sure they will be continually remembered in prayer.

BISHOP STUART and his daughter are to start for Persia on September 12th. They will be accompanied by an Irish lady who has just offered for Persia, Miss H. L. Conner. One of Miss Conner's qualifications for the rough travelling on horseback which a journey in Persia involves is that she has in the past been a fearless rider to hounds, her father being an "M. F. H." in County Cork. She has done good evangelistic work in Dublin latterly, and has had experience in nursing and dispensing.

THE Committee of Correspondence on July 24th accepted offers of service from the Rev. William Francis Cobb, B.A. (Emmanuel College and Ridley Hall, Cambridge), Curate of St. George's, Sheffield, and from the Misses Edith Mary Bernau, Eliza Louisa Pilgrim, Sarah Hickmott, and Bessie Isabel Clara Clark. They also accepted the offer of the Rev. Thomas Russell, M.A., Vicar of Long Clawson, to take charge, for six months, of Trinity Church, Allahabad. On August 14th the Committee accepted Miss H. L. Conner for Persia.

HOME DEPARTMENT.

NOTES AND COMMENTS.



LETTER has been received from the Rev. W. S. Walsh, Curate of Derringhy, in which he says, "Acting on a suggestion on p. 553 of July's *Intelligencer*, we passed the enclosed resolution. I trust you will see your way to press the idea more fully on public notice, as it would be a great means of help, and if clergymen would bring it before their select vestries it would be sure to meet with the approval which it has met with here."

The resolution, which was carried unanimously, was in the following terms: "That a C.M.S. collecting-box be kept in the vestry to receive thank-offerings which parents may wish to make at the baptisms of their children."

We are glad again to call attention to this matter, and trust that many places will adopt the plan referred to.

A comparison of the amounts contributed by any Association in two consecutive years is not quite satisfactory; more reliable conclusions can be obtained when the figures for several years are included in the computation. An examination of the contributions from the various English counties during the six years ending March, 1894, has revealed some facts which may be of interest, but it must be remembered that the figures are only approximate:—

Comparing the amount sent up in 1893-94 with the average of the five preceding years, we find that twenty of the counties show a decided improvement, and seventeen a more or less marked falling off, while five have not changed by as much as 1 per cent.

The greatest *proportional* increase is in the case of Herefordshire, which last year remitted 23 per cent. more than the average of the five years; next come Monmouthshire with an improvement of 17 per cent., Northumberland of 15 per cent., and Kent of 14 per cent.; then Bristol, Bedfordshire, and the Isle of Man.

The largest proportional decrease is shown by Cumberland, which has gone back 17 per cent.; then come Huntingdonshire, 13 per cent., and Buckinghamshire and Lincolnshire, 12 per cent.

Most of the Welsh counties have made a decided advance.

St. Peter's, Islington, had a missionary week at the beginning of July. The open-air meetings formed a special feature of the work: sixteen maps and diagrams were carried in the procession to the various stations, and some 2000 people who would never attend a missionary meeting heard something about the Heathen World. A Sowers' Band and a training class for "candidates in waiting" have been the outcome of the effort. In all thirty-five speakers took part in the gatherings.

We would call attention once more to the importance of working Sunday-schools on behalf of the Society. At St. George's, Sheffield, over 150*l.* was actually given in the school last year, and in the North there are several cases in which considerable sums are thus contributed. At St. Helen's, in Lancashire, a box is handed round each of the forty-six classes every Sunday; quarterly openings are the rule, and the teachers endeavour to pass on to the children information which they themselves have gained from the *Gleaner*. The superintendent, who has kindly explained the methods adopted, attributes much of the success to the fact that the parents of many of the present

scholars became interested in Foreign Missions some years ago when they used to attend the school.

In the June number of *The Missions of the World* there is a letter from Mr. Monro, containing some striking figures which show how great is the disproportion of workers at home and abroad. He calculates that for 14 million adherents the Church of England has 23,000 ordained men, and that she sends less than 600 clergymen to work amongst non-Christian races. The Established Church of Scotland has 1600 clergymen amongst adherents numbering, say, $1\frac{1}{2}$ millions, and can only send twenty-four ordained missionaries to preach the Gospel to the Heathen.

It is saddening, too, to note the statement made at the recent Anglican Missionary Conference, that of the 13,808 parishes in England and Wales, 3321 do not support either the C.M.S. or the S.P.G.: a few of these help the Universities' Mission, but there must be about one parish in four which does nothing for the Evangelization of the World. There are 5132 parishes which support the C.M.S., and 8676 which do not, so there is plenty of room for energy and for advance.

At the Islington anniversary one of the speakers told of a young lady in Bournemouth who spent her mornings going to ladies' houses seeking subscribers to the *Gleaner*. At each she left a copy, calling for it a week later, and generally with encouraging results. Might not something of the sort be done in other places? As for the *Intelligencer*, its price places it beyond the means of some, but two or three might combine to take in a copy, and it ought to be read by all who desire to have a full understanding of the work of the Society.

How is it that there is no organisation for business women corresponding to the Lay Workers' Union? The success of the London L.W.U., which is evidenced by even a cursory glance at its monthly magazine, and is in large measure due, under God, to its most excellent secretaries, makes one wonder whether a similar success might not be attained by a Women's Lay Workers' Union. At present we have not anything of the sort. The L.W.U., though its title does not necessarily imply it, is, in practice, confined to men. The Ladies' Union holds its meetings in the afternoon, and the branches of the Gleaners' Union are open to all, and depend so much upon the local secretaries, who, though generally, are not invariably, full of enthusiasm and resource.

Recent experience has suggested the advisability of Deputations having a certain time "at home" during which any who may wish to make inquiries about personal service in the Mission-field may be able to see them. There are often men who hesitate to say anything about the matter to local friends because they are not prepared at the time to offer definitely; and besides, a Deputation may be supposed to have some special knowledge of the requisite qualifications for foreign service, and therefore in one way to be able to advise any who are thinking of it better than a parochial clergyman.

We were present at a parochial meeting the other day when a list of over 200 names of collectors or subscribers was read. It can easily be imagined that the treasurer's report occupied a considerable time, and in one sense we would always gladly endure a similar trial of patience. But would it not be well, in all cases, only to announce the total amounts raised by various methods, and not to read any names? After all the praise of men is not, or

should not be, desired, and the printed list when circulated should be sufficient acknowledgment. We were once told by the rector of a country parish that he had considerable difficulty in breaking through the custom to which reference has been made, but that no real diminution in the amounts collected followed as a consequence of the step.

A more general use of the Cycle of Prayer is much to be desired, and perhaps would be brought about if copies of the Cycle were always taken to meetings for distribution. The plan adopted by Mr. Stock and Mr. Stewart during their tour in the Colonies, viz. of only giving copies of the Cycle to those who *ask* for and therefore are likely to use them, is far preferable to promiscuous circulation. In this connexion we may note the remark made at the Afternoon Conference on May 1st, that the use of the *Gleaner's Atlas and Key to the Cycle* at family prayer has been found valuable.

The "Africa Prayer Union," which was formed in 1888, can well do with more members. They who join undertake—

1. To pray definitely, at least one day in the week, for the spread of the Gospel in Africa.
2. To read missionary literature regularly.
3. To correspond with some missionary in Africa, sending him at least once a quarter a letter, and a periodical, if possible, either weekly or monthly.

An effort is also made to help our sick and invalid missionaries by sending them cases of nourishing food, comforts, &c., for their own personal benefit. Four such cases were despatched last year.

Any who desire to join this Union should communicate with the Hon. Sec., Miss Greer, St. Elmo, Trinity Road, Scarborough. The annual subscription is two shillings.

It is earnestly to be desired that all boxes should be opened at least half-yearly, and, if possible, quarterly. Of course doing this involves some extra trouble, and points to the advisability of there being a special box-secretary in each C.M.S. parish; but anything which is worth doing at all is worth doing well, and general experience testifies that the extra trouble is quite repaid. People are sometimes apt to forget their boxes, and the asking for them brings them into notice again. It is to be feared, too, that in not a few cases coins are only put in just before the boxes are called in, so that frequent openings may involve more frequent contributions.

At the recent Sheffield anniversary it was said by Canon Favell that a vote of thanks to the chairman and speakers was almost a thing of the past. We most earnestly wish that for "almost" the word "quite" might be substituted, for it is difficult to see what good purpose such votes serve. We are quite certain that the speakers do not desire them, and they appear to us to somewhat mar that spirituality of tone which is absolutely essential to a successful missionary gathering. Surely it is far better that the people should leave the meeting simply with the thought of God's work and their own individual responsibility than of man's power, or lack of power, of speaking.

It is essential to the success of a meeting that it should be well balanced, but this little matter is frequently overlooked. Sometimes—would that it were always the case—the programme is carefully drawn up beforehand, and a certain time allotted to each speaker, but we must confess that this does

not invariably ensure the "good balance," for Deputations and even local friends are constantly guilty of exceeding their time. How often have we heard it said, "Mr. So-and-So was very good, but he was too long"! When there are several speakers, each should remember that it is selfish and unfair to those who are to follow him, to occupy longer than he is intended; and it is a good plan, though it involves not a little self-abnegation, to stop at one's appointed time, even though one was overdue when called upon by the chairman.

In the majority of meetings, however, there is only one speaker besides the chairman: in that case it seems to be well for the Deputation to ascertain beforehand how long he will have for his speech, and then, remembering that the vicar is likely to understand local peculiarities better than a stranger like himself, to keep to his time. As an aid to this, we have found it helpful to fix a small indiarubber band over the minute-hand of a watch when first called upon, and then it is easy at any moment to calculate how long one has spoken, and how much time one has remaining.

There is one other matter to which we would refer before leaving the subject of meetings for the present, viz., the desirability of aiming at definite results. The collection, though important, is not everything. We want to deepen interest where it already exists, to excite it where it is absent; we want also to persuade people to take and utilise missionary-boxes, to adopt the Cycle of Prayer, to read the *Gleaner* or some other missionary magazine. These things need to be borne in mind and emphasised as well as the great central truth that, constrained by the love of Christ, every one of His servants should place themselves and their possessions unreservedly in His hands.

One of the most complete lists of arrangements we have ever seen was recently sent us respecting a week's Deputation work in Cumberland. Our Honorary District Secretary had not only fixed the meetings, but also settled by what trains the speaker should move on from one place to another; and he kindly let the Deputation have details of his work, of the trains by which he would travel, and even of the stations at which he would have to change. Would that all our friends were equally considerate! It is sometimes very difficult for a stranger to make out his route, especially when his journey involves a change at some large town, for Bradshaw does not say how far apart the stations are, and how much time should be allowed for getting from one to another.

C. D. S.

LOCAL ASSOCIATIONS AND UNIONS.

SUMMER CONFERENCE OF C.M.S. MISSIONARY BANDS.

THE Eighth Half-yearly Conference of C.M.S. Missionary Bands and Unions, held in the afternoon and evening of Saturday, July 7th, proved to be an occasion of considerable interest. The place of meeting was the Church Missionary College, Islington, thanks to the Rev. T. W. and Mrs. Drury, who most kindly invited the members of the Conference and entertained them, with the generous assistance of many of the students. General Brownlow presided over the proceedings, supported by the Rev. T. W. Drury, Mr. D. Marshall Lang, and others.

At two o'clock a short prayer-meeting was held, followed half an hour later by the reception of members. At three, the Conference proper began with an address from the Chairman based on Exodus xxxiii. 14, mentioning that the word "rest" was used in two senses—rest *from* work, and rest *in* work, i.e. in calmness of spirit and serenity of mind. So should it be with workers in the midst of their work for God. Mr. E. S. Harvey Farmer (Sikhs) then read a paper on the

first subject selected for discussion, "The Cultivation and Evidence of a Missionary Spirit in Individual Members," urging that all members should be ready to do the bidding of the Lord, whether it be to go to the front or to remain at home; that they should be instant in prayer, and that more time should be given to it; that praise should occupy a more prominent place at the meetings, and that missionary literature should be judiciously used. The methodical setting apart of a certain portion of our income for the work was an evidence of a missionary spirit that seemed sadly lacking in many members; and, in view of the necessity of augmenting the Society's funds, the writer commended the Daily Giving League or similar methods. Mr. Marsh (Santals) read a second paper on the subject, defining the missionary spirit in its truest and fullest sense as being the quiet, steadfast, continuous purpose in forwarding the extension of the Kingdom of the Lord Jesus throughout the wide world. Self-sacrifice was the essence of the true missionary spirit. Discussion followed. Mr. Hicks (Ondos) urged the giving up of little luxuries. Mr. Crowhurst thought the Band, as such, should do something to augment the Society's income. Mr. Hamshire (Coromandels) considered that the meetings should be made as spiritual as possible, and that attention should be paid to the spiritual life of the members; also that the Bible should be put forward as a missionary book. Mr. A. H. Cæsar (Mpwapwas) pleaded for close communion with the Master and thorough consecration. The second subject was "The Band as a Recruiting Ground, with special reference to the Associated Evangelists Scheme." The opening papers were prepared by Mr. S. C. Leopard (Arrians) and Mr. E. A. Rusher, both dealing chiefly with the latter part of the subject. The subsequent discussion remedied this, however. The Rev. T. W. Drury said that what was wanted in the Bands was that every member should be *ready* in two ways—ready to *go* and ready to *stay*. Rejected candidates sometimes fretted and created a feeling amongst the other members that it was no use offering. Mr. Stilling spoke of a Band accustomed to look out for recruits amongst the members for the mission-field, and when one of the missionaries connected with them died, called a meeting and selected one of the Sunday-school teachers to represent them in his place. The Rev. A. Armitage considered that the C.M.S. standard for candidates was not too high, regarded either from the medical, intellectual, or spiritual standpoint. Mr. Erwood thought it strange that the Associated Evangelists Scheme had developed so slowly, and that up to the present so few Bands had been formed. To this Mr. Drury replied that this was due entirely to the lack of men offering, and in response to a question indicated generally the standard of training expected of candidates. Tea followed, and when the Conference resumed the third subject came up, viz. "Missionary Literature, its Use, Development, and Circulation," opened by Mr. T. G. Hughes, followed by Mr. W. J. Cook (Athabascans). Time did not allow of discussion, so after prayer by the Rev. C. G. Wallis, of N.-W. America, the members adjourned to the Chapel for a short service, with an address by the Rev. T. W. Drury. The Conference then closed. It proved to be a very profitable time, and successful in every way. Much gratitude was felt and expressed for the kindness of Mr. and Mrs. Drury and the students. T. G. H.

The Half-yearly Meeting of the Gloucestershire C.M. Union was held, by the kind invitation of Miss Winscombe, at her residence, Brownhill Court, near Stroud, on Thursday, June 21st. There was a good attendance of members, numbering about sixty, who were most hospitably received and entertained by Miss Winscombe. After a business meeting, at which some twenty-six new members were enrolled, a short devotional service was held at the chapel on the grounds, conducted by the Rev. H. Summerhayes, Rector of Amberley, and an address given by the Rev. George James, Rector of St. Michael's and St. Aldate's, Gloucester. In the afternoon, under the shadow of the magnificent fir-trees in the park-like grounds, there was a large gathering held under the presidency of the Rector of Cheltenham (Rev. Canon Bell, D.D.), when the Rev. J. G. Watson, M.A., gave a most interesting address on "Recent Experiences in the Mission-fields of India, China, and Japan," which he had gained in a tour made under the auspices of the C.M.S., but carried out entirely at his own expense, over thirty-six thousand miles in a period of nine months. In that time he went completely round the world, and came back to tell of the sad want of the Heathen

World, and of stations for missionary work so sorely undermanned. He pleaded that out of 23,000 ministers in the Church of England, 1000 at least might be spared to supply the teeming populations of other lands with the knowledge of Him who came into the world to seek and to save the lost; and brought to a close his address by entreating those present to put forth more zeal, more effort, and more prayer. The Rev. Walter Clayton followed with a few pointed, practical words.

The West Herts Union met in the Town Hall, St. Albans, on June 28th, Mr. Eliot Howard, J.P., presiding. At the afternoon meeting the financial statement was read, showing contributions 996*l.*, as compared with 1011*l.* last year. Addresses were delivered then, and at an evening meeting, by the chairman and the Rev. L. Lloyd (China).

The Annual Sermons in behalf of C.M.S. were preached in the Parish Church of Withington, Herefordshire, on Sunday, June 17th, by the Rev. H. Knott, Association Secretary, to large congregations, the prayers being read by the Rector. The service in the afternoon was specially for children, when about one hundred were present, and Mr. Knott gave the address. On Monday evening the Annual Meeting was held in the schoolroom, which was filled to overflowing, the Rector presiding. His address was followed by that of Mr. Knott, on "Japan and the Japanese Mission," illustrated by diagrams of the country and people, and articles brought from Japan. The Rev. S. J. Butcher, Vicar of Weston-Beggard, next addressed the meeting. Before the meeting was held, there was a sale of work for C.M.S. Altogether it was a most successful anniversary, the total financial result being 25*l.*

The Anniversary of the Herefordshire Association has been lately held in Hereford. On Saturday, June 9th, a large Juvenile Meeting took place in the Corn Exchange, the Rev. H. Askwith presiding, and addresses were delivered by the Rev. W. A. Roberts, missionary from Nasik, and the Rev. H. Knott, Association Secretary. On Sunday, June 10th, sermons were preached in the six city churches, and in every case the congregations were good. On Monday there were two meetings, the one in the Woolhope Room, presided over by the Ven. Archdeacon Bather, in the absence of the Bishop through illness, at which addresses were delivered by the Rev. J. G. Watson, Association Secretary of the Midland District, and by the Rev. W. A. Roberts. The attendance was good, and the meeting warm and enthusiastic. The Evening Meeting was, however, a much larger one, the Corn Exchange being very fairly filled. It had been suitably decorated with missionary pictures and devices, and there was also an interesting collection of curiosities from the mission-field on view. A selection of missionary hymns was sung before the meeting began by the members of the local Gleaners' Union and other friends. The chair was occupied by the Rev. H. Askwith, who very briefly dwelt upon one or two points in the Report which had been read at the Afternoon Meeting, and then introduced the Deputation, the Rev. W. A. Roberts and the Rev. H. Knott. The Report of the Association shows an average advance for the last three years of 90*l.* per annum.

The Malvern Anniversary took place on June 24th to 26th. Sermons were preached in various churches on Sunday, Canon Bell, Rector of Cheltenham, and the Rev. H. J. Schaffter being the preachers. On Monday afternoon the Annual Meeting was held in the Assembly Rooms, when the Rev. Dr. Gregory Smith, Vicar of Malvern, occupied the chair, and Colonel Clarke read the Report, which showed that the income of the Auxiliary for the year had been 251*l.*, and referred with regret to the retirement of the Rev. A. H. Arden from the post of Association Secretary. The Revs. H. J. Schaffter (Tinnevely) and Henry Askwith (Vicar of St. James's, Hereford) delivered addresses. In the evening another meeting was held, the Rev. A. H. Arden presiding, when the Deputation again spoke. The offertories and collections at the Anniversary amounted to 81*l.*

The Doncaster Association had its Anniversary on June 10th to 12th. A

united Prayer Meeting was held on Saturday evening. The Rev. Canon Tebbutt, Vicar of Doncaster, was one of the preachers on Sunday, and also delivered an address at a service with Holy Communion in the Parish Church on Monday forenoon. A combined meeting of mothers, numbering 160, was addressed by the Rev. H. J. Schaffter, one of the Deputation. The Annual Meeting of the Association took place in the Guildhall on Monday evening, and was largely attended. The Vicar presided, and the Rev. E. H. Bennett read the Report, showing contributions 415*l.* as against 470*l.* last year. Thereafter addresses were delivered by the chairman and the Revs. Dr. Bruce (Persia) and H. J. Schaffter (Tinnevely). A Juvenile Meeting on Tuesday evening closed the Anniversary.

The Annual Meeting of the C.M.S. Association was held at Nonington, Kent, on July 3rd. The Rev. S. G. H. Sargent occupied the chair, in the regretted absence from illness of Mr. C. J. Plumptre of Fredville, who for twenty-five years has presided at these meetings. The Deputation was the Rev. Rowland Bateman (Punjab) and Mr. D. Marshall Lang (C.M.S. House). The Report read by the chairman showed a total receipt during the year of 61*l.*

The Clevedon Auxiliary had its Anniversary from July 28th to 30th; a Devotional Meeting on Saturday evening, sermons on Sunday, a Juvenile Meeting in the afternoon, and the Annual Meeting in the evening of Monday. At the latter the Rev. E. Forbes presided. The Report showed that the contributions for the year had been 155*l.* The speakers, besides the chairman, were the Revs. E. A. Kempson, Rector of Merton, and G. C. Williamson, Association Secretary. The financial result of the Anniversary was 35*l.*

The Annual Sermons and Meeting were held at Tunbridge on June 17th and 18th. At the latter the Rev. G. Noel Storrs presided, and the speakers were the Ven. Archdeacon Hamilton, the Rev. Ll. Lloyd (China), and Bishop Tucker—this being the last public meeting he addressed before leaving England.

At Weston-super-Mare, on July 9th, after sermons on the 8th, the Annual Meeting was held in the Victoria Hall under the presidency of the Rev. Prebendary Stephenson. The Sixty-ninth Annual Report of the Association stated that 798*l.* had been contributed during the year. Canon Eyre (Tiverton) and the Rev. W. A. Roberts (Western India) spoke. In the afternoon there was also a Juvenile Meeting, and in the evening another public meeting, the Rev. Prebendary Aldridge in the chair.

The Annual Meeting of the Southport Auxiliary was held on June 18th, the Bishop of Liverpool presiding. The treasurer reported that the contributions for the year had been 793*l.* The speakers were the Revs. R. P. Ashe (late Uganda), J. G. Garrett (Ceylon), and T. T. Smith, Association Secretary.

The Missionary Loan Exhibition at Bewdley, in the Winterdyne grounds, on August 1st, was on a much larger scale than that of last year. There were five tents in all; in the largest of which the objects lent by C.M.S. and C.E.Z.M.S. and the B. & F.B.S. were exhibited, and described by the Rev. H. and Mrs. Knott, and Miss Everton of C.E.Z.M.S. Lantern lectures were given at intervals in another part of the grounds by the Rev. A. Havergal Shaw of Titley. Parochial parties were organised to visit the Exhibition, and much interest, especially among the children, was aroused. Altogether about 650 persons passed the entrance-gates. A men's singing class gave several glees at the evening concert as their contribution, and other musical friends lent their aid. The financial result was encouraging, 62*l.* having been taken. F. A. S.

In November last a number of ladies in Stafford formed themselves into a C.M.S. working party. There were two branches: one for ladies, meeting every fortnight at different houses; the other for working women, meeting in St.

Thomas' schools. The first Annual Sale was held in the Grammar School grounds on June 6th. The Archdeacon of Stafford was present, and the sale was opened by Mrs. Perry of Dunston. Both the working parties and the sale have been quite successful, the gross receipts of the latter being upwards of 90*l*.
G. D.

A C.M.S. Sale at Kilbride, co. Wicklow, held in the Rectory Grounds on June 28th, realised 54*l*. nett. This was the first time that parish undertook a sale, and they hope to hold it annually.
A. J. S.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 24th, 1894.—On the recommendation of the Ladies' Candidates Committee, Miss Edith Mary Bernau, Miss Eliza Louisa Pilgrim, Miss Sarah Hickmott, and Miss Bessie Isabel Clara Clark were accepted as Missionaries of the Society.

The Rev. William Francis Cobb, B.A. Emmanuel College and Ridley Hall, Cambridge, Curate of St. George's, Sheffield, was accepted as a Missionary of the Society.

The Committee accepted an offer from the Rev. T. Russell, Vicar of Long Clawson, Melton Mowbray, to go out to Allahabad for six months to take charge of Holy Trinity Church there, thus setting free the Rev. W. Latham for evangelistic work.

The Committee received with deep sorrow the news of the death in the Punjab, on July 14th, of the Rev. H. F. Wright, son of the late Honorary Secretary. Father and son have fallen at their posts, leaving to their fellow-workers the same legacy of Truth in word and deed, gentleness, likeness to their Lord and whole-hearted consecration to Him. The Committee offer their truest sympathy to the bereaved mother, the three Missionary sisters, and all other members of the family, as well as to Mr. Wright's sorrowing fellow-labourers in the Punjab Mission.

The Committee had an interview with the Bishop of Bombay. The Bishop drew the Committee's attention to the fact that the agencies of the Church of England engaged in the great City of Bombay are lamentably inadequate. Aggressive work needs to be taken up on a scale quite different from all past efforts. He urged the importance of having a band of Associated Missionaries, men with University degrees, stationed in the city. The intellectual and cultured classes in Bombay are scarcely touched except by the Roman Catholics and the Free Church Mission. The Bishop realised that as a field for Missionary work Bombay presents special difficulties, but its importance as a great commercial centre, as an University town, and as a centre of European life, renders the comparative neglect with which it has been treated most regrettable. The Chairman, Mr. H. Morris, thanked the Bishop for his reminder of the needs of Bombay, and assured him that the Committee earnestly desired to strengthen the Society's staff.

The Africa Group Committee reported an interview they had had with the Bishop of Sierra Leone and the Rev. W. J. Humphrey, regarding the possibilities of a fruitful extension of work from Sierra Leone in the direction of Falaba, and it was resolved, that, in view of the apparent desirableness on various grounds connected in part with the further development of the Missionary spirit in the Sierra Leone Church itself, as well as with the needs of the Interior, that Missionary operations should be pushed on from Sierra Leone in the direction of Falaba, the Committee would be prepared to consider the question of locating two European laymen to that work if offers of service be received from men with that particular work in view. The Committee also directed that their sincere thanks be conveyed to Colonel Carter, Acting-Governor of Sierra Leone, for his kindness in allowing Mr. T. E. Alvarez to accompany the recent expedition to Falaba, by which had been obtained information of much value to the Society.

It was resolved to forward to the British and Foreign Bible Society a request from the Missionaries in Uganda for 10,000 complete Luganda New Testaments,

and 2000 portions, Romans to Revelation. Also to request the S.P.C.K. to print for the Uganda Mission 10,000 alphabet sheets in roman characters, and 2000 in script characters.

The Committee agreed to a proposal by the Jerusalem Finance Committee to take Miss Admee Saleeby into local connexion for a period of probation.

General Committee (Special), July 24th.—The Secretaries presented a letter from the Rev. F. H. Du Vernet, dated Toronto, June 20th, describing the formation of a Canadian Church Missionary Association, in connexion with the Society. The Association requested the Committee to send out a Deputation to Canada. The following Resolutions were adopted:—

(a) That the Committee rejoice to hear of the augmented interest in the Foreign Missionary enterprise which is being awakened in the Church of England in the Dominion of Canada; and they gladly respond to the invitation which has been communicated to them from the meeting held in Toronto on June 12th, 1894, to send a Deputation to Canada next autumn, if God permit, to endeavour to deepen and extend a Missionary spirit.

(b) That the Secretaries be instructed to inquire if a suitable clergyman and layman, or two clergymen, can be found to go out as a Deputation to strengthen the interest in Canada in Missions, to consult with friends on the spot as to the best means of bringing them more closely into sympathy and united action with the Church Missionary Society, and as to finding suitable candidates for Missionary work; and that the Deputation report to this Committee upon these matters.

A report was presented from a Sub-Committee which had considered the revised version of the Marathi Prayer-book. The Sub-Committee had agreed to memorialise the Archbishop of Canterbury, representing (a) the important bearing of this matter on similar translations in other parts of the Mission Field; (b) the incomplete character of this book, from which considerable and important portions of the Book of Common Prayer are omitted; (c) the fact that the practical acceptability of the book cannot be tested till after a sufficient lapse of time; and asking that the precedent of alternative use, adopted in the case of the revised English Lectionary, be followed in this case.

General Committee, August 14th.—Miss Henrietta Louisa Conner was accepted as a Missionary of the Society, and appointed to Persia, with a view to her accompanying Bishop Stuart, who leaves for that Mission on September 12th.

THE VALEDICTORY DISMISSAL OF MISSIONARIES.

THE arrangements for the Valedictory Dismissal this year are as follows:—

Tuesday, October 2nd:—Special Farewell Meeting at Exeter Hall, at seven o'clock, to take leave of the missionaries sailing for India, Persia, and Mauritius.

Wednesday, October 3rd:—Holy Communion at St. Bride's, Fleet Street, at 11.30, with an address by the Rev. F. S. Webster.

Special Farewell Meeting at Exeter Hall, at seven o'clock, to take leave of the missionaries sailing for Africa, Ceylon, China, and Japan.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for the deepening of the spirit of liberality in the Society's members and friends, so that the necessary funds for the current year may be provided. (P. 707.) For Bishop Stuart, proceeding to Persia this month, and others sailing for different lands. (P. 710.) For much wisdom to be vouchsafed upon those concerned in the discussion of the Opium Question. (Pp. 688—708.)

Prayer for the Buchanan Institution, Travancore (p. 696), for Hing Hwa in the Fuh-Kien Province (p. 697), for Tokushima in Japan (p. 699), for new converts in India (p. 695). For the Rev. B. Baring-Gould and his daughter, in their journey round the world. (P. 710.) For the Medical Missions, and for their development and extension. (P. 655.)

Thanksgiving for Bishop Oluwole's letter from the Yoruba Country. (P. 676.) Prayer for him and Bishop Phillips, and for the clergy and congregations in that Mission. (P. 676.)

NOTES OF THE MONTH.

ORDINATIONS.

Yoruba.—On Sunday, June 24th, 1894, at Lagos, by the Right Rev. Bishop Oluwole, Mr. Edwin George and Mr. Emanuel Moses Lijadu (Natives) to Deacons' Orders.

North-West America.—On Sunday, July 8th, by the Bishop of Saskatchewan and Calgary, Mr. J. B. Matheson to Deacon's Orders.

DEPARTURES.

Niger.—Lieut. L. H. W. Nott, Mr. E. H. Hardman, and Mr. E. A. J. Thomas left Liverpool for Akassa on August 11th.

North-West Provinces.—The Rev. W. L. McLean left London for Agra on August 3rd.

Punjab and Sindh.—The Rev. E. Guilford left London for Tarn Taran on July 26th.

Japan.—Miss G. E. Cox left England for Osaka on August 2nd.—The Rev. S. Swann left London for Kobe on August 14th.—The Rev. B. F. and Mrs. Buxton left England for Matsuyama on August 18th.

North-West America.—The Rev. E. J. Peck and Mr. J. C. Parker left Leith for Cumberland Sound on July 9th.—The Ven. Archdeacon and Mrs. Winter left London for Sandy Lake on August 2nd.

ARRIVALS.

Eastern Equatorial Africa.—The Rev. E. A. and Mrs. Fitch left Mombasa on July 8th, and arrived in London on August 8th.

Palestine.—Miss A. M. Elverson left Jerusalem on June 15th, and, after a short stay in Switzerland, arrived at Dover on August 3rd.

Punjab and Sindh.—The Rev. D. Davies, of Peshawar, left Bombay on July 27th, and arrived in London on August 18th.

Mid China.—Mrs. Symons left Shanghai on May 10th, and arrived in England on June 28th.

North Pacific.—The Rev. J. and Mrs. Field left Hazelton on June 21st, and arrived at Liverpool on July 30th.

BIRTHS.

Eastern Equatorial Africa.—May 27th, at Kisokwe, the wife of Rev. J. E. Beverley, of a daughter.

Punjab and Sindh.—July 24th, at Karachi, the wife of Dr. H. M. Sutton, of a son.

Ceylon.—July 14th, at Colombo, the wife of Rev. W. Welchman, of a daughter.

DEATHS.

South India.—On July 3rd, at Keynsham, near Bristol, Katherine Emma, aged 19, daughter of the Rev. E. Sell.

Ceylon.—On July 14th, at Bentotte, the Rev. Hendrick Kannangar, retired Singhalese Native pastor.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Extracts from the Annual Letters of Missionaries for 1893—4.

Part X. Containing Letters from Missionaries in Eastern Equatorial Africa (6), Palestine (1), North-West Provinces (4), Western India (1), Travancore and Cochin (2), Ceylon (1), Mid China (7), Japan (2), New Zealand (6), and Moosonee, N.W.A. (1).

This Part completes the issue for 1893—4, and contains Title-page and Index to the whole. *Price Threepence, post free.* The previous Parts can still be obtained.

Sermon preached by the late Canon Hoare at the C.M.S. Anniversary in 1871. Reprinted from the C.M.S. Report for 1870—71. *Copies supplied free of charge.*

CHURCH MISSIONARY SHEET ALMANACK.

The Sheet Almanack will be issued as usual for 1895. Full particulars will appear in the October magazines. Friends are asked kindly to bear in mind that the Almanack is arranged for localising. Specimen copies will be ready by October 1st.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

THE WORLD :
POPULATION, RACES, LANGUAGES, AND RELIGIONS.
By PROFESSOR A. H. KEANE.*

NONE of the current estimates of the population of the globe can be regarded as even approximately correct. Fairly accurate returns are available for nearly the whole of Europe, America, and Australasia, as well as for Japan, British India, French Indo-China, Asiatic Russia, Egypt, French North Africa, British South Africa, the Dutch South African Republics, and Liberia. But in Mohammedan and most of Buddhist Asia (Asiatic Turkey, Persia, the Chinese Empire, and Siam), and in most of Africa, all is still mainly guess-work, so that the calculations vary enormously for some of the largest and most densely peopled regions of the Eastern Hemisphere. Thus we have for China proper the popular "four or five hundred millions" reduced by Kreitner and other cautious observers down to 250 and even 200 millions. So with Siam, Asia Minor, and especially Africa, the estimates for which continent range from 127 (Ravenstein) and 168 (Böhm) to 200 millions (Keith Johnston, Sievers, and others). But taking the mean of these extremes, and allowing for a considerable increase since the last general censuses of 1890-91, the population of the world in 1893 probably falls little short of, and may even somewhat exceed, 1500 millions, distributed throughout the six continental divisions as under :—

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| Europe | 360,000,000 |
| Asia with Eastern Archipelago | 832,000,000 |
| Africa | 171,000,000 |
| Australasia with Pacific Islands | 6,000,000 |
| North America with Central America and West Indies | 93,000,000 |
| South America | 38,000,000 |
| Total | 1,500,000,000 |

According to their physical and mental qualities—colour, texture of the hair, stature, facial angle, language, social status, and the like—these multitudes fall naturally into various primary divisions, on the number and character of which, however, much difference of opinion continues to prevail amongst ethnologists. Some enumerate as many as ten, twelve, and even more distinct groups, which they regard not merely as so many species sprung from a single genus, but as so many different genera, each evolved in a different geographical centre. But these views are now held to be extravagant, and even unscientific, and

* This article was written a year ago by Professor Keane for the new edition of the *Church Missionary Atlas*. As the issue of the *Atlas* is still delayed, we insert the article meanwhile in the *Intelligencer*.—Ed.

in recent years general acceptance has been given to the opinion of Professor (Sir William H.) Flower, first of living anthropologists, that the primary divisions are not more than three, the NEGRO or BLACK, the MONGOLIC or YELLOW, and the CAUCASIC or WHITE, and that these divisions themselves are not fundamental, but merely so many *varieties* evolved in course of time and in different environments from a *common prototype*. This doctrine, in which Science and Revelation are in complete harmony, rests on the strong grounds that all human groups, from the highest to the lowest, have an instinctive sense of their common humanity, are fruitful among themselves, and in other respects present such close physical and mental qualities as are best explained by their common descent from a common ancestry. Even the most divergent races, such as the European and Hottentot, or the Lapp and extinct Tasmanian, differ in outward appearance far less than do, for instance, the fan-tail and runt, or the mastiff and poodle, the former mere varieties of the common blue-rock pigeon, the latter by no means the most extreme breeds of the canine species.

Of the mental qualities common to all mankind, incomparably the most important is the reasoning faculty with its outward expression, articulate speech. No tribe, however low in the scale of humanity, has ever been discovered devoid of this endowment. On the contrary, the most degraded races, such as the Fuegians, the Hottentots, and the Australians, are found in the possession of languages often distinguished by extremely complex structures, delicate phonetic systems, and remarkable powers of expression. So highly developed is the grammatical structure of the Hottentot, with its three genders, clearly distinguished subject and object, and intricate verbal inflection, that Lepsius felt inclined to affiliate it to the language of the ancient Egyptians, most civilised of all African peoples.

This surprising perfection in the speech of so many rude and savage races is obviously due to constant use, to which must also be in part attributed the fact that language has become far more profoundly differentiated than has the physical type. The primary racial groups, as above shown, are to be regarded as mere varieties of a common stock. But the primary linguistic groups are absolutely irreducible to a common stock; not only so, but they are also indefinitely more numerous than the primary racial groups. In other words, the anthropologist recognises but one physical stock with three primary divisions, whereas the philologist recognises hundreds of linguistic stocks ("stock languages," as they are called) with endless primary and secondary divisions. Thus the American aborigines, possessing great physical uniformity, are grouped together by most ethnologists as a single subdivision of the Mongolic type. But the American stock languages are reckoned by the hundred, and J. W. Powell's *Indian Linguistic Families* (1891), the result of many years' study, deals with fifty-eight radically distinct languages in the United States and Canada alone. Hence race and speech are not convertible terms, and those philologists who, like Hovelacque and many others, base their polygenist theories on the ground of numerous fundamentally different forms of speech, prove too much, and therefore prove nothing. If

every stock language implies a stock race, then we shall have, not ten or twelve, the most that they claim, but hundreds of stock races, which is absurd. But until the primary truths here set forth are generally recognised, Anthropology and Philology must continue to be antagonistic sciences in their general conclusions.

Notwithstanding their great structural and still greater lexical diversity, all known languages are reducible to four morphological orders of speech—ISOLATING or "MONOSYLLABIC," AGGLUTINATING, POLYSYNTHETIC, and INFLECTIONAL—and these several orders not only correspond in a general way to so many continuous geographical areas, but are also to a large extent respectively characteristic of so many great divisions of mankind. Thus the Isolating are exclusively confined to the south-east Asiatic branch of the Mongolic division (Chinese, Tibeto-Burmese, Shans and Siamese, Annamese, Karens, Nagas and other hill tribes); the Agglutinating is peculiar to all the other Asiatic, European, and Oceanic Mongols (Finno-Tatars, Japanese, Dravidians, Malays), and to all the Negritic division (African Negroes and Bantus, Australians, Papuans); the Polysynthetic is co-extensive with the American branch of the Mongol division; while the Inflectional, rightly regarded as the highest order, belongs almost exclusively to the Caucasian or highest division of the human family (European, Iranian and Indian Aryans, Arab and Abyssinian Semites, North African Hamites).

The ISOLATING LANGUAGES are so called because each word in the sentence stands apart, without any change in itself or contact with its neighbours, the sense being determined solely by position: *you strike it; it strike you*. Till recently, this order was supposed to represent the primitive condition of articulate speech, in which each word was assumed to be an unchangeable monosyllabic root, from which the other orders were gradually evolved. But it is now shown that monosyllabism is no necessary condition of primordial speech, of which, not the word, but the sentence, is the unit or starting point, and that the monosyllabism of the Isolating languages is in fact the result of profound disintegration, or phonetic decay; in Chinese, for instance, reducing an original trisyllabic word *tadaka* to the monosyllable *i* = "to doubt." By this process of decay, going on for ages, thousands of polysyllables were whittled down to a few hundred homophonic monosyllables, which would be undistinguishable in conversation but for the different *tones* with which they are uttered. Thus the monosyllable *pa* will be toned in six or more different ways to represent so many original dissyllables, *pada*, *paka*, *pala*, *pana*, *pasa*, *pata* . . . , and some of the Chinese and Shan dialects have, in fact, as many as ten or twelve such tones, which unless correctly uttered lead at once to the greatest confusion and to all kinds of misunderstandings. Hence these languages are now called isolating and *tonic* rather than isolating and *monosyllabic*. In South-East Asia all languages are toned except the Cambojan group (Khmer, Kuy, Cham, &c.), which shows affinities with the untuned agglutinating Malayo-Polynesian of the Indian and Pacific Oceans. It is also to be noted that the tonic principle is by no means confined to South-East Asia, but reappears wherever monosyllabism largely prevails, as in the Otomi

of the Mexican highlands. The Tshi, Ewe, and Yoruba, allied linguistic groups of Upper Guinea, have all at least three tones, high, middle, and low, and in Ewe the verbal root *do* has eleven distinct meanings, discriminated possibly by as many different shades of intonation.

AGGLUTINATION in linguistics almost explains itself. It is on the whole a somewhat simple process, in which the formative elements are, so to say, mechanically tacked on ("glued"), either as prefixes or suffixes, to the root, which for the most part remains unmodified, or at least is never modified beyond recognition. In *manly*, the *ly* is attached so loosely that another element, *full*, may be thrust in between it and the root *man*: *man-ful-ly*. What is exceptional in English is normal in the agglutinating languages, as in the Turkish *ruh*, spirit, *ruh-ler*, spirits, *ruh-un-ler*, of spirits, &c. In this way a large number of particles may be tacked on, especially in verbal conjugation, so that the time, mood, personal subject and object, voice, affirmation, negation, doubt, possibility, and other relations may be expressed all in one word.

Such is the theory; but in reality agglutination is found to be a somewhat elastic expression, and in many linguistic groups the principle is so highly developed that it is not always possible to draw the line between agglutinative and truly inflecting forms. In the non-Aryan Basque still surviving in the Western Pyrenees, a language which has no congeners elsewhere, the extremely intricate verbal conjugation presents many combinations of root and formative elements which are undistinguishable from true inflection. The same remark applies, though perhaps to a less extent, to the Chechenz, Georgian, and some other stock languages of Caucasia, to several members of the Finno-Ugrian group (Finnish, Magyar, Mordvinian), and even to some of the agglutinating Sudanese tongues, such as Hausa and Fulah. In Vei (North Liberia) the fusion of words into a single sentence is due to the great play of accent and euphony, resulting in a polysynthetic structure like that of the American system. Thus *n-kumu m-be a fo wú-ye* = "I tell you this," becomes *nkúmbafówuye* in pronunciation. In general all languages may be said to show traces of all the morphological orders of speech, which are separated by no hard and fast lines, and which are continually tending to pass one into the other.

The POLYSYNTHETIC differs in two respects from the agglutinating process; it cuts down or otherwise modifies the roots, and it is much more comprehensive, allowing even the nominal subject and object to be amalgamated. Verbal conjugation thus tends to become interminable, while all the parts of the sentence tend to merge in a single word sometimes of prodigious length. In Cree (an Algonquian tongue) the sentence "I shall have you for my disciples" becomes *kaúkiskinnhohumowakunimittukúk*, a word of fourteen syllables. In his account of the Chippewa (another Algonquian tongue) the Rev. Th. Harlbert tells us that "to conjugate the verbs to love, to see, to burn, through all the inflexions of which they are susceptible would be a work of years." In fact, American conjugation is never exhausted, because fresh forms arise with every fresh coalescing object, and with every fresh accident of time, place, manner, and other extensions of

subject and predicate, each often involving fresh euphonic changes of the several constituent elements.

In true INFLECTION, the root and the formative elements, which may be either prefixed, postfixed or infixed, are completely fused together by a sort of chemical action, so that it is no longer possible to separate the component parts. *Foot, feet; sing, sang, sung*, are cases of pure inflection, in which the root vowel has been modified under the influence of suffixes which have themselves afterwards disappeared. So in the Latin *amabuntur*, they shall be loved, the root *am* is extended by a stem *a* (*am-a*), to which are inseparably attached the various elements of futurity (*b*), plurality (*n*), personality (*t*), and of passivity (*r* for *s* = *se* = *self*). Philological analysis clearly shows that all these elements were themselves originally full notional words tacked on to the root by the agglutinative process and afterwards gradually merged with it in one inseparable word. It thus appears that inflection, like polysynthesis, grows naturally out of agglutination. But the Aryan inflectional system differs profoundly from that which appears to be substantially the same in the Semitic and Hamitic groups. Consequently the Aryan and the Semito-Hamitic languages must have followed two independent lines of development from the agglutinating to the inflecting states. It follows also that the attempts constantly made to trace the Aryan and Semitic groups to a common origin must always end in failure, the agglutinating state from which both diverged long before the dawn of history being no longer recoverable. On the other hand, the Semitic and Hamitic have so many structural features in common, that their descent from an original Semito-Hamitic stock language cannot be seriously questioned.

The chief physical and mental characteristics of the three primary divisions of the human family are shown in a comparative table on page 729.

These primary divisions everywhere branch off into more or less distinct sub-groups, which intermingle along the frontiers of their respective domains, producing numerous intermediate varieties (Negroid, Mongoloid, Caucasoid peoples) often difficult to classify. Subjoined are all the more important sub-groups and intermediate varieties, with their geographical distribution.

I. NEGRITIC DIVISION.

Two main branches: AFRICAN (CONTINENTAL) and AUSTRALASIAN (OCEANIC):—

Of the African branch there are two great divisions: *Sudanese* in the north, from the Sahara to about 4° N. lat., and *Bantu*, thence southwards to the Cape; besides the aberrant *Hottentot-Bushman* in the extreme south-west (Great Namaqualand and Cape Colony), and the dwarfish Negritos dispersed throughout the forest regions of the Congo Basin.

Chief SUDANESE groups: *Wolof* (*Jolof*) and *Serer*, between the Senegal and Gambia rivers; *Mandingan* with numerous branches (Kassonké, Soninké, Jallonké, Bambarra, &c.) between the Upper Niger and West Coast; *Felup*, Casamanza river; *Susu*, Rio Pongas; *Bulom*, *Timni*, *Kussa*, *Gallina*, Sierra Leone: *Vei*, *Gola*, *Bassa*, *Kru*,

Grebo, Liberia; *Agni*, *Avikom*, Ivory Coast; *Ewe* (Ashanti, Fanti, Wassaw, Ga), Gold Coast; *Tchi*, *Yoruba*, Slave Coast; *Songhay*, Middle Niger; *Hausa*, between Middle Niger and Bornu; *Mossi*, *Gurma*, *Dafina*, within the great bend of the Niger; *Borgu*, *Nupe*, *Igarra*, *Ibo*, *Mitchi*, *Bassa*, *Iju*, Lower Niger, Benue Confluence, and Delta; *Okrika*, *Andony*, *Qua*, *Efik*, Oil Rivers; *Kanuri*, *Mosgu*, *Kanembu*, *Baghirmi*, *Buduma*, Central Sudan; *Batta*, Adamawa; *Maba*, Waday; *Runga*, *Krej*, *Banda*, Nile-Congo waterparting; *Denka*, *Shilluk*, *Nuer*, *Bongo*, *Bari*, *Madi*, Upper Nile and its western affluents; *Zandeh* (*Niam-Nam*), *Mombuttu* (*Mangbattu*), *A-Barmbo*, *A-Babua*, *Momfu*, Welle-Makua basin; *Yanghey*, *Fallangh*, *Bonjak*, *Chai*, Sobat basin; *Basen* (*Kunama*), Mareb basin; *Nuba* (Fur, Kunjara, Kulfán, Tumali, Barabra), Dar-Fur, Kordofan, Dar-Nuba, Nubia; *Fan*, Gaboon and Ogoway basins.

Chief BANTU groups, mostly Negroid, all of Bantu speech: *Wa-Ganda*, *Wa-Nyoro*, *Wa-Pokomo*, *Wa-Kamba*, *Wa-Nyamwesi*, *Wa-Sagara*, *Wa-Swahili*, East Central Africa; *Wa-Rua*, *Wa-Lunda*, *Barotse*, *Mashona*, South Central Africa; *Mpongwe*, *Ba-Teke*, *Kabinda*, *Ba-Kongo*, *Bunda*, *Nano*, *Ganguela*, West Central Africa; *Oca-Mpo*, *Ova-Herero*, *Be-Chuana*, *Ba-Suto*, *Zulu-Kafir*, South Africa.

Of the Australasian branch there are also two main divisions: the AUSTRALIAN aborigines thinly scattered over the Continent at the time of the discovery, now dying out, and the PAPUANS, occupying all the Melanesian Islands, Solomon, New Hebrides, New Caledonia, Loyalty, New Guinea, Waigiu, Aru, Ké, parts of Ceram and other islands in Malaysia, as far west as Floris. As in Africa, here also there is an aboriginal *Negrito* substratum mostly extinct, but a few groups still surviving in the Philippines, the Malay Peninsula, and the Andaman Islands. The extinct *Tasmanians* appear to have been intermediate between the Papuans and Australians.

The descendants of the African Negroes introduced as slaves into the New World have become the dominant and almost exclusive population of Hayti, Jamaica, and many other West India Islands; they are also numerous in most of the Southern United States, on the Venezuelan and Guiana coastlands, and in some of the Eastern States of Brazil. Many half-caste varieties have sprung up (Mulattos, Mestizos, Cafuzos, Mamelucos, &c.), some of which are stable, while others show a tendency, since the emancipation, to revert to the pure Negro type.

II. MONGOLIC DIVISION.

Seven main branches:—

1. MONGOLO-TATAR of North and Central Asia, parts of Caucasia, of Asia Minor, the Balkan Peninsula, and Russia. Chief groups: *Sharra* (Khalkha, Sunui, Chakhar), East Mongolia; *Kalmuck* (Western Mongols), Zungaria and Lower Volga; *Buriats*, Lake Baikal District; *Tungus* (Tungus proper, Manchus, Lamuts, Gilyaks, Oroches, Goldi, and others), South-East Siberia and Manchuria; *Korean*; *Japanese*; *Aymaks* and *Hazarah*, North Afghanistan and North-East Persia; *Osmanli Turks*, Asia Minor and Balkan Peninsula; *Turkomans*, West Turkestan and North-West Persia; *Nogai*, Crimea and Caucasus; *Usbegs* and *Kara-Kalpaks*, East Turkestan, Khiva,

Bokhara, Balkh ; *Kirghiz*, West Siberian Steppes and Astrakan ; *Red and Black Tatars*, West and Central Siberia ; *Yakuts*, Lena basin, East Siberia.

2. FINNO-UGRIAN of Siberia, North and Central Russia, the Baltic, Middle and Lower Danube. Chief groups: *Baltic Finns* (Karelians, Tavastians, Esthonians, Livonians, Lapps), Finland, Baltic provinces, Lapland ; *Volga Finns* (Mordvinians, Cheremissians, Chuvashes), Middle Volga ; *Permian Finns* (Permians, Votyaks, Siryanians), Perm, Petchora basin ; *Ugrian Finns*, Ostyaks and Voguls of West Siberia ; *Magyars* of Hungary ; Bulgarians (now Slavonised in speech), Lower Danube ; *Arctic Finns* (Samoyedes, Yuraks, Koibals), North Russia and North Siberia.

3. TIBETO-CHINESE of South-East Asia. Chief groups: *Tanguts*, North Tibet ; *Bodpa* (Tibetans proper), South Tibet ; *Ladakhi*, *Balti*, *Garwhali*, *Magar*, *Lepcha*, *Lhopa*, *Mishmi*, *Dafla*, southern slopes of the Himalayas ; *Kachari*, *Kuki*, *Khasi*, *Naga*, South Assam uplands ; *Burmese*, Irawady basin ; *Talaings* (*Mon*), Pegu ; *Kakhyens* (*Chins*), *Karens*, *Lushai*, North Burma, Arakan, and Tenasserim ; *Shans* (*Lao*), *Siamese*, Yunnan uplands, Siam ; *Annamese*, Tonquin, Cochin-China ; *Chinese*, China proper.

4. DRAVIDIAN of South India and Ceylon: *Telugu*, *Tamil*, *Kanarese*, *Malayalam*, *Tulu*, *Kodagu*, *Oraon*, *Gondi*, *Sinhalese*, *Marathi* (*Aryanised* in speech) ; *Brakui* of Baluchistan (?).

5. KOLARIAN of Central India: *Santhal*, *Munda*, *Juang*, *Korwa*, *Kurku*, *Bhil*.

6. MALAYO-POLYNESIAN of Indo-China, Malaysia, Indian and Pacific Oceans. Chief groups: *Cambojans*, *Kuys*, *Chams*, Camboja and South Cochin-China ; *Malays proper*, Malay Peninsula, Sumatra, Borneo coastlands, Tidor, Ternate ; *Javanese*, *Sundanese*, *Madurese*, Java and Madura, most of the Natives of the Lesser Sunda Islands, Celêbes, Jilolo, the Philippines, Formosa, and Micronesia ; *Malagasy* of Madagascar, all of Malayo-Polynesian speech but Negroid type ; *Indonesians*, Dyaks of Borneo, Mentawey Islanders, Battaks of North Sumatra, many of the Natives of Jilolo, Ceram, Timor ; the Eastern Polynesians (Samoans, Tongans, Maori, Tahitians, Marquesas Islanders, Hawaiians), all of Malayo-Polynesian speech but Caucasoid type.

7. AMERICAN ABORIGINES. Chief groups: *Eskimo* of the Arctic Regions, Greenland, and Labrador ; *Athabaskan* (*Tinné*) of the Yukon, Mackenzie, Rio Grande and Colorado basins ; *Algonquian* from the Churchill River of Hudson Bay southward to Pamlico Sound, North Carolina, and from Labrador westward to the Rocky Mountains ; *Salishan*, British Columbia, Washington, Oregon, and Montana ; *Shahaptian*, Washington, Oregon, Idaho ; *Haida*, Queen Charlotte Archipelago ; *Tsimshian*, coastlands opposite Queen Charlotte Archipelago ; *Shoshonean*, Oregon, Idaho, Nevada, Utah, Wyoming, Colorado, Texas, California ; *Siouan* (*Dakotan*), Manitoba, Wisconsin, and most of the Missouri and Arkansas basins ; *Iroquoian*, shores of Lakes Erie and Ontario, Upper St. Lawrence River, parts of Virginia, both Carolinas, Tennessee, Alabama, and Georgia ; *Muskhogeian*, Georgia, Alabama, Tennessee, Mississippi, Florida ; *Caddoan*, Louisiana, Texas, Nebraska,

Kansas, North Dakota; *Pueblos* (*Zuñi*, *Tañoa*, *Moqui*, *Keres*), Arizona and New Mexico; *Yuman*, Arizona, Lower California; *Piman*, North-West Mexico; *Aztec*, Mexico, and Nicaragua; *Maya-Quiché*, Vera Cruz, Tamaulipas, Yucatan, Chiapas, Guatemala; *Chibcha*, Colombia; *Carib*, Venezuela, the Guianas, Brazil; *Tupi-Guarani*, Brazil, Paraguay; *Aymara-Quichua*, Equador, Peru, Bolivia; *Mocobi* and *Vilela-Lule*, Gran Chaco; *Araucanian*, Chili; *Tsoneca*, Patagonia; *Ona*, *Yahgan*, and *Alacaluf*, Tierra del Fuego.

III. CAUCASIC DIVISION.

Four main branches:—

1. **ARYAN** of Europe, Irania, North India; and in recent times spread throughout America, Australasia, and South Africa, and along the North African seaboard. Chief groups: *Indic* of the Indus and Ganges basins; *Iranic* of Armenia, Kurdistan, Persia, Afghanistan, and Baluchistan; *Thraco-Hellenic* of Anatolian coastlands, the Archipelago, Greece, and Albania; *Italic* of Italy, Roumania, France, Spain, Portugal, parts of Switzerland and Belgium, Mauritania, Tunisia, Lower Egypt, Lower and parts of Upper Canada, Mexico, Central and South America, Mauritius, and Bourbon; *Keltic*, Brittany, Wales, West of Ireland, Scotch Highlands, Isle of Man; *Teutonic*, Germany, Scandinavia, Holland, parts of Switzerland and Belgium; England, Scotch Lowlands, East of Ireland; nearly all North America; British Guiana, Falkland Islands, South Africa, Australasia; *Letto-Slavonic*, most of Russia, Lithuania, Poland, Lusatia, Moravia, parts of Bohemia and Hungary, Servia, Croatia, Dalmatia, Istria, Montenegro, parts of Siberia and Caucasia.

2. **SEMITIC** of South-West Asia and North Africa. Chief groups: *Assyrians* of Mesopotamia; *Arameans* of Syria; *Hittites* of Asia Minor (?); *Phoenicians* of the Syrian and South Mediterranean coastlands; *Israelites* (Jews) of Palestine; *Arabs* of North and Central Arabia, Mauritania, the Sahara, and parts of Sudan; *Himyarites* and *Sabæans* of South-West Arabia (Arabia Felix, Yemen) and Abyssinia, all now extinct or assimilated in speech to the Arabs, except the Abyssinian Himyarites (Tigré, Amhara, Shoa), and the denationalised Jews dispersed throughout the Christian and Mohammedan Worlds.

3. **HAMITIC** of North Africa. Chief groups: *Egyptians* still represented by the *Fellahîn* (peasantry) and *Copts* of the Lower Nile and Delta; *Libyans* (*Berbers* of Mauritania, *Tuaregs* and *Tibus* of the Sahara); "*Ethiopians*," comprising the Gallas and Somali of Gallaland and Somaliland; the *Masai* and *Wa-Huma* of Masailand and the equatorial lake regions; the *Afars* (Danakil) between Abyssinia and the Red Sea; the *Bejas* between Abyssinia and Egypt; the *Fulahs* of Futa Jallon and Futa Toro (Senegambia), and dispersed in small groups throughout West and Central Sudan; since beginning of the century politically dominant between the Niger and Bornu; type originally Caucasian, now mostly Negroid; language also of Negro type (agglutinating), but totally distinct from the Nuba, so that the "Nuba-Fulah" group figuring on language maps has no existence.

4. The aborigines of Caucasia. Chief groups: *Georgians*, *Imeritians*, *Lazes*, in the south; *Circassians* and *Abkhasians* in the west; *Kabards* in the centre; *Lesghians*, *Chechenzes* and others in the east (*Daghestan*).

COMPARATIVE TABLE OF THE PHYSICAL AND MENTAL CHARACTERISTICS OF THE THREE PRIMARY DIVISIONS.

| | I. NEGROID. | II. MONGOLIC. | III. CAUCASIC. |
|--------------|---|---|--|
| HEAD . . . | Dolichocephalic, i.e. long from occiput to glabella, compressed at the sides, and often very high. | Brachycephalic, i.e. short and round, though never quite circular. | Two distinct sub-types, long (a) and round headed (b), almost everywhere intermingled. |
| FACE . . . | Flat nose broad at base; thick everted lips showing the red inner skin; high cheek bones; prognathous (projecting) under jaw; large black rolling eyes with yellowish corners. | Small, narrow, concave nose; high cheek bones; thin lips; moderately prognathous jaw; small black almond-shaped eyes slightly oblique. | (a) Large, straight or arched nose; blue or grey eye; (b) small narrow nose, sometimes snub and sunk at root; black sparkling eye; (a and b) low cheek bones; orthognathous jaw; regular features. |
| HAIR . . . | Black, woolly or frizzly, rather short, flat in transverse section; scant or no beard. | Black, coarse, lank, of the horse-tail type, sometimes very long, round in section, moustache common, but beard scant or absent. | (a) Flaxen, light brown and even red, wavy or curly; (b) black or dark brown, straight, sometimes curly; both oval in section; full beard. |
| COLOUR . . | Smooth, glossy deep brown or black skin, cool to the touch, and emitting a distinct odour. | Light yellowish coarse skin, passing into olive and various shades of brown. | (a) Florid or ruddy; (b) pale, light olive or swarthy. Thus (a) and (b) are Huxley's Xanthochroi (Fair) and Melanochroi (Dark) types. |
| STATURE . . | Above the average, from 5 feet 8 inches to 5 feet 10 inches, and even 6 feet; but Negrito sub-group dwarfish (4 feet 4 inches to 4 feet 10 inches). | Rather below the average, 5 feet to 5 feet 6 inches; but American sub-group often very tall (Patagonians over 6 feet). | (a) Average 5 feet 7 or 8 inches; (b) 5 feet 5 or 6 inches; but much diversity within each group. |
| TEMPERAMENT | Sensuous, indolent and un-intellectual; fitful, passionate and cruel, but often affectionate and faithful; little self-respect, hence easy acceptance of the yoke of slavery; mental faculties generally arrested after puberty. Science and art undeveloped. | Sluggish, somewhat morose and sullen, with little initiative, but great staying power; frugal, thrifty and industrious; but low moral standard and reckless gambling very common. Science slightly, art moderately developed. | Active, enterprising, and highly imaginative; hence both speculative and practical; (a) serious, steadfast, solid and stolid; (b) fiery, impulsive and fickle; science, art and letters brought to the highest perfection in both; all great names in philosophy and poetry are Caucasian. |
| SPEECH . . | Exclusively agglutinating, both with prefixes and suffixes. Great diversity (numerous stock languages) in the north (Sudan); great uniformity (two stock languages only, Bantu and Hottentot) in the southern half of the Continent. | Partly agglutinating, chiefly with postfixes and vocalic harmony; partly isolating and toned; partly polysynthetic with great structural and lexical diversity almost everywhere; stock languages very numerous. | Almost exclusively inflecting; chiefly by suffixes fused with the root in the Aryan system; chiefly by internal vowel change in the Semitic and Hamitic systems. A few (aborigines of the Caucasus and the Basques) speak highly-developed agglutinating languages verging on and even reaching true inflection. |
| RELIGION . . | Non-theistic; worship of the natural forces and of ancestry; witchcraft and fetishism prominent features; sanguinary rites still prevalent. Belief in a future state common, but not universal. | Polytheistic; worship of spirits and of ancestry; Shamanism and Buddhism mainly confined to this division. Belief in a future state often takes the form of transmigration. | Monotheistic, with priesthood (mediation) and sacrifice general features. Judaism, Christianity, and Mohammedanism mainly confined to this division; dogma based on revealed writings. Belief in a future glorified state almost universal. |

NOTE ON THE RELIGIOUS POPULATION OF THE WORLD.

The table subjoined on the Population of the World according to Religions differs in some material points from that in the sixth edition of the *O.M. Atlas* and requires a little explanation. The Eastern Archipelago is now brought into Asia, and New Guinea left to Australia. Over half (7,684,906) of the "Other Christians not specified" in Europe, are French, who at the last census "declined to make any declaration of religious belief." Most of the others are

Russian sectaries too numerous to specify. The Orthodox Greeks and the Roman Catholics have greatly increased in recent years, as shown by the official populations of Russia (Jan. 1893 : 124,000,000, of whom at least 90,000,000 are nominal Orthodox); of the Hispanics and Lusitans—American States (Brazil now 16,000,000); of Austro-Hungary, Italy, &c. There are also 6,000,000 Roman Catholics in the Philippine Islands, which are generally overlooked in estimating. The figures for the Jews, although differing considerably from those usually given, are prepared from trustworthy sources. The large number of Protestants in America is due to the great increase of the population in the United States. The 160,000 Buddhists in Europe are the Turgat branch of the Kalmucks who migrated to the Lower Volga in the seventeenth century, and of whom that number still remain, the great body of the nation having returned to Zungaria in 1771. The 20,000 Pagans in Europe are the Samoyedes and a few Votyaks (Volga Finns).

| | Europe. | Asia with E. Archi- pelago. | Africa. | America. | Australia with Polynesia and New Guinea. | Total. |
|--|--------------------|-----------------------------------|--------------------|--------------------|--|----------------------|
| Jews | 5,500,000 | 200,000 | 430,000 | 300,000 | 15,000 | 6,505,000 |
| Mohammedans | 5,750,000 | 160,000,000 | 40,000,000 | ... | 25,000 | 201,775,000 |
| Hindus and Sikhs . . | ... | 207,000,000 | 300,000 | 100,000 | ... | 207,400,000 |
| Buddhists, Jains, Shin- tus, Taoists, and fol- lowers of Confucius . | 160,000 | 430,000,000 | ... | ... | 14,000 | 430,174,000 |
| Religions not specified, and sundries | 350,000 | 250,000 | ... | 200,000 | 30,000 | 830,000 |
| Pagans | 20,000 | 15,000,000 | 125,000,000 | 14,000,000 | 1,600,000 | 155,620,000 |
| Total non-Christians | 11,780,000 | 812,510,000 | 165,730,000 | 14,800,000 | 1,684,000 | 1,008,304,000 |
| Roman Catholics . . . | 158,000,000 | 8,500,000 | 1,200,000 | 57,000,000 | 850,000 | 223,550,000 |
| Protestants | 86,000,000 | 1,000,000 | 820,000 | 59,000,000 | 3,135,000 | 149,955,000 |
| Orthodox Greeks . . . | 92,000,000 | 6,000,000 | 30,000 | ... | ... | 98,030,000 |
| Armenians, Syrians, Malchites, Copts, and Abyssinians | 300,000 | 3,000,000 | 3,000,000 | ... | ... | 6,300,000 |
| Other Christians not specified | 14,000,000 | 1,000,000 | ... | ... | 30,000 | 15,030,000 |
| Total Christians . . | 349,500,000 | 19,500,000 | 5,050,000 | 116,000,000 | 4,015,000 | 492,565,000 |
| Grand Total | 330,080,000 | 832,010,000 | 170,780,000 | 130,800,000 | 5,699,000 | 1,499,169,000 |

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 578.)

EFFORTS IN 1812 TO OPEN INDIA FOR MISSIONS.



ON February 6th, 1812, the Committee, which had now enlarged the scope of its operations beyond the capacity of Mr. Goode's study to accommodate them longer, commenced meeting in a room hired of Mr. Seeley the bookseller, over his shop, which at that time was at No. 169, Fleet Street, Mr. Seeley taking charge also of the library. Here for almost two years was the Society's home, its next removal being into Salisbury Square. It happened on that very day, February 6th, that

the renewal of the East India Company's charter began to be a public question, by the appointment of a select committee of the House of Commons to consider the Company's affairs in reference to its charter, which had then existed from 1793, and would expire by law on March 1st, 1814. At once the friends of Missions began to bestir themselves, the object which this Society in particular had in view being twofold—to obtain free access for missionaries into the British dominions in India, and to promote the completion of the ecclesiastical establishment there by the erection of an episcopate. That Mr. Wilberforce was instantly on the alert is clear from two entries in his diary during the month of February, and from his expressions we discover the sentiments he found prevailing around him. February 12th: "I am sadly disappointed in finding even religious people so cold about East India instruction, partly produced, I think, by the sectaries having had a notion that the Church of England is to be established. Alas! alas! let us have some substance before we differ about form." On February 26th again: "I begin to despair of much being gained for the Christian cause in the East Indian charter discussion." Mr. Wilberforce's mind became very busy on this subject. On March 7th he wrote to the Bishop of St. David's, Dr. Thomas Burgess, on the promotion of Christianity in India. He also records: "Dined at Speaker's; sat next to George Holford and Leicester; talked to former about East India Mission and Buchanan."

March 19th, 1812.—Petitions on the subject of the East India charter began pouring into the House of Commons from the mercantile world, bent on securing a share of the trading privileges hitherto monopolised by the Company. Thus the community at large was awake on this matter, which, although it had not come formally before the Church Missionary Committee, was doubtless engaging the attention of its members as much as it was Mr. Wilberforce's. How deeply his mind was engrossed with it may be seen from his diary under the same day, March 19th: "To town to meet Grant, and with him to Lord Melville about getting leave for Gospel light to pass into India. This is, indeed, a cause for which it is worth while being a public man."

It was just at this juncture, and doubtless in a great measure to be interpreted by it, although we have not the authority of the minutes for saying so, that we find the Society extending the list and rank of its dignitaries. The original draft of the Rules in 1799 provided for a President and Vice-Presidents, which officers were elected on the foundation day, April 12th, at the Castle and Falcon. On Mr. Wilberforce's suggestion, however, as the reader will remember, those titles were abandoned, and all the superior officers were Governors, without any one of them predominating. This arrangement had gone on ever since, but now on April 3rd, 1812, the time seemed to have come for reverting to the older idea, and the Committee agreed to recommend at the approaching Anniversary that there should be a President at the head of the Society, and he to be, with his consent, Lord Gambier; while the other eight Governors should be invited to take the title of Vice-Presidents, four being added to their number, namely, Earl Ferrers, Lord Teignmouth, Mr. Nicholas Vansittart, Mr. Charles

Noel Noel. This increase in the staff of dignitaries, and the new titles, were no mere ornament for display, and the practical value of them, doubtless the thing intended, soon became apparent, especially in the continued absence of episcopal countenance. More particularly was such the case in the person of the President. It was becoming more and more necessary for the Society to stand before Ministers of the Crown, besides addressing colonial Governors, who were usually officers of rank, on all which occasions Admiral Lord Gambier, whose naval record was so distinguished and so recent, could assist in representing his Society with excellent effect. He, and he perhaps in particular, regarded his new place in the Society as one of work and business, and often is he seen with the labouring oar, presiding at humble No. 169.

We have little doubt, however, that the step here taken had a more particular reference to the Charter question, though this, after having now been before the public two months, is not once alluded to in the minutes. Had the Committee forgotten it? Impossible; but no business could yet be done upon it, and none therefore minuted. The situation appears one easy of explanation. For the first time in its existence the Society was soon to face the governing public, and it was essential that it should have in its front line those who would command full recognition in the eyes of men of affairs. That augmentation of its lay strength, while all adequate ecclesiastical protection remained so far beyond hope, was so much the Society's best move for dealing with events seen to be rapidly approaching, that we can account for its having been adopted at this special juncture no otherwise than on the hypothesis of express calculation for that particular end. We conclude then that the constitutional change by which a body of nine co-ordinate Governors became one comprising a President and sixteen Vice-Presidents (for that was the number ultimately resolved upon) was adopted expressly with the view of advancing the Society's way into THE EAST. That is one thing the Committee were really about in preparation for a struggle which the minutes so far have not actually mentioned at all.

That the Society was not losing sight of another very important measure, which eventually gained a place in the new Charter Act, and vitally affected the interests of the Church of England in India, is seen from the following extract from the *Life of Dr. Claudius Buchanan*, the terms he uses having relation to the founding of an episcopate in that country:—"April 13th, 1812, Kirby Hall, Yorkshire.—Dr. Buchanan despatched to Mr. Zachary Macaulay and Mr. Wilberforce a *Prospectus of an Ecclesiastical Establishment for India*, to be submitted to Mr. Grant and Lord Teignmouth."

On April 20th, 1812, ten weeks after the first note was heard in Parliament, and while all commercial circles were busy in getting their views on trade questions inserted in the new charter, the Committee were put in motion by the receipt of a requisition for a special general meeting of the Society to be called without delay, that the Society might "exert itself at this juncture to procure such provisions in the new charter to be granted to the East India Company as shall, under wise and prudential regulations, promote Christianity in India."

It was signed by twenty-three gentlemen, including Mr. Thomas Thompson, M.P., of Hull, Mr. William Henry Hoare of Clapham, Mr. Charles Noel Noel, M.P., Mr. John Mortlock of Edgeware Road, Mr. Richard Stainforth of Clapham, Mr. George Wolff of Balham.

On the very next day, April 21st, there was a special meeting of the Committee at Mr. Seeley's, summoned in pursuance of the requisition. Mr. Wilberforce took the chair, and this was his first appearance at a committee. With him was Mr. Henry Thornton. The Committee members present were the Revs. Budd, Goode, Pratt; Messrs. Gibbs, Jowett, Martin, Poynder, E. Venn. There attended also Mr. Charles Noel Noel, M.P., Mr. William Henry Hoare, and the Rev. John Simons of Paul's Cray.

It was resolved that a Special General Meeting of the Society should be held at the New London Tavern on Friday, 24th, at one, for the purpose stated in the requisition. The Secretary read an address which he had drawn up on the subject of promoting Christianity in India, and this was ordered to be printed immediately for being sent to every member of the Society within the twopenny post, along with a summons to the meeting and an urgent request of attendance. Another paper on the same subject, of which he gave the outlines, consisting of extracts from Reports of the Society for Promoting Christian Knowledge, was ordered to be printed without delay and circulated at the meeting. Lord Gambier was to be written to and asked to take the chair. The Governors, the Treasurer, and members of the Committee were urgently requested to be at the New London Tavern at eleven to prepare the resolutions.

Here was rapid action: a requisition with twenty-three signatures on the 20th, a meeting on the 21st in pursuance of it, an address drawn up and another sketched, to be followed by a great meeting on the 24th, could not have been the preparation of a day. Pratt and his associates must have been at work for weeks.

April 24th, 1812.—The Special General Meeting assembled at the New London Tavern, Cheapside, at one o'clock, Lord Gambier in the chair, supported by a large body of the clerical friends of the Society, many of them from the country, and by the following principal lay members:—Lord Calthorpe, Sir Thomas Baring, M.P., Sir William Pepperell, Mr. Wilberforce, M.P., Mr. Babington, M.P., Mr. T. R. Kemp, M.P., Mr. C. N. Noel, M.P., Mr. James Stephen, M.P., Mr. Thomas Thompson of Hull, M.P., Mr. H. Thornton, M.P., Treasurer.

The meeting numbered about four hundred, all gentlemen, half of whose names are recorded.

The principal resolution pledged the Society

"to exert itself in order to procure such provisions in the new charter to be granted to the East India Company as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of Christian light and moral improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner."

By other resolutions the Governors and the Treasurer were appointed a deputation to the Chancellor of the Exchequer and the President of the Board of Control, to solicit their support in these objects, and

confer with them on the best means, so far as this Society was concerned, of attaining them. The fifth and last resolution thanked Mr. Pratt for his unremitting attention to the duties of his office, "and particularly to the important object of the business of this day," language which pretty well discloses to us the vigorous hand which had brought up the Society thus far to the front on this question. The speakers were Mr. Henry Thornton, Mr. Wilberforce. Sir Thomas Baring, Lord Calthorpe, Mr. James Stephen, Mr. Babington, Mr. Noel, Mr. Kemp. Mr. Wilberforce bore witness to the importance of Dr. Buchanan's India work, remarking that "the literary labours of Dr. Buchanan had unveiled the horrible effects of those superstitions in India falsely called religion; the degraded state of India began to bear on the minds of conscientious persons with unusual force, and the darkness which had enveloped the subject was quickly passing away." Mr. Babington referred to the House of Commons' resolutions on May 14th, 1793, which nothing but the coldness of the public had allowed to remain a dead letter on the journals of the House. "It was therefore with true pleasure that he witnessed the meeting and proceedings of that day. The weight and influence of the large assemblage of gentlemen around him, and the high rank and character of those who were most active in the interests of the Society, would no doubt produce an important effect on the public mind."

Such was the occasion that started the large general meetings of this Society. It was a special, not an annual one; it was not preceded by a sermon. It was of men only. It only remained to make the usual annual meeting "special" in regard to effort, advertising, and speakers, to have it on a separate day from the sermon, and to admit ladies, and—it may be added—to produce *missionary results*, when the missionary anniversary of the modern type would at length be achieved.

Mr. Wilberforce's impressions of the day are recorded in his journal: "1812, April 24th.—General meeting of the Church Missionary Society for Africa and the East. A grand assemblage. I spoke with acceptance. It went off well." It was Mr. Wilberforce's second attendance at a general meeting. Henceforth his presence will be more expected and more worth his while to give.

Lord Gambier's deputation on Saturday, May 2nd, found the two ministers, Mr. Perceval and the Earl of Buckinghamshire, very favourable to the Society's general objects, but strongly impressed with the necessity of prudence in the measures to be employed. As the charter would not be granted until the following year, the deputation thought that more definite expressions were not to be expected.

Nine days later, on May 11th, occurred the tragic death of that excellent Premier, Mr. Perceval, in the lobby of the House of Commons. Dr. Buchanan's remarks (May 15th) on the event will be read with interest:—

"I had a note from Lord Buckinghamshire thanking me for the *Prospectus* and acknowledging its importance. Another note from Mr. Perceval to the same effect. Happy Perceval if he have died in the faith, as I have long believed he lived! I have been trying to move the General Assembly to notice the exten-

sion of religion in India. I have also urged Cambridge to petition Parliament on the subject. If an University which has permitted its members to portray so often the blessing of giving Christianity to India should hesitate to recommend the measure, who can be expected to support it? Time flies, assassins fire shots, and we hear the voice, 'Be ye also ready!' I doubt not but the death of Mr. Perceval will give life to the religion of many a man in England. Some men will feel it as sensibly as if he had been a member of their own family."

On Whit-Tuesday, May 19th, the twelfth Anniversary Sermon was preached at St. Ann's by Mr. Goode from Ps. lxxii. 17. It enlarged on the hopeful aspect of the mission-field, viewed in its possibilities and opening prospects. The same day, after the sermon, the general meeting was held at the New London Tavern, Lord Gambia presiding, supported by Lord Calthorpe, Sir Thomas Baring, Mr. Wilberforce, Mr. Henry Thornton, and about 200 members, clergy and laity, not particularised. This was only half the attendance at the special meeting on April 24th; but then it followed the sermon, and no extra exertions had been put forth. They were all men, too. For an Anniversary, therefore, it was a decided advance; but until we see ladies present we shall not consider the meeting as one of the modern normal type. The income for the year ending March 31st, 1812, was 2679*l.* 1*l.* 11*d.*, out of which the congregational collections amounted to 681*l.* 1*s.* 4*d.*

The Report, according to the Committee's promise, went very fully into the subject of the East, and in that portion of it revealed, if we mistake not, the hand of Dr. Buchanan. After touching on the Mediterranean world, the Levant, the Archipelago, Malta, on Abyssinia, on the remote East beyond the Cape; on Ceylon and the Malayan world; on Southern India, Malabar, and Travancore,—explaining exactly how it was possible, if men and means were forthcoming, to place the Gospel in every one of those regions,—the Report touched ground that was probably at that moment interesting people's thoughts more than all the rest of the world put together, the India of the great Company. While the mercantile classes throughout the Empire were earnestly urging their claims to a share in the commerce of the East, was not every British Christian bound to come forward and secure to the Natives a means of hearing the Word of Life? Was it not a duty, and wisdom besides, to plant such men as Swartz and Guericke wherever British influence extended? The Parliamentary resolution of May 14th, 1793, pledged the nation to the principle, and the Committee were careful that it should be once more placed before the eyes of their friends word for word. The case for the East could hardly have been set forth in abler terms than those employed in this important and interesting Report, which concludes in corresponding fulness and earnestness with an appeal for means and men—especially for Churchmen.

Writing on July 18th in the following terms, Dr Buchanan shows us how hopes were being sustained at that date by Mr. Perceval's successor in the premiership:—

"I have received a letter from Colonel Macaulay this morning informing me that a deputation of Messrs. Wilberforce, Grant, Babington, &c., had waited on Lord Liverpool on the subject of evangelizing India, and that his Lordship sur-

prised them by offering almost more than they wished. He intimated his intention to carry the three following important measures :—

"1. To establish a seminary at each Presidency in India for instructing Natives for the ministry.

"2. To grant licences for missionaries, not from the Court of Directors, but from the Board of Control.

"3. To consecrate Bishops for India."

We may here come to a pause in the narrative of this struggle. Comparatively little was done in it during the second half of 1812. It was in the former part of that year, while Parliament was sitting, that the Society's exertions were laying the foundation for a good issue in the first and parliamentary half of 1813. It is true, a great effort occurred near the end of 1812, but that must be considered as more properly introducing the campaign of 1813, and it will be so treated.

AS A MIRROR.

A Sermon preached at the Santal Missionary Conference, September 30th, 1893.

BY THE REV. J. BLAICH, OF TALJHARI.*

"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."—2 Cor. iii. 18; R.V.



IF you look at your New Testament (R.V.) you will find two marginal renderings, which coincide with the Authorised Version and its marginal reading. The chief difficulty appears to be the translation of the participle *κατοπτρίζομενοι*. The original meaning of the verb is "to mirror." Now the A.V., and the marginal reading of the R.V. render it, "beholding as in a glass" or "mirror," whilst in the text of the R.V. it is translated, "reflecting as a mirror." According to the old translation, St. Paul is made to say, that we all, without an intervening veil, are gazing on or beholding the glory of the Lord as it shines forth in the face of Christ out of His Holy Gospel, and are thus gradually changed into the same image: whilst the new translation makes him to say that we all, without having a veil over our faces, are mirroring forth or reflecting the glory of the Lord, and are thus transformed into the same image.

It would be presumption in us to say which is the correct rendering: rather acting on the principle that all things are ours, we shall appropriate both meanings. And we think we are not far wrong in supposing that both meanings must have been in the Apostle's mind when he penned this verse. In fact the one is only the necessary outcome of the other.

I purpose (I.) to adopt the rendering of the A.V. and point out to you a *glorious privilege*; the words are, "We all with open face beholding as in a glass the glory of the Lord;" (II.) adopting the R.V., to point out to you a *glorious duty*: the words are these, "We all with unveiled face reflecting as a mirror the glory of the Lord;" (III.) to point out a *glorious sequence* as flowing from this privilege and duty: "we all beholding as in a mirror, and reflecting back on others as a mirror, the glory of the Lord, are transformed

* It is customary to open the half-yearly Conferences of our missionaries in different Missions with a Communion Service and Sermon. This Sermon, by one of our senior brethren in the Santal Mission, was printed in the local pages of the North India edition of the *Gleaner*, and struck us as well worthy of being reprinted in these pages for the benefit of readers at home.—ED.

into the same image by a continual succession of glory streaming upon us from the Lord, the Spirit."

May the Spirit of the Lord grant unto us, in this hour of our gathering, some more glimpses of that radiant glory of our Lord, as it is revealed to us in His Holy Gospel, and may He quicken us and spiritualise us, to *reflect* that pure light shining on us from the face of Jesus Christ,—to reflect it, I say, for the illumination of those that sit in darkness, and thus ourselves be more and more transformed and perfected into the same glorious image.

I. *Our glorious privilege.* The context leads us back to the Mosaic time, which serves as a contrast to our time. Moses had to put a veil over his face, for the children of Israel could not bear to look on that dazzling but evanescent glory which was reflected from his face in consequence of his interview with the Lord on the Mount. But not only this: the Apostle, when he speaks of the veil on Moses' face, is at the same time reminded of the veil the Israelites or the Jews wore, and yet wear on their hardened, prejudiced understanding when the Law is read to them. But *our Mediator* is not shrouded in a veil that we should not fully see His glory, neither are *we* veiled, i.e. darkened and hindered in our gaze, by any obstacle of fear or prejudice, but with open, i.e. unveiled face are gazing upon the glory of God in the face of Jesus Christ, as it is mirrored forth in the Gospels. I call this a *glorious privilege*. Just note the contrast and you will realise it.

There, in the Old Dispensation, the Mediator was a weak mortal, compassed with the same passions and failings as the people to whom he brought the Law. There he stands, in his hands the two granite slabs on which is engraven the Law of Eternal Justice, Righteousness, and indignation against all that is sinful. Here, the Incarnation of God Himself, the Lamb of God without blemish, without spot, bringing before us the law of love and compassion, of grace and truth.

There was the dazzling, terrifying, yet fading impress of glory on the face of Moses, so dazzling, and I might say so glaring, that the trembling onlookers asked him to hide it away from them. Here the inherent glory of the Godhead itself, only shrouded by a human body, yet so attractive, so inspiring and heart-rejoicing, that those who were allowed to catch a higher glimpse of its nature on the Mount of Transfiguration were so delighted that they desired to gaze at it for ever.

There the repelling sternness of the Law, in itself tending unto death. Do this and ye shall live—or else ye shall be cut off. Here the meek and mild Saviour, full of compassion, seeking to save the lost, inviting the hearers with those touching words, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest," offering eternal life to every one that would just come and grasp it with the hand of faith.

No wonder that, whilst the multitude, when they saw Moses, were affrighted, we read of *our Mediator* that when the multitude saw Him descending from the Mount of Transfiguration, they ran to Him and saluted Him. The crippled, the sick, the blind, the very outcasts, thronged to see Him, and, if it were possible, just to touch the fringe of His garment.

What greater contrast could there be, than that between Moses in his indignation casting the two tables of the Law to the ground, or with a heart full of bitterness striking the rock with his staff; and that loving Jesus embracing and blessing little children, and shielding their mothers against the rebuke of the disciples?

My dear fellow-workers, I have been dwelling on the contrast between the Old Dispensation and the Now, in order that you may the more fully understand and realise the great and glorious privilege that you are

daily enjoying, to gaze as in a mirror on that glorious image of the glory of God, radiating from the central Form in the Book of books. There is nothing to intervene between your gaze and that perfect image, unless you obscure your own vision. Daily and hourly we should praise God that we are allowed to read about Him who is very God and very Man, to see how He acted, behaved, and suffered; to hear Him speak as no man ever spake; and last but not least, to have His very image mirrored into our hearts, to receive His very impress on our minds, and to copy Him in all His ways and modes of life. Blessed are our eyes and our ears, for many prophets and righteous men desired to see the things which we are allowed to see, and saw them not, and to hear those things which we hear, and heard them not.

One often hears the earth, the creation, spoken of as a mirror of God's glory, but when your mind has entered into communion with God, you become conscious of the dwarfing of all visible things in His presence. Everything conceivable falls short of the inconceivable glory of God. When you come, however, to gaze upon the face of Jesus Christ, how different the feeling! now you have a mirror equal to the effulgence of God's glory, for in Him dwelleth all the fulness of the Godhead bodily. He is the image of God, the brightness of His glory, the express image of His person. Like Thomas, you acknowledge Him and say, "My Lord and my God." Truly God was manifest in the flesh—not a part of Him, but God in perfection. And it is your privilege to be in constant inter-communion with that Emmanuel—God with us—to study Him, to be near Him, to gaze upon Him, nay, to make Him your daily companion, and very bosom friend.

II. *Our glorious duty.* The R.V. shows another side of the truth. The thought is this, that as Moses reflected on his forehead the radiance of the glory of the Lord with whom he held communion on Mount Sinai, so in us the impress, the reflection, of the effulgence of the glory of the Lord Jesus is seen. Accordingly we are not the gazers, but the gazed upon.

Is this not a glorious thought, a glorious duty for us? The marginal rendering in iv. 6 expresses the same idea. "God who commanded the light to shine out of darkness hath shined in our hearts, to give the *illumination* (R.V. *marg.*), of the knowledge of the glory of God." That is, that through us others might be illuminated to know the glory of God. It is said that the ancient mirrors were made of metal highly polished. Thus he who looked on his image in them would have his face illuminated by the reflected rays.

The two versions then are not contradictory, but supplementary; the one is the necessary consequence of the other. If we, with our heart's full desire and longing, are gazing steadfastly on Christ, the natural result will be that in our faces, in our words, in our actions, in our behaviour, it will clearly and unmistakably be manifested that we have been with Jesus. Those who have not had the privilege or opportunity to see and discern God's glory in His Word, will, by observing us, be able to know somewhat of the glory of God in Christ: "I in them and thou in Me, that we may be one."

It is the same thought which St. Paul expresses by another metaphor in verse 3 of this chapter—"Ye are an epistle of Christ," "known and read of all men," "written not with ink, but with the Spirit of the living God."

Why, indeed, do we sit here in this church in this far-off country? Why have we left our homes, our beloved ones? Is it not because we thought it our duty to preach Christ as we have found and known Him in the Gospel, and also to show by a happy, consistent life what it is to be Christ-like? To every spiritual man the great aim of his life must be to let his light shine in all its purity. An object which absorbs the rays of the sun is called dark, or black; but hang up a reflector in its place, let the rays of the sun fall upon it,

and it will be bright and dazzling. We, brethren, are the reflectors, the mirrors of the Sun of Righteousness. We are to manifest, to represent CHRIST, not our thoughts and opinions, not our judgments and conclusions. We are to show forth God's glory. Here is our duty, our privilege. We are "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should show forth the praises of Him who hath called us out of darkness into His marvellous light" (1 Pet. ii. 9): and, "the spirit of glory and of God resteth upon you" (1 Pet. iv. 14).

III. *The glorious sequence.* And now, lastly, what will the outcome of all this be to us? Let me read the last clause of our verse: We are "transformed into the same image from glory to glory, even as from the Lord, the Spirit." That is, if we are continually *gazing* at that glorious image and are *reflecting* it in our life, we shall be *moulded* into the same image. I will just remind you of the well-known fact that when two intimate friends are much together, they will perceptibly influence one another and grow more and more like each other in character and mode of life. Or take the case of a son and a loved mother. Perhaps the natural bent of character of that son tends to harshness selfishness, pride, worldliness. Now suppose that son, in spite of his baser traits, is sincerely attached to a gentle, pious mother, and prizes her company more than anything else; would it not follow as a natural consequence, as a moral necessity, that the companionship with that mother will influence that young man, so as gradually to soften those baser traits in him, and to make them ultimately to disappear? Thus, only in a higher and more permanent degree, it is with Christ's disciples. They *gaze* on that glorious image, they endeavour to reflect it, to reproduce it; and would anybody be surprised if they were affected by it, transformed by it, and shaped into it?

Let me give you a few illustrations. Suppose you, although a believer, are in your natural character inclined to be indolent, careless—now whenever you look as in a mirror at that glorious image of God's glory in this Book, it must at once flash into your mind that such a trait is unworthy of a follower of Him who was never weary in well-doing. Suppose you detect yourself to have become negligent in your spiritual duties, in reading the Word of God, in devotional exercises, will you not be put to shame when you remember that that Holy Child could not but be "about His Father's business," and that in after years it is written of Him, that after a full day of wearying work, He withdrew into a place apart where He could commune with God more fully? Or suppose those harsher passions and infirmities, as pride, impatience, unkindness, emulation, envy, get the upper-hand in your heart, will they not melt away when you steadfastly, with open face, gaze at that Saviour who was all that is kind and gentle and forbearing and long-suffering and meek and lowly? "Show me thy friends, and I will show thee who thou art." If you keep in communion with such a Friend you will become like Him. For so making His words on every occasion familiar to us, so bringing His actions before our minds, so imitating—for surely we may and should try to do so—His very voice and look, our souls will be knit to Him, His Divine influence will constantly flow into us; gradually but surely we ourselves shall be changed, shaped, moulded into that image of righteousness, purity, truth, and love, and in ourselves shall more and more clearly and distinctly reflect Christ's character and conduct, His judgments and His affections, till at length the work will be perfected, and we shall have the fruition of our hope: when the view of faith shall be changed for immediate and perfect vision. "We shall then not see through a glass darkly, but face to face, and we shall know even as we are known" (1 Cor. xiii. 12).

UGANDA PROVERBS.



PROVERBS contain the condensed wisdom of many generations: a witty or a wise thought takes happy shape in the mouth of some observer of human nature, and is stamped by the approval of his fellows, and becomes current coin. "A touch of human nature makes the whole world (black and white) kin"; and this is nowhere truer than in proverbs. The present paper is an attempt to illustrate this part of Uganda character. In studying the character of a nation which has no literature, its proverbs assume a very great importance: this is the only stereotyped substitute it possesses for a literature. Uganda is very rich in proverbs; the language readily lends itself to an extremely condensed style, which is the one best suited for proverbs; and there is perhaps nothing so utterly bewildering to a beginner in the language as the freedom with which these wise sayings are interspersed in ordinary conversation. At the present time, when Uganda affairs are receiving a remarkable share of public interest, this attempt may, perhaps, be not unwelcome, in spite of the necessity of introducing into it the strange and apparently uncouth forms of a Central African language. The writer ventures to hope that even from this small selection of Uganda sayings, any appreciative reader will be able to assure himself that this country is not devoid either of humour or intelligence; and that it possesses a language capable of very great things, combining, as it does, accuracy, lucidity, and terseness in a remarkable degree. The following examples of thoughts from Uganda will also, it is hoped, bring home to the minds of readers the little realised fact, truism though it be, that human nature is after all not very dissimilar, whether white, and rustling in silks and satins in London drawing-rooms, or black, and clothed in barkcloths or skins in the heart of Africa.

It is proposed to bring before your notice, reader, a dozen examples of what appeals to your brothers in Uganda as wise or witty: each proverb is first given in the original, that you may be able to judge for yourself whether the writer is justified in claiming terseness as one of the merits of this language; then follows a literal translation, such words being bracketed as are necessary in English in order to make the sense plain, though they do not occur in the original; and finally general explanations and remarks.

1. "*Bakusera*" *takwazika*. (He who says) "They are swindling you," doesn't lend you (anything). Cf. "Words are easy as the wind"; "Faithful friends are hard to find"; "Fine words butter no parsnips."

2. "*Omwenge si mere*" *ayogeza ekirui*. "Beer isn't food" are the words of fierce anger. The caller on the look-out for hospitality in the shape of beer comforts his angry disappointment by the reflection that after all "beer isn't food." Cf. "Sour grapes."

3. *Namakabirye afa enjala*. The man who has two homes dies of hunger. The cook at each of the two homes expects the master to dine at the other, and so he "falls between two stools."

4. *Obutamera kirevu njuba ya kikome*. Beardlessness is a cloudy day. As on a cloudy day you can't tell what time it is (in Africa), so you can't tell the age of a man who has no beard. Many Africans seem unable to grow beards.

5. "*Bigweredao*" *nga oruwo yameze*. "That'll do" (is what you say) when it's your man that has thrown (his opponent). The Baganda are champion wrestlers; hence this proverb, whose meaning is obvious.

6. *Ekifananyi ki'sa enskere*. Resemblance is the death of the louse. The louse you kill is probably not the one that bit you; for one louse is not dis-

tinguishable from another. This proverb is an indication of the abundance in Uganda of this pest, only surpassed by fleas, and lately, alas, by jiggers!

7. *Enzalambi ekira obugumba.* Bad offspring is better than barrenness. "Half a loaf is better than no bread."

8. *Ekita'ta Mwima tekimulalako nte.* That which doesn't kill a Mwima doesn't finish off his cows for him: i.e. Nothing short of death makes a Mwima cattleless. The *Baima* (sing. *Mwima*) are the interesting shepherd tribe that is scattered through Central Africa; their physiognomy and customs prove them relations of the Masai, and perhaps the Somali, yet their language is pure Bantu (*pace* Mr. Stanley). The first word of this proverb clipped of its initial vowel, *Kita'ta*, has been adopted by King Mwanga as a cognomen: three times driven from Uganda, yet he clings to his kingdom like a Mwima to his cows.

9. "*Nafira ku kinene,*" *ensanafu ku gere saja.* "I'll die for a big thing," (as says) the biting ant on the big toe. The *ensanafu* is the fierce, dark-brown ant with huge mandibles, that travels in vast numbers, and is dreaded by man and beast. "In for a penny, in for a pound." "You may as well be hung for a sheep as a lamb."

10. "*By a kuno*" *tasenguka agoba abaja.* (He who is always saying) "The state of things here" doesn't leave (his master, yet) he drives away those who are coming. This is a picture of the grumbler: he has no real grievance; if he had, he would leave his master; but his grumbling discourages others from entering his master's service. The great majority of the population has always been so far free that each man could choose his own master, but a master he must have or starve; but he is still free to change masters. Slavery, the legal status of which has now been abolished by the Christians, was never extensive, nor, I fancy, oppressive, as slavery goes.

11. *Agenekera atuma a'sa.* Does one who is pouring water through ashes to get salt give work to one who is grinding? In place of salt (which, of course, is greatly prized and hard to get in Uganda), the Natives make salt water by burning a kind of reed which grows in the marshes, and passing water through the ashes in a funnel made of plantain-leaves: this leisurely occupation is contrasted with that of grinding, which occupies both hands and is besides hard work. Perhaps this proverb is not a question, but a statement that the really busy man is often the one who has most time to spare to help his friends.

12. *Bugubugu si muliro.* Splutter, splutter isn't fire. Cf. the Irish saying, "Take it 'asy, and if ye can't take it 'asy, take it as 'asy as ye can"; and, "Still waters run deep."
G. L. PILKINGTON.

ON EDUCATIONAL MISSIONS.

A Paper read at the Missionary Conference of the Anglican Communion.

BY HENRY MORRIS.



OUR beloved Lord and Master is the great exemplar in every form of Mission work. Whatever His immediate disciples may have written under the inspiration of the Holy Spirit, whatever His servants in subsequent ages may have spoken or done, they and we, in all our thoughts and plans, turn instinctively to *Him*; and to this day we find in Him a faultless pattern in each variety of missionary enterprise which is now being assiduously pursued. It appears to me that His example can specially be pleaded in behalf of Educational Missions. He was essentially the Great Teacher. His whole ministry on earth was one pro-

longed act of tuition. According to Oriental fashions and ideas, He gathered round Him a little band of disciples who had been attracted by the divine beauty of His manner and the sweetness of His words; and, in conformity with the practice of those days, they accompanied Him whithersoever He went, forming an inner circle of attached pupils. During those three happy years they carefully marked the great Instructor's manner and temper, observed His gracious acts of love, and attentively listened to His sayings of heavenly wisdom. The entire method followed by our Lord was the Oriental form of Higher Education.

Educational Missions are the modern counterpart of the plan which He adopted. We do not for a moment think of putting it forward as absolutely the best form of missionary effort, or setting it in antagonism with other forms, but we deliberately assert that it is the best mode of reaching the higher classes in civilised lands. The complicated plan of evangelistic work throughout the world may be compared to a piece of delicate mosaic, every part being just adapted to fit exactly into its own appointed place, though surrounded by other parts of different size and shape and colour, each exactly fitting into its position, and thus contributing to the beauty and the symmetry of the whole. The kind of education required by various nations differs considerably, and the several communities even in the same nation demand diverse treatment. For people of a low type of civilisation very elementary education only is required, while in other countries, such as India, about which alone I am competent to speak, where a more advanced type of civilisation and culture has for centuries been attained, the upper classes require Christian education of the highest and purest character.

Before dealing with the subject of Higher Education as an evangelistic agency, it is necessary that I should say a few words regarding Primary Education. This ought to be adopted as a part of the policy in every mission-field, not only as an excellent means of getting hold of the children of the peasantry and artisans, but also of reaching the parents through their children. Christian teachers should be employed in every primary school, wherever they can possibly be obtained, and careful inspection should test not only the ordinary secular instruction, but also the quality and tone of the Christian teaching. An admirable plan for leavening the indigenous schools of the country with Christian influence has been successfully employed in Lower Bengal, and it seems to me an effective and comparatively inexpensive method of reaching the rural population. It consists of inducing the Native masters of the ordinary village schools, by a small capitation grant, to place themselves under an inspector, who is permitted from time to time to give Christian instruction in the presence of themselves and of the children's parents. This plan has been most successful in results. If it were extended to other parts of the country, there would be a network of schools in which the chief doctrines of Christianity would be taught to children of tender age, under the direct supervision of Christian missionaries. Such teaching would be a germ which can never be eradicated.

The education of Native Christian children ought never to be neglected. Every Native Christian should have within his reach the opportunity of obtaining a suitable education for his children, under circumstances favourable to their moral and spiritual welfare. It will be well to mention here the subject of boarding-houses or hostels, where, under a Christian house-father, the spiritual training of youths can be carefully looked after while they are attending either high schools or colleges; but the pauperisation of Native Christians should be diligently avoided. Each parent should be required

to pay for his son quite as much as it would cost to keep him when at home.

The grand object of Educational Missions, however, as an evangelizing agency, is to give to non-Christian nations the very highest style of Christian teaching adapted to national Oriental ideas in their best and purest form, and also adapted to national customs and habits, and to the prevailing tone of thought, in so far as they may not be inconsistent with Christian belief. We ought, I think, to be very clear on this point. It is no part of Christian Missions to force Western habits and ideas on Oriental nations. We must always bear in mind that Christianity began in the East, and the great problem is how best we can give it back again to the East all glowing with our own Western erudition, but harmonising with every kind of Oriental thought and life. We want to see Christian Indians, Christian Japanese, Christian Chinese, not half European, half Oriental Churches, a credit to neither East nor West.

I need scarcely linger long in this assembly to prove that Educational Missions have their proper place in the Church's missionary scheme. I have heard them decried as inconsistent with the Divine command to preach the Gospel to every creature, as causing a prodigal waste of means which ought to be spent on more direct methods of evangelization, as being an unwise diffusion of missionary power, and even as being contrary to the teaching of God the Holy Spirit. But the weight of evidence in their favour is overwhelming.* Statesmen like Lord Northbrook, Sir William Muir, and Sir Charles U. Aitchison have given their full approval to the Christian educational policy. "I look upon the work done by the high-class missionary colleges," wrote Lord Northbrook, "as of great value, both for the spread of Christianity in India, and the moral training given in them to the students." "It would be a calamity for India," Sir William Muir said, "if missionary schools were withdrawn." "The value of educational missionary institutions," Sir Charles Aitchison remarked, "can hardly be overrated." It has been employed by almost every missionary society. It was successfully carried into practice by the distinguished Scotch missionaries, Wilson, Duff, and Anderson. In our own communion, Bishops Cotton, Caldwell, Strachan, Hodges, and Gell have afforded them their warmest support. Many well-known missionaries have been eminently useful in this form of missionary work. There are now living several tried Indian Christians who trace their conversion under God to the patient, self-denying labours of educational missionaries. As the jubilee of the Noble College at Masulipatam has recently been celebrated, I may be permitted to refer particularly to that institution. Old scholars, some from distant parts of India, came last autumn to Masulipatam to join in the festivities. On the third day the Christians partook together of the Lord's Supper, and afterwards gathered round the grave of Noble, and united in singing the hymn, "Jesus shall reign where'er the sun." This is the institution of which, when it was only a high-school, Sir Charles Trevelyan, then Governor of Madras, wrote on landing at a neighbouring port: "I had not been on shore a day before I became sensible of the great benefits which Mr. Noble had conferred on the Northern Circars by preparing so many intelligent and well-conducted men for the public service." Educational missionaries in India are now working among youths of the second or even of the third

* An exhaustive abstract of evidence in support of Educational Missions is given in *Educational Missions in India*, being the Revised Special Report to the General Assembly of the Church of Scotland, May, 1890.

generation, and the results are distinctly apparent. Not only have several Indian clergymen been the fruit of Educational Missions, but men trained in Christian schools and colleges are now being usefully employed in the service of the State; and, even if they have not openly professed Christianity, they have been grounded in its doctrines, and have recognised its high morality. The most recent testimony that I have seen comes from the Honourable Mr. A. T. Arundel, who, speaking lately to the students of the Madras Christian College, said: "I can testify to the enormous advance that has been made in the moral tone of the public service. I have put into it many graduates from this college with great advantage to it, both in efficiency and in tone."

I cannot imagine any part of Mission work in which the recognition of the continual guidance of the Third Person of the Blessed Trinity is more essential, and in which, I believe, it is more earnestly and devoutly sought. Where is it more needed than in strengthening men who, without the excitement of moving about from place to place, without the stimulus of opposition when standing up to preach in the familiar resorts of men, day after day pursue the quiet, patient, plodding instruction of youth in the dull, commonplace round of teaching in the midst of the turmoil of an Oriental school, and enervated by the stifling heat of a tropical climate? The need of self-control, the difficulty of keeping one's temper, the necessity of calmness and repose, appear to me even a finer trial of the Christian character than is required in most other spheres of labour. But, on the other hand, the object arrived at is grand in the extreme. It is no less than the moulding of the character of the future men of India. "The prize is splendid and the hope is great."

The influence of a high-minded Christian man is felt in every part of the daily round of educational work. It is not apparent only in the hour set apart for Scriptural instruction, but in every moment of his employment. There is, indeed, no more favourable time for it than in the cool, sweet morning hour, ere the heat of the climate has begun to exercise its power. This is the time when the Christian schoolmaster in India finds his best opportunity. But his influence should, like the subtle fragrance of some sweet perfume, spread over the whole day and throughout every department of study. The aim of the educational missionary is to bring Christian culture with all its accumulation of intellectual wealth face to face with the ancient learning of Hinduism, or with the less ancient, but not less subtle, teaching of Islam, and to demonstrate how infinitely superior it is to both; to illustrate by example how Christianity affects the daily life, and to prove in his own person that Christian morality is the only power which can effectually regulate and purify society. The educational missionary has to deal with the young minds just when they are most plastic and most impressionable, and, as Christian masters in England know to be the case, there is given him opportunities of pleading for the Master whom he himself enthusiastically loves. And even here he sometimes has his reward. What could be more delightful to such a man than to feel the gentle pressure of the hand in answer to his loving words, showing that they had touched the heart!

Notwithstanding the wide-spread knowledge of English among the higher classes in India, and the fact that English is the medium for the conveyance of instruction, it is essential for the complete efficiency of the educational missionary that he should thoroughly master the language of the province in which his school is situated, in order that he may speak to his boys in their own mother-tongue, and that he may follow them to their homes and hold converse with their relatives and friends. No one can fully understand the people

unless he knows their language and literature, and this is just as necessary for the educational missionary as for the pure evangelist.

The immediate aim of the teacher in Mission high-schools and colleges is to bring young souls to Christ. It is not merely to enable men successfully to pass University and Government examinations. Otherwise they would be only schools of a high order, but not missionary or evangelistic schools. The course of secular study pursued in them should be the best that can possibly be given; but, if it is found that it is overshadowing in any perceptible degree Christian training and instruction, the grave question of relinquishing grants received from Government ought to be honestly faced. Christian teaching must never be suffered to droop or fade. Non-Christians know perfectly the object of Christian schools. The very fact of their sending their children to them is an eloquent testimony to the value of Christian morality; but they do it with their eyes open, and with the full knowledge that their sons will be instructed in the doctrines of what is to them an alien faith.

I do not know a sadder sight than a young Hindu, who has been thoroughly trained in English literature and science, but who has never been taught the obedience of Christ. He has, on the one hand, abandoned his own ancestral belief, and has, on the other, not received the only thing that can keep him straight in his course through life. He enters the world like some gallant ship sailing into mid-ocean without rudder or compass or chart, tossed about by every current and by every adverse wind, and liable at any moment to become a total wreck. What nobler object can bright young English scholars, fresh from their University training and warm with their own deep love for their Master, set before themselves than to rescue such from their perilous condition and bring them safe into the haven of peace and rest and joy in Christ? Will not some honour-men who may be thinking of their future career relinquish their expectation of fame at home and use their best and choicest gifts, their intellect, their honours, their all, in this service for Him who can and will repay them a thousandfold, and make it their life-work to help in moulding the character and intellect of young India in the right direction? Surely India is worthy of the best that England can bestow. They may not in every instance taste their reward on earth, but they will labour for the future, and those who may thus spend their time and intellect and life for their Divine Master may perhaps suffer the deep anxiety, but will infallibly win the heavenly joy, so beautifully expressed in the following lines written in memory of the greatest Christian teacher of the present century:—

" 'Twas his to teach,
Day after day, from pulpit and from desk,
That the most childish sin which man can do
Is yet a sin which Jesus never did,
When Jesus was a child, and yet a sin
For which, in lowly pain, He lived and died:
That for the bravest sin that e'er was praised
That King Eternal wore the crown of thorns.
. . . Every sin which He could not prevent
Stuck in Him like a nail. His heart bled for it
As it had been a foul sin of His own.
Heavy His cross, and stoutly did He bear it
E'en to the foot of holy Calvary;
And if at last He sank beneath the weight,
There were not wanting souls whom He had taught
The way to Paradise, that in white robes
Thronged to the gate to hail their Shepherd home."

HARTLEY COLERIDGE.

ORIENTALS AND WESTERN WAYS.

A Paper read at the Missionary Conference of the Anglican Communion.

BY THE REV. C. C. FENN, M.A.

THERE are "Western ways" and Western modes of dealing with things which we believe to have proved salutary, but which have resulted from the gradually increasing perception, and long continued action, of certain Christian principles, and which if they had not been accompanied with that perception and that action would, we believe, not have proved salutary. In other words, the attempt to introduce any such Western way without the originant and accompanying principle would be injurious, and is therefore a danger to be guarded against.

I will refer on the present occasion to two only of these. But before going further, let me say that by Orientals I mean Asiatic populations, not, however, including Japan, which is altogether exceptional.

In these Asiatic countries, so far at least as they have not come under Western influences, a strict repression is exercised on the whole community by political rulers, as well as by social institutions. It is exercised over both ordinary citizens and subordinate officials, to an extent not now found in Western countries, especially not in the British Isles or the United States.

In Christian lands, and most so in those lands where the principles of the Gospel have the most unchecked development, there is and has been for many years a continual relaxation of restraints, a continual increase of freedom of movement in thought and word and action. Is not this the result of the Gospel? Is it not the result of the principle, almost part of the principle, "Ye are not under the law, but under grace," and again, "If ye are led by the Spirit, ye are not under the law," and again, "Where the Spirit of the Lord is, there is liberty." And the influence of these great truths has been accompanied by that of the supplementary principle, "By love serve one another," be bondservants one to another.

We believe, then, most of us probably, that the process which has been thus going on in our own country has been, on the whole, of a right kind. Should we endeavour to introduce it among Orientals? Why not? Only let it be the due introduction, not an undue one. Let it be the movement itself, and not the results of the movement before the movement has begun or has been sufficiently developed. Just as far as a man is under grace led by the Spirit, just so far he need not be under law. But let not the outward restraint be removed until its place can be taken, at least partially, by the vital dynamic guidance; and let every removal of restraint be accompanied with the earnest endeavour to bring in a fresh activity, a fresh manifestation of self-denying, self-sacrificing, self-abasing, holy love.

That general relaxation of restraint and coercive authority to which I now refer has been carried out, in some Missions at least, towards the Native agents of the Mission, and among these of course towards Native clergymen. At the first rise of the Native Christian communities, when the first converts come forward, their obvious ignorance and inexperience, as well as in many places, their Oriental submissiveness, render it quite natural that they should always in all religious matters comply with the guidance of the missionary. Especially is this the case with those whom he employs as helpers in missionary or pastoral work, and all the more when, as is generally the case, through their being, by such employment, taken away from all means of supporting themselves, they must receive from the missionary some regular salary. After a time it becomes obviously desirable that some of these shall receive Holy Orders as deacons and then as priests. Even when they are presbyters it may

still seem natural, as before, that for some time at least they should be mere assistants to the European. But as years pass on in well-behaved obedience, and the Native clergyman is ministering, perhaps, to a distant portion of the missionary's scattered flock, it seems, often to the missionary himself, still more it may be to other European observers—not so much to the converts—right and desirable that the Native brother should act more on his own responsibility, that the Western principle of the gradual relaxation of authority should be introduced.

The correctness of this step seems at the time undeniable. Surely it is undeniable. And more than this, it has been to a certain extent, in some Missions, carried out with unquestionable success. In other places the success has been less apparent. Perhaps almost always, however, the results have been of a mixed character.

Here, then, are dangers to be avoided. Experience has, I think, pointed out to some extent both what they are and how they should be guarded against.

Let it be remembered that, just in proportion as human authority is removed, there ought to arise instead of it some other principle, some other power, which may supply the needed restraint and impulse. "He that ruleth, let him do it with diligence," is a principle set forth in the Gospel. But in Western lands it has extended beyond the limits of the Christian Church and Christian belief. There are unbelieving statesmen, for instance, by whom it is as much acknowledged and practised as by Christians. On the other hand, amongst Orientals in regions beyond Christian and Western influence it is much less observable; and even amongst Oriental Christians it is by no means regarded as so obvious, and incontestable, and imperative as it really is. That a man in authority should be grave and decorous and dignified they at once admit; but that he should be laborious and self-denying, working to the utmost of his strength in season and out of season, and that his elevated position only makes his duty more evident, is a truth which does not always seem to occur to them of itself, but which has to be urged upon them and to be brought home to them by the example and sometimes the remonstrances of the European brother.

In other words, indolence among Native workers is one of the dangers that has to be guarded against when the "Western way" of non-coercion is introduced. Indolence means work undone, a scanty preaching of the Gospel, a perfunctory administration of the means of grace, laxity of discipline, vice not rebuked, a bad example set to others. It tends to deteriorate the character of the office-bearer himself, to make him timid, self-indulgent, ceasing to rule his own household well, too yielding to the importunities of self-seeking and sometimes worthless relatives.

How should this danger be guarded against? One precaution I would mention in order at once to deprecate it. It is that of keeping the Native agents in the most strict and blind submission, with the hope that under that *régime* they may gradually become fit for independence. But surely the due exercise of independence can only be learnt by trial and practice.

The experiment should first be tried on a small scale, with supervision close at hand, and either as a temporary measure, or as one that can easily be terminated. If there is a failure the attempt should not be immediately abandoned as premature, but the cause of the failure should be faithfully pointed out to the Native brother, not without rebuke if necessary, and then the attempt should be renewed in the same, or a slightly different form.

The right man should of course be selected—one of burning zeal, of unselfish devotion, one who gives evidence of constantly abiding in Christ. Again, care should be taken that the Native presbyters may not lose the advantage

of that mutual stimulation to love and good works which should exist among all Christians. The presbyter should be in circumstances to know what is thought of his conduct and character by the lay members of his flock and of the diocese generally. The C.M.S. system of Native Church Committees and Church Councils is of course useful in this respect.

Especially should the European missionary on the spot—whether he be in authority as Bishop, Archdeacon, Rural Dean, or Rector, or simply a clerical friend and brother—be earnest in prayer and in God-guided effort, by example, by loving entreaty, by commendation, or, if need be, by remonstrance and censure, to uphold the Native clergyman, to point out the blessedness of spending and being spent in the service of Christ, of being the bondservant of all for Christ's sake, and of never shrinking from taking the lowest place if so he can serve and glorify his Divine Master.

Experience shows that it is very desirable the presence of the European missionaries should be retained, even when their authority has been removed. And the presence should be of such a kind as to have an effective and evident influence and power with the Native clergy.

The principle just referred to is one of indefinitely wide applicability. But there is another "Western way," the introduction of which, if not very carefully watched, may prove, I think, to be seriously injurious. I mean the undue introduction of religious rites or customs or practices into which Westerners have been led by the history of the religious bodies to which they have belonged. I here confine my remarks to non-Roman Westerns.

Let me illustrate by mentioning what I believe to be the present state of feeling in many parts of India. There are in India many different bodies of non-Roman Native Christians. (The ancient Eastern Christian Churches scarcely exist there, except, of course, in Travancore.) The difference between these various bodies arises from, and in their own view for the most part is, their connexion with different Missionary Societies. But this connexion, they are assured (quite rightly) by these same Societies, is only temporary. They are bidden to look forward to independence from foreign control and foreign pecuniary aid. So far, therefore, the difference, the separation, is only temporary, belonging to the scaffolding, not to the building. So far, it is merely incidental and superficial. It must seem to them to depend very often simply on the locality in which they reside; because in very many places, in almost all rural districts for instance, the work is left to some one Society—other Societies, however firmly convinced of the superiority of their own Church or their own distinctive principles, preferring some district where there are no other Christian teachers. Hence in Tinnevely, for instance, the L.M.S. Christians—who have been habituated, of course, to Congregationalist modes—will say, and do say, "As Christians we are one with our C.M.S. brethren; we are only separated from them by certain differences of practice and opinion on the part of our European missionaries, differences which seem to them more important than they do to us." And so, when a zealous L.M.S. Christian comes to a district in Tinnevely or Ceylon where there are none but C.M.S. congregations, he at once, as a matter of course, joins himself to them, without even supposing, for the most part, that any other course could be conceivable. By so doing he does not seem to himself to be transferring himself from one body of Christians to another. The unity as Christians is felt to be infinitely greater than the distinction as being connected with different Missionary Societies. In fact, in Tinnevely and Travancore all non-Roman and non-Syrian Christians feel themselves to belong to one body, and are so regarded by the Heathen. Such at least was the case only a few years ago.


Is there not a fear lest this unity may be broken up by the further introduction of Western ways? The tendency of course is, throughout South India, to unite together all Anglican Christians as Anglicans and all Congregationalist Christians as Congregationalists. But when this has once been effected the difference will be represented as belonging not to the scaffolding but to the building, to be permanent and not temporary, to be as it were fundamental and vital, not superficial and incidental. And the consequence of this will certainly, in some respects, be regrettable. I will not venture to say that this Western way ought not to be introduced, that all Anglicans ought not to be welded together, and that Congregationalists and Presbyterians are not bound by their own principles to attempt a corresponding process. But I do say that if it must be introduced the utmost care should be taken to do it in a right way, in a way that will as much as possible promote and foster union amongst all those who love the Lord Jesus Christ in sincerity. Those Anglican Christians who, like the writer of this paper, believe that neither episcopacy nor liturgicalism belong to the *esse* of the Church will, doubtless, temperately and in a loving spirit, speak out their convictions clearly and make themselves distinctly heard. Let care be taken that no undue introduction of Western ways may prevent the formation of such an Indian Church as may comprehend the vast majority of non-Roman Indian Christians.

Let me conclude by saying that we must believe that the spirit of wisdom and good understanding will be granted to our Indian brethren, and that neither as regards the formation of an Indian Church nor in other important or unimportant matters can we expect that there will be a due introduction of Western ways unless it is carried out by Indian Christians themselves, not without European advice, but also not under European domination.

"THE GOSPEL IN PERSIA."

LETTER FROM THE REV. H. CARLES.

Ispahan, June 14th, 1894.

"HE Gospel in Persia." One not unfrequently meets with this sentence now in periodicals; I should prefer to write it thus—"The lack of and need for the Gospel in Persia." This is the main thought in one's mind on returning from a forty-two days' tour in this land, during the whole of which time I have not met a single witness for the Lord Jesus, excepting the last day spent at Nejifâbâd, our own Ispâhân outpost.

Leaving here on the Anniversary day, May 1st, accompanied by one of our medical students, Mr. Paul Peter, we took the main road north to Teheran, and after five days' marching arrived at the city of Kâshân. This is an important place, and we regard it as an easy position to be occupied in our plan of campaign. The people are quiet and industrious; there are some hundreds of Jews there, well-to-do and unmolested, and a few

Parsis. Visiting the Jews first, we called upon the head Rabbi, who is a friend of mine, having called upon him on my last visit to Kâshân; he is a very kindly and venerable old man. Telling him that we were hoping in the near future to come and open work for Christ in the city, I asked him whether the Jewish community would welcome or hinder us. He answered me with most emphatic words of welcome. The following day we called upon the head Moollah of the city, who was accompanied by about fifteen of his learned followers: our reception here was decidedly cold and rude, several of the usual marks of respect to a guest being carefully omitted. Quietly waiting for the right opportunity, I rebuked them all for their rudeness in a very excellent traditional saying of Mohammed's, "Honour a guest, even if he be a Kâfir, i.e. unbeliever." The effect was magical, and they were all quite ashamed of themselves. After

a few more words of instruction we left them. That evening it was noised abroad in the city that the Moollah had been rebuked, and on the next day, when going to call on the second leading Moollah and his followers, the treatment was very different, every customary attention being shown to the guest. In this assembly we had a good opportunity of bearing witness to the truth, the Moollah himself silencing his disciples when he saw how unanswerable the Christian argument was concerning the authenticity and purity of our present Gospel. Our chief opponent in the conversation, a Saiyid, afterwards came running after me to tell me he was quite convinced, and would take an early opportunity of coming to Ispáhán for further inquiry.

From Káshán, a three days' march brought us to Mahallát, where we rested for a Sunday. This is a most delightful town in the mountains, but as in many beautiful places the people are rough and uncouth. We had a most busy day: besides morning and evening prayer, we attended three gatherings of Moollahs, and were able also slightly to instruct two or three seemingly earnest inquirers.

Another three days' march brought us to the city of Sultánábád, also a very important place, to be occupied (D.V.) very shortly. Of course, all the chief Moollahs, again, were here visited, and a few of the leading civilians. A courteous reception was everywhere accorded, and in every instance we were able to leave some message for the Master. The chief interest, however, for us lay in two earnest inquirers who have been for some time past seeking the light and asking for baptism. Their case is a typical one, and illustrates the condition of not a few in this country. I taught them most carefully for two or three days, and thought one, at least, to be quite prepared to take up his cross and confess his Saviour in baptism; but on the Saturday, when actually making the arrangements to baptize him on the Sunday in his own house, it came out that he was afraid of his wife knowing of it. He seems a true believer, but weak in faith—like Peter in the boat, brave, but when stepping out on the troubled waters to come to Jesus, weak and sinking. He said to me quite pathetically, when he clearly saw the justice of my refusing to baptize him—"Sahib,

you will leave me here alone to-morrow, and how can I face death alone, with no one near to help and strengthen me?" It is difficult for us Christians in our comfort and security to answer this question, and we are verily guilty in thus leaving our weaker brethren alone in their distress and struggles. How often do the words of Matt. ix. 36 come to one's mind, "distressed, scattered, as sheep having no shepherd"! Can a new-born babe do what we expect from a man, and can a poor sheep or a weak lamb stand up and fight the ravening wolf alone? Where are the under-shepherds? Where are the labourers? Doth no man care for their souls? Another instance will still further illustrate the position of things; the most earnest and hopeful of our Nejifábád inquirers and his dear, affectionate little lame son. This man's enemies became aware of his doings. They first threatened to kill the son, who has been attending our dispensary and the Persian school, so that the father had to take him away from Julfa; they then tracked the father to a village where he had gone to find work, and, accusing him to the governor of the district, forced him to flee back to his home in Nejifábád, where I found father and son together, trembling and almost heart-broken, knowing the truth, but yet shrinking from the heavy cross laid upon them. They call for our most tender sympathy.

Leaving Sultánábád, on the third day we reached Burujird, a good-sized city lying in the fruitful and well-populated plain of Silákhâr. This city being near Luristán and rather out of the beaten track, we found the inhabitants inclined to be rude and disagreeable. Taking a small house near the entrance of the principal mosque for our brief stay in the place, we were at first treated to a good deal of abuse by some of our neighbours, and a good many bricks and stones made their appearance in the courtyard; however, this eventually ceased on my threatening to send to the governor; a little simple medical treatment also served to soften their hearts. We had two large gatherings of Moollahs here also. At the first of these we had a splendid opportunity of witnessing, and for over an hour and a half these religious leaders gave most careful attention to all I told them. At the second gathering there was a good deal of opposition, especially

from one man, who was quite a fire-brand, and some years ago had been turned out from Ispahan for his violent fanaticism; but here also we told them the truth, whenever they were calm enough to listen to us. The Jews in this city are in a very oppressed and downtrodden state, and long for Christians to come and help them.

Leaving this, our furthest point from Ispahan, we commenced our return journey, receiving a varied reception at the various places we touched at. Out of many incidents I will only mention one or two. At one large village that we came to, the people showed no intention of receiving us, and were very rude and inhospitable, and made sport of us. I find a little muscular Christianity is sometimes very useful amongst these people, for they are just like quite uneducated children, and they regard too much kindness simply as a sign of weakness, and besides they are all great cowards: so after one or two kindly, forcible arguments with them, they changed their tone; and after doctoring several of their sick, we were able to leave them in a friendly and respectful spirit towards us. At the next place we came to, something similar occurred—a young fellow came and indulged in some choice abuse of Christians, especially of me personally, burning my father and others of my relations, in accordance with a well-known form of Persian abuse. The chief men of the place very shortly afterwards came and apologised to me for the insult, and again here we were able to leave friends behind us. Four or five days we spent in some of the Christian Armenian villages of Feridân; the people, of course, received us kindly, but they are, at present, greatly oppressed by the Mohammedans, and spiritually are very ignorant and superstitious. In our thoughts of the Gospel for this country, we must not neglect the needs of these our fellow-Christians, and we ought to be sending teachers and helpers to them also. The last Sunday of our tour we spent at Najif-âbâd, where two of our brethren are now holding the fort, healing the sick and preaching the Gospel. The work going on here is a very blessed one: we have recently been able to rent a house in this town, and the whole neighbourhood is being stirred by the work our brethren are doing—hundreds

of patients, and scores who come to inquire and talk. On the Sunday in question, fifty-two Mohammedans and Babis attended the morning service that I held; many came to converse in the afternoon, and in the evening ten of us met, for the first time in this place, to remember our Lord's death. Our young "hakim bâshi" had also very skilfully performed an operation on the same day on the son of a prominent man, formerly an opposer, and it was delightful to see this man sitting grateful and softened in heart, quite overcome by Christian love.

And now—to close as I began—"the Gospel in Persia"—the Gospel meant for Persia, but not yet given to Persia. Nineteen years ago to-day (June 14th), the C.M.S. adopted the Persia Mission, thus making itself responsible before God for the main part of Persia (the Americans having energetically taken up the northern portion), not to mention Baghdad and Mesopotamia, taken up more recently. Commencing to-day our twentieth year of C.M.S. formal work in Persia proper, what is our position? In the face of a persistent opposition, just getting our foothold in this one Mohammedan stronghold of Ispahan—no second place yet occupied, and not enough men to properly man our one station. Meanwhile the sheep are in distress, and there is no shepherd. We must have a few shepherds (we could at once locate six doctors and six clergy) around whom the sheep may gather, prepared to teach, tend, and protect the sheep, and, if necessary, to die with or for the sheep. Of course we do not forget that God can work miracles—but, as the Mohammedan frequently says, God works through "asbâb" or means, and He will not work a miracle in order to take the place of man's diligence and toil. It will be very little good our talking and praying about giving the Gospel to Persia, unless we take the means to bring it to pass. Islâm is tottering, and has no innate strength, and very little hold over the people—a firm, believing, united onset will overthrow it. But *we want men*—we are asking the Lord, and we tell His people the need. We must answer our Master one day, and tell Him what we have done to give His precious Gospel to this generation, and amongst others, to this generation of perishing Persians.

THE PLAGUE IN HONG KONG.

LETTER FROM THE REV. C. BENNETT.

Hong Kong, July 25th, 1894.

OMEWHERE about the beginning of May the news reached us that there was an epidemic raging in Canton, and that many persons had died. About this time four deaths occurred in Hong Kong from some unknown disease amongst the better class of Chinese, followed by several in the Tung Wa or Chinese hospital and workhouse. This at last seemed to awaken the authorities, and upon investigation the disease was found to be similar to the plague or "black death" prevalent in London about 1665. The most energetic measures were adopted to check its ravages. The fever hospital-ship, *Hygeia*, was moored off the shore of the infected district, and patients at once moved thither. Subsequently it was found necessary to make use of a large unused police-station as a temporary hospital. This, also, not sufficing for the number of patients, the London Missionary Society offered their medical staff, together with one of the C.M.S. ladies, Miss Jones, to take charge of a mat shed erected as a temporary hospital. Even these measures scarcely sufficed for the number of cases, the death-rate being over 100 daily; and this continued for some time.

The city had already been officially declared plague-stricken, and a committee formed to arrange measures for the repression of the epidemic. Major-General Barker offered to lend soldiers to form search parties, and those who were willing to *volunteer* were at once enrolled. Many of the civilians also rendered able assistance, and these, with the police, instituted a house-to-house visitation. Persons found to be suffering from the plague were immediately removed to one of the hospitals, and their houses carefully cleansed, whitewashed, and disinfected.

When the latter were found to be unfit for human habitation, they were closed up and the people removed to more airy dwellings at the Government expense. In the case of those who had lost relatives or were too poor to provide necessary food, the Government also undertook to supply their wants for a week or two. In one district whole streets were condemned and

walled up, eventually to be destroyed by burning. The floors of many of these houses were caked with dirt of the most indescribable kind, to the depth of two or three inches. At meal-times it is a Chinese custom to throw the bones and other refuse on the floor, and the houses being principally occupied by coolies and sub-let, it appears to have been no one's business to cleanse them. As this has been going on for years, the accumulation of filth beggars description. Some years ago they were described by a Government official as follows, and yet *nothing* has been done since to remedy the defects:—"The inspection of the Chinese district displays the phenomenon of a dense mass of people herded together in dark and ill-ventilated dwellings totally devoid of drainage, and where the house sewage and kitchen refuse are kept standing inside each house in a tub, from which is evolved an effluvia that would turn the stomach of a carrion crow." These houses are fitted with cock-lofts, i.e. a second floor, about five feet above the ordinary floor, thus making provision for a second row of people. These are in most cases divided again by partitions admitting no light and little air, often overcrowded with human beings. No wonder the plague found many victims in such a hotbed of filth and disease.

At first the soldiers and different search parties met with little opposition from the Chinese in their work of inspection. Unfortunately, the jealousy of the Native so-called doctors (who have had no training as such) and of the secret societies and guilds caused the most absurd rumours to be circulated. Such stories as that the Government had ordered the livers of a number of children to be cut out and made into medicine; that all the schools were to be visited, the children stripped, and if any pimple or boil was found on a child, it was immediately compelled to drink the medicine; that adults suspected of having the plague were to be removed to the hospital, made to *drink* Jeye's fluid, and to be killed by placing ice on their hearts; that the Government desired to diminish the population, as Hong Kong was overcrowded.

It is difficult to realise that such

stories should meet with any credence amongst a people who had enjoyed the beneficence of British rule for over forty-one years, and many of whom had received an English education. But such rumours were not only believed, but worse than these, and the people fled from the city in thousands (Government report, July 20th, 61,000) spreading these absurd stories broadcast through the province; and these reports led to disturbances in several places, and a threatened rising against the English, especially in Canton.

The most influential of the Chinese personally solicited the Governor to stop the *house-to-house* visitation, and to hand over the treatment of the Chinese patients to Native doctors! Unfortunately, the Governor acceded to their request so far as to allow them to open a hospital. This might seem reasonable to those who do not know that anybody in China can set up for a doctor without any special training and without any medical knowledge whatever. The result was what might be expected under the circumstances. Some unused glass-works were utilised as a hospital. The patients when admitted had no bath, or change of clothing, were laid side by side on the floor, occasionally given a little food and so-called medicine; but there were no nurses to attend them, nor even a little cleansing performed, and the place soon became a hotbed of filth and disease, causing such a scandal that orders were issued for the removal of the patients to English treatment. This roused the Chinese, and under strong representations by the Viceroy of Canton many of the patients were removed in junks to Canton! The Chinese then opened a hospital on the mainland opposite to Hong Kong, in Chinese territory. This they were allowed to do on condition that the place was kept clean and under other restrictions in respect to the burial of the dead, which were *not* enforced! A Government official reports: "All the talk of the Chinese respect for their dead, and all the plaintive appeals for deference to native wishes as to funeral customs, are terribly satirised by this native cemetery. The graves are in no case more than two feet deep; in many cases only fifteen inches. The bodies are dumped in anyhow, without coffins, and indignation in the neighbourhood is becoming intense." No lime or disinfectants were

used. This was rightly considered to be a source of danger to the Colony. The Chinese strongly object to the use of lime, as it destroys the bones, and this use of lime was their principal objection to the English treatment, the latter making it a *sine quâ non* that lime should be placed in the graves.

To give an idea of the rate of mortality, 500 men were employed daily for more than a month simply in digging graves, and it is estimated over 5000 persons died of the plague.

The search parties met with many sad and pathetic incidents. In one house the body of a man was discovered in a tub of water, where he had been concealed by his friends lest it should be known that there was a case of plague in the house. In another case a room was found locked, and when broken into, two dead bodies were discovered in a state of decomposition. A coolie who had entered a house (in which there had been several cases of plague, and which had been closed) to steal a brass tap, was seized with plague and died. To pass through the city when the plague was at its height was like visiting a city of the dead. In many of the back streets, usually alive with the tread of hundreds of Chinese, a ceaseless moving throng, scarcely a man was to be met with; house after house closed. Even in the Chinese portion of the Queen's Road, the Fleet Street of Hong Kong, only a stray ricksha might be encountered, with occasionally the regulation cart carrying the dead, driven by two soldiers, no coolies being willing to undertake the office; ambulances sitting to and fro; and a few shops open, but little business being done. Or a little further on the women and children might be seen sitting, pale with fear and sorrow, on their furniture piled up in the street, while the soldiers whitewashed and disinfected the house, from which some relative, perhaps the bread-winner of the family, had been carried out sick with the plague. So sudden and virulent is the disease that in some cases men have been known to reel and fall over in the street as they walked, and have died in a few minutes; in other cases, when being conveyed in the rickshas or chairs.

At first the Christians were inclined to join in the general panic. I went into one house and found five persons, two of whom were supposed to be

sickening for the plague; they were very nervous and frightened. I pointed out to them how wrong it was to listen to the foolish stories that were circulated, and that this was an opportunity to show to the Heathen their trust in Christ, that He could protect them. After prayer and further conversation they were enabled to trust and were soon quite better! They were frightening themselves into a fever. This has been indeed a testing time for the Christians, and I am thankful to say that many have shown by their quiet trust and faith that they have a better hope, and know Whom they can depend upon to save them in the time of danger. In some cases the Heathen have asked the question, "How is it that you Christians do not take the plague? We have had processions and fired crackers and made presents to our gods, but all in vain, we are dying by hundreds." I am glad to say the persons interrogated could give a good answer of the hope that was in them, and the Heathen were much impressed. We trust that this terrible epidemic may prove a blessing to many, in opening their eyes to see the worse than uselessness of worshipping idols, and lead them to believe on Him who can save to the uttermost.

Certainly the Christians have been preserved in a most marvellous way, though living in some of the worst parts of the city. We have only lost, out of 200, three adults and one child; one of the former was an old woman of 80, and

the other two can be specially explained. In the case of two families they had plague cases taken from houses behind, in front, and from either side, and they themselves were left untouched—most marvellous, and yet not really so; see Ps. xci. 7. Some were living in such terrible places that it was found necessary to erect a mat shed on the hill-side, and remove the families into it for a while, and whitewash and disinfect the houses. The mat shed was divided into five compartments and the families occupied them in rotation. Here meetings were held occasionally to strengthen and confirm the faith of the Christians.

It has been a most trying time to all, but we trust the worst is over now, though the outlook for the future is not encouraging. The missionary work generally has received a great check. Nearly all the schools have been closed owing to the parents having left the city for the mainland, and it is feared many will not return. Classes have been broken up and meetings dropped for want of attenders. It is a cause of thankfulness, however, that all through this trying time, when thousands were fleeing in a panic to the country, none of the Christians (C.M.S.) left their posts, and God graciously preserved them, and with the exceptions mentioned above, they are all here to-day to praise Him, and witnesses to the Heathen of answered prayer and a God able to save.

KODAIKANAL CONVENTION.

LETTER FROM THE REV. E. A. DOUGLAS, TINNEVELLY.

SITTING on a well-wooded slope overlooking the deep picturesque Pambar Gorge, I have set myself to write a short account of our Kodaikanal Convention. The scene before me is grand in the extreme. Looking right down the narrow defile through which rushes the Pambar mountain stream, hastening to toss itself over a sheer precipice overlooking the Kodi Ghât, my eye rests upon the burning plains 7000 ft. below. A soft yellow mist mellows the usually arid appearance of the burnt brown fields and steep rocky mounds which here and there jut suddenly out of the plain. As far as the eye can reach the brown fields extend

until they are at last merged in a sky of the deepest blue. A belt of green, running from west to east, which marks the course of a small river, adds a new touch of colour to the scene, while stretching away, in one long, unbroken line, is the long avenue of trees which lines the long, straight road along which the Transit Bandies travel wearily to the foot of the winding Ghât. On my left, perched high up on the edge of the precipice, like a sentinel watching the churches below, is the continental-looking Roman Catholic church, and near it a red-tiled building, where the white cassocked Jesuit priests spend the hot season of the year. The air is cool and

fresh, and we think, with a feeling of pity, of those missionaries who left us a few days ago to exchange the cool of Kodi for the sweltering heat of Palamcottah and its district. But to speak of the Convention.

The little American church, snugly embowered in trees, its spire just overtopping the wattles and blue gums by which it is surrounded, was the meeting place for many missionaries in the third week of May. A little before nine o'clock every morning and half-past four every evening you might see, slowly making its way across the lake, the capacious *Lily*, or her smaller sister, the *Duck*, freighted with missionaries from the Tinnevely and (as it is popularly called) the Penal Settlement. At the gate of the church you would see wiry American-looking bandies, with light, hickory wheels, splendid for district work, and saddled ponies, which have carried their masters many a hot mile in visitation work on the plains. You would recognise Dr. Chamberlain, one of the veterans of the Arcot Presbyterian Mission, as you saw him get down from his carriage, and with the help of two sticks make his way slowly into the little plain church. You would see, too, Dr. Washburn, Principal of the Pasamalai College; cheery Dr. Chester, medical missionary at Dindigal, with his alpine stock in hand, stopping every now and then to drink in the beauties of the scene (for the world to him is his *Father's* world). Other members of the American Madura Mission, too, are there: the Rev. J. Chandler and Dr. Van Allen, working in Madura, that city of temples; and the Rev. J. P. Jones, lately come back from his furlough in America, as strong in character as in physique. Churchmen, too, are well represented. The Teluguians muster strongly. The Rev. J. Harrison, of Bezwada, who is attending the Convention for the first time, and the Rev. C. W. A. Clarke, from the Noble College, Masulipatam, are the speakers from that Mission. The Rev. A. E. and Mrs. Goodman, the Rev. J. C. J. and Mrs. Pavey, the Rev. W. C. Penn, and several Mission ladies are there. Tinnevely, too, is represented fairly well. The Rev. T. Walker, who started the Convention, is not there; but the Rev. and Mrs. Breed, Mr. and Mrs. Ardell, the Rev. L. L. Scott-Price, often with a string of

little ones with him (for he has been holding children's services up here), and several of the Zenana ladies, attend from Tinnevely. The S.P.G. is represented by the Rev. T. Wyatt, of Trichinopoly, and the Rev. H. G. Downes. Of course Dr. Fairbank is there, too. Who could conceive a Kodi Convention without him? His back is growing bent with age, and his hair quite white; but his love for flowers and trees has not decreased a whit, nor has his love for his work and for the people of India. "A Nazarite from the womb," as he styled himself, he told us how he had lived entirely amongst *his own* people, and had complete sympathy with the Indians. Loving, as he does, the humblest of God's plants (for he generally came to the Convention carrying a bunch of flowers which he had picked), he found no difficulty in loving even the poorest outcast in the land.

The programme this year, drawn up by the Rev. Wychoff, dealt with the subject of the priesthood of God's people, "a rather debatable subject," as some one remarked to me, and yet no apple of discord was introduced into any of the meetings; for though readily granting that a distinct order of men had been appointed by God for the special work of ministering to others, all alike recognised the common work allotted to each child of God of representing Christ to the world, of offering spiritual sacrifices, and of interceding for others.

I jot down the heads of the programme:—

THE PRIESTHOOD OF GOD'S PEOPLE.

Mon., May 21.—*The Doctrine stated.*

Morning.—The Great High Priest.

Evening.—The Kingdom of Priests. Relation of the Doctrine to the world's conversion. "It takes a whole kingdom to save a whole world." Taylor.

Tues.—*The Qualifications of the Priesthood.*

Morning.—Separation and Anointing

Evening.—Holy Aiture. The power of a consecrated life. "The Christian is the world's Bible." Christlieb.

Wed.—*The Duties of the Priesthood.*

Morning.—Sacrifice.

Evening.—Intercession. Personal self-giving the secret of soul-winning. "Touch, love-touch is redemptive." Parkhurst.

Thurs.—*The Rewards of the Priesthood.*

Morning.—Present Inheritance.

Evening.—Future Glory. Signs of the Coming Kingdom.

Friday.—*Consecration Service.*

Priests of God! Mr. Clarke called our attention to the root idea of the word *might*. A priest was a mighty man of God; to realise one's priesthood was to grasp the power offered us by God, to strive to attain our manhood. Sympathy and power were two chief requisites to accomplish the work of the priesthood and to bring men to God. Much of our failure was due to our not getting sufficiently out of ourselves, and to our always insisting upon what is due to us.

The idea of self-sacrifice, complete self-abandonment, was a note struck repeatedly throughout the Convention. Yet on this point two different opinions were apparent in the meeting. There were some who would urge a very definite yielding of oneself to God as a single definite complete act, a crossing of a very distinct line out of selfishness into Christlikeness. This was evidently the Rev. T. Perkins' idea. With an almost terrible earnestness, he spoke of trying to get complete consecration, but in vain; and now he came forward to urge a definite act of consecration, a setting apart of oneself once and for all, as Aaron was on his consecration day; as Whitefield was on the day when the Bishop laid his hands on his head, and he yielded his whole life as an offering to God, or as Frances Havergal dedicated herself wholly on that memorable Advent Sunday eve, or as Gerstigen, the plain German ribbon maker. The other way of thinking was that advanced by Dr. Chester. "What!" he said, "if you went into a mother's room and saw a piece of paper with the words written on it, 'Resolved to love my child,' you would think it strange!" Then he went on to lay down that consecration was really the simple daily loving walk with God, a remembering each day that we are not our own. He liked the Saxon root-meaning of the word holy, which meant "healthy"—holiness was soul-healthiness, and the secret of happiness was to be spiritually well, to be right with God, and then he passed on to read to us a helpful extract from one of Miss Havergal's works, which his wife had asked him to read, and in which the writer pointed out that we must rather look to that to which we are separated; there is no true separation *from* unless there is separation *to*; we drop a *beggar's* acquaintance to make a *royal* friendship; we may lose *people*, but

we gain *brethren*. Mr. Jones, of the Madura Mission, quoted very beautifully part of Lowell's *Vision of Sir Launfell*, in which the knight seeks fruitlessly for love in many foreign lands for the Holy Grail, and finds it at last in doing a simple deed of kindness to a leper at his own door; while Mr. Wychoff urged very truly that we must not seek for happiness, but seek Christ. In Him are all things. Called to be priests, we are called to draw near to God. Realise your calling. "Realise, too," he went on to say, "the personality of the Holy Ghost. It is a truth I have known from a child, but it is only of late years I have known it practically. It has helped me, I feel, to have power with men."

On Thursday Mr. Harrison spoke of the rewards of the priesthood to be seen in the bettering of all life in England. Mothers as priestesses in their own families, Sunday-school teachers, Church workers of all sorts, had all contributed to prevent the changed condition of life now seen in England in crowded factories, ship-building yards, coal mines, and warehouses from becoming the seed-bed of numberless evils. England would have been a very different country from what it is had it not been for the work of God's priests and priestesses.

"Yes! they are kings of God!" said Dr. Fairbank in his address on Friday evening; "they wield the sceptre of a great and holy influence"; and he proceeded to instance the influence that Abraham Lincoln exercised over men at the time of the American War, and the demand of twenty million people that the Sabbath should be kept at Chicago, and *it was*. Proceeding, he referred to the great company of women who publish the tidings, and spoke of the queenly influence of Harriet Beecher Stowe; of Frances Willard, the apostle of temperance; of the writings of Frances Havergal; and of the hymns of the Wesleys. Missionaries in India were kings reigning with Christ, if they only knew it. The Native Christians were kings, too. The Church of Christ in India was tested in the Mutiny, and only six cases of apostasy occurred at that time. Touchingly he alluded to the devoted George Bowen, and recalled some words he had spoken to him just before his death. "I have preached the Gospel of Christ faithfully for years in

the streets, and under the lampposts of Bombay, and I do not know of a single Hindu converted by my preaching." *He* did not see the influence he exerted, but we see it, and feel it. It was an address of one of God's kings and priests.

The Rev. Simpson, in speaking of the signs of the coming Kingdom, purposely avoided all debatable ground. The signs of the coming Kingdom were to be seen in individual, national, and intellectual life. As long as we see Christ in His people we may be sure His Kingdom is coming; and then he pointed to such men as Gilmour, Paton, and Hannington—lives which could not possibly have been lived had Christ not been a living Saviour. He compared Roman life with English, and

alluded to the wave of indignation which swept Parnell from his post as a sign of the advancing Kingdom.

We closed with the Consecration Meeting on Friday morning, and all felt it was good for us in the midst of our walks and games and recreations up here to have "taken time for spiritual culture," and many of us were helped to realise more fully than before the dignity and the responsibility of being priests unto God.

The Madura Mission is building a new and larger church in another and more prominent site, but some of us will look back with longing to the plain, unadorned church by the lake, a place consecrated to us by four years' happy memories.

MEDICAL WORK AT GAZA.

LETTER FROM THE REV. R. STERLING, B.A., M.B., &c.

August, 1894.



T is with feelings of gratitude and praise that I review the past fifteen months of my missionary life in Gaza. There has been an abundance of work, and, I trust, a corresponding blessing attending it. All labour is sweet when done in the name of Him who became the Servant of all. His gracious promise is richly fulfilled in the lives of those who minister for Him in other lands and amidst strange peoples. We realise the "I am with you" when, so to speak, we stand alone; alone amid a people speaking an unknown tongue, holding a portion of the truth and guarding that portion jealously, while at the same time intolerant of other beliefs. At once the feeling arises, "Who is sufficient for these things?" and then comes the gentle reminder, "My grace is sufficient for thee." Truly indeed do we feel that God's presence is with us in the varied circumstances of difficulty, and the paths of trial and of danger which befall us.

True evangelistic missionary work is admittedly beset with more difficulties in Palestine than in most other lands. The Government and people watch with jealous eye every new departure, and endeavour with all their might to thwart our efforts. It is no matter whether we are strictly within our

rights, the same secret or open hostility is manifested.

Opposition is not, however, the only difficulty met with in propagating the Faith. The extremely sensuous nature of the Mohammedan religion has blunted the sensibilities and petrified the hearts of its followers. True, there is a formal recognition of the God-head, a mechanical performance of certain stated prayers (their value depending on the manner in which they are said), but these are associated with much that is pernicious and degrading in the extreme, such as polygamy, concubinage, unchecked divorce, injustice, and oppression. A nation that stamps the half of its community as incapable of morals and of law must find an insuperable barrier to its moral progress and spiritual regeneration. It is evident even to the superficial observer that the power of Islam is on the wane. Though nominally accepted, its tenets have nothing like the same influence as formerly. Then war and conquest begat enthusiasm, but now spoliation plays altogether a subordinate part. The motive power is gone, the constraining influence of love is wanting.

The Spirit of the Lord is needed, for "where the Spirit of the Lord is, there is liberty": liberty to the mind, freeing it from the fetters of prejudice and superstition, and enabling it to

apprehend the eternal Truth; liberty to the affections, that they may be fixed upon Him who is "altogether lovely"; and liberty to the will, that it may resolve upon nobler effort. Though there are no visible fruits to show as the result of our labours; though there have been no baptisms, yet we feel that the work cannot be measured by visible standards or outward signs. Day by day the seed of Truth is sown in some hearts, and who knows where it might take root and bring forth fruit! Thus we labour on in the spirit of prayer, and in the full assurance of faith that God will in His own way and in His own time give the blessing.

During the past fifteen months 18,767 patients have been registered. This will give an idea of the greatness of the work, notwithstanding that it has been somewhat curtailed in order to get opportunity for the study of the language. The hospital has been in full working order about half the time. As yet we have no firman for it, and the authorities have it in their power to close it, and harass us much in other ways, but I am thankful to say friendly relations have been maintained.

Dispensary is held three days in the week, on Mondays, Wednesdays, and Fridays. We begin at eight o'clock with divine service for the patients; our Native pastor officiates. A portion of God's Word is read and expounded, with special reference to the Mohammedan question.

The patients are most interested in the address, and it comes as a revelation to most of them. The service lasts about half an hour, and is concluded with prayer for all men (1 Tim. ii.). I cannot speak in too high terms of the manner in which the addresses are given. Our aim is to reach the souls of the people by ministering to their bodily ailments, and they are thus directed again and again to the Good Physician of soul and body. After the address the pastor engages the patients in conversation, meeting their difficulties and answering their objections, so that no opportunity of giving God's message is lost. A remarkable testimony to the value of Medical Missions is thus seen in the fact that large numbers listen day after day to the Divine plan of salvation without dissenting from it.

This great boldness in preaching the Gospel may not seem remarkable, but let it be remembered that the falsity of the Mohammedan religion is necessarily implied.

In many parts of Palestine, teaching such as this would not be tolerated. It is not at all uncommon in some places, when Jesus is mentioned as the Son of God, for exclamations of abhorrence to arise from the lips of those present. Even in Hebron to-day, if a Christian walks through the town, children run after him and curse him as a Nazarene, dog, an infidel. In that town a Medical Mission has been opened the last eighteen months, and is rapidly breaking down fanaticism and prejudice. As a rule the greatest opposition is met from those in power, who often put hindrances in the way of aggressive Christianity. Soldiers guarded the doors of the dispensary at Hebron with a view to prevent the sick from entering, but on our Consul representing to the Pasha that the Christians were only doing what the Koran enjoined, namely, teaching the Book, they were withdrawn. In Gaza the Medical Mission has been at work for some years, and the people have been gradually prepared for the fulness of the Gospel message.

To resume the account of the work. After service we begin to see the patients. I say we, because I am assisted by two lady workers, Miss Patching, who is a trained nurse, and Miss Campbell, who has just come among us from Jerusalem, and until recently Miss Bedells, who has gone to join Dr. Wright at Nablus, also a dispenser with his assistant.

We are all kept actively employed, the morning being all too short. The numbers average about 100 each dispensary day; once they reached 159, often there have been 140. Dressings, painting of eyes, operations have to be done, and a record of the work kept.

There is a great difficulty in understanding the people. You ask a patient what he complains of, and you get the figurative reply, "Ras kalbi" ("The head of my heart," or, as it is often mispronounced, "The head of my dog"). You ask another, "How are you to-day?" and he replies, "Allah Yahfathik" ("God keep you"). You ask the mother about her child, and she replies, "How should I know? you are the physician." Perhaps she says the child has fever, a

term one soon learns to recognise, as used for all ailments accompanied by an increase of body temperature. Patients with pronounced diseases, giving rise to marked symptoms, never seem to recognise the nature of their illness, or to connect them with the organ implicated; as for instance, a man emaciated with chronic dysentery only gives a history of headache and fever. It is, however, only by applying a succession of questions that the necessary information is elicited to enable one to form a correct diagnosis, and then you find that it is some ordinary ailment, the symptoms of which are not associated in the mother's mind with the cause of the sickness. By a process of elimination the truth is arrived at; but often, after having written a prescription, I have as a final precaution put another question with the result that the prescription had to be rewritten. Often the patients have thought that the prescription was the medicine.

The Effendis are very fond of relating remarkable deeds done by physicians of their acquaintance, but unfortunately for the veracity of their statements, they are incompatible with anatomical and other scientific facts. The Arab has an innate love of the marvellous, and delights in romance. All alike spend their evenings in talking and smoking, so that there is a fair field for the play of imagination and exaggeration. Conversation and observation constitute the sole source of enlightenment; for books there are none save the Koran.

Diseases are often attributed to fictitious causes, such as fright. How did the disease begin? (Minkaw) "From fear," or (Min Allah) "from God," when in reality they have brought them upon themselves. The treatment also receives most curious measures at times, of which fire and blood-letting are most general. The simplest forms of hygiene are regarded with abhorrence by many: the warm bath, the flannel bandage, the application of water to the head and eyes of children, are looked upon as unnecessary adjuncts and viewed with suspicion. Numberless cases of partial and complete blindness could have been averted by the application of water in infancy, childhood, and even manhood. The majority do not seek relief until the disease has well-nigh done its worst.

Most of the patients carry a verse or verses from the Koran which they have obtained from the priests, in the belief that they will be efficacious in breaking the spell which they imagine to be the cause of the disease. I was asked on one occasion by a man to write something for his mother, whom he had brought from a great distance. All children and even adults wear charms, consisting generally of a piece of alum and a blue bead. The Mufti, who is the highest religious functionary in Gaza, and whose learning and intelligence is in keeping with his position, is at present building himself a new house, and there are to be seen the skulls of three camels, suspended in different parts of the building, to ward off any occult power, but unfortunately without success, as the foundations have given way. My dispenser had occasion to visit this gentleman recently, and found him at prayer, and the Mufti, observing his presence, frequently motioned to him to smoke a cigarette. Needless to say he desisted for the time. The same considerations lead to the exercise of care in the selection of suitable patients for admission into the hospital, as it is considered by Moslems a disgrace to die under a Christian roof.

There is accommodation for about fifteen patients at present, although we have only a grant for ten. The number, however, is often exceeded, because of the demand which is made, and the difficulty of turning them away.

We hope to build a women's ward and other rooms on the roof of the hospital as soon as the necessary leave from the Government is obtained, which is always a difficult matter. There will then be accommodation for about thirty patients. The cost of a bed for the year is about 10*l*. *Who will endow one?* The late General Gordon took up his residence in the hospital some years ago. The bed or ward might appropriately be named after him.

The hospital takes up a good deal of time and attention. The in-patients have morning and evening service, which is conducted in a similar manner to that at the dispensary. The sick often come from great distances on foot, on camels, on horseback, or on donkeys. A poor Bedouin with diseased hip was brought a two days' journey

just this week. His disease he regarded as a punishment for stealing goats.

The hospital is a most valuable agency in Mission-work; by its means the patients are brought more intimately in contact with us, and besides the additional opportunities which it affords for teaching, they learn something of the practical side of our religion, and that is not the least important. The in-patients often comprise the Fellaheen, Bedouin, Moors, Egyptians, Copts, Hindus, and sometimes a European.

Pilgrims to and from Mecca often pass through Gaza, as it lies in the caravan route between Egypt and Syria. In every mosque, shelter, with bread and water, is afforded to pilgrims, which offers an inducement to travellers. When ill, which often happens from exposure to the sun, and impure water, they are brought to the hospital.

The Bedouin, a numerous and powerful race, come in goodly numbers. They are an interesting people. There is a lordly independence about them which is striking. They move about the country with their flocks and herds wherever pasturage abounds. At this time of the year, one sees many caravans returning home, having been in the north assisting in the harvest, after their own was finished. Camels, donkeys, goats, sheep, and horses form the caravans. The young and the old ride upon the camels whilst the strong walk. The children have no protection whatever on their heads against the sun, and sometimes none on their bodies.

An Arab encampment is a picturesque sight; many tents pitched here and there across the plain. The tents are low and flat, affording protection from sun and rain; they are made of camels' hair. Recently we visited one about two hours' ride south-east of Gaza, to see an old in-patient who had had her foot amputated. We were accompanied by two lady workers from Jerusalem. A warm welcome was given us; the native mats were spread for us to recline upon, and then the process of making coffee was begun. A fire was kindled with some sticks and the coffee-beans roasted in a sort of frying-pan over the fire, one of the men devoting his time to turning the individual beans. The beans were next pounded, and when the water boiled the coffee was added to it, and handed round in

small cups without sugar and milk. They were most anxious that we should stay for supper, and promised to kill a lamb for the occasion. Poultry, goats, lambs, dogs, &c., had free access into the tent. Their life is of the simplest possible nature; there were no articles of furniture whatever, and fingers do service for forks. One of the ladies from Jerusalem took the opportunity of giving a Gospel address. I had to pass the tent of the chief, so I was obliged to pay my respects to him. He was a fine-looking old man, and was squatting on the ground, smoking, with about twenty of his tribe.

The lives of the Patriarchs can be well imagined in this vicinity, where they spent so much of their time, and where the same nomadic life is lived by the Bedouin. The Government are at present endeavouring to induce certain of the chiefs around Gaza to send each a son to the Government college at Constantinople for education; but they are strenuously resisting the proposal.

Some time ago I visited Beersheba in the company of Professor Gautier, of Lausanne. Abraham's Wells are there, and the probability is that they are those he caused to be dug. They are of great depth, and the stones around are worn into deep grooves by the ropes used for drawing the water. Abraham planted a grove here, and from this place he started to offer Isaac as a sacrifice. Here, too, "Hagar lifted up her voice and wept." It was evidently a place of considerable importance in later days, although nothing now remains to recall the fact save the wells. We pitched our tent for the night, and parted company the following morning, the Professor going on to Hebron. It lies about ten hours' ride south-east of Gaza. Gerar is only three hours' ride south of Gaza (see Genesis xx. and xxvi.).

As time and opportunity afford, we go into the surrounding villages, of which there are sixty-nine at varying distances and of different sizes, some of them containing several thousand inhabitants, yet in none of these is there a medical man or any Christian agency at work. The inhabitants are all Moslems. Unless three Christian families reside in a place, it is impossible to get a firman for a school. A dispensary can be opened anywhere, provided your dispenser possesses a diploma from Stamboul.

I have recently begun a regular weekly visitation of two of the most important villages north of Gaza, namely, Mejdal and Ashdod, both villages having a population of four to five thousand. On Friday, after dispensary and a little rest, I left in company with the Native pastor. Ashdod is six hours' ride distant, and about half-way to Jaffa; Mejdal four hours'. We spent the night at the Ashdod Mill, and as the people had been apprised of our arrival, in the early morning crowds of sick were awaiting us.

After an early breakfast the deacon began to address them, and gave them many quotations from the Koran, to which they always listen attentively. Then began the long and arduous task of seeing the sick and dispensing of medicine, painting of eyes, &c. Fortunately we had a large supply of the most necessary drugs in the shape of powders, pills, mixtures, ointments, &c., as ready as possible for distribution; but our supply was scarcely equal to the demand made by 303 patients, some of whom had to take only a proportion of what they ought to have had. There was much malaria and eye-disease. After seeing the sick and partaking of some food, we rode off about noon for Mejdal in a burning sun, not tempered by breeze or shade.

Our dispenser had been awaiting us there for some hours; 161 patients were treated, making a total of 464 in the day. After despatching a water-melon, we began our homeward journey, reaching Gaza about nine o'clock at night.

In both of the places we need a dispensary and waiting-room; in fact, a medical man ought to be stationed at one or both of them, as there are other villages also of importance within easy distance of them. *Will any one start the work in these ancient Philistine towns?* The mill premises at Ashdod are for sale; they would answer our purpose admirably. Christian workers could be placed there, and a thorough Mission station established.

A thoroughly well equipped and organised itinerating Medical Mission would be of inestimable service for the furtherance of the Gospel in these parts. The Bedouin and Fellaheen would be brought in contact with the Gospel, who at present, except in isolated cases, are not within reach.

The staff should consist of a doctor and clergyman or catechist. Tents and baggage would be indispensable.

Attached to the Mission is a colporteur-evangelist who goes into the villages and endeavours to introduce the Word of God to the inhabitants. It is a very sad reflection that the Holy Land, for ages the scene of God's dealings with mankind and the life of our Blessed Lord, should now be overwhelmed with darkness and superstition. Our existing agencies are most inadequate and our methods incomplete.

The forces should be increased at least threefold. My district extends northwards as far as Ashdod, eastwards to near Hebron, and south, I suppose, to Egypt. How is it possible to bring the Gospel to the people scattered over this large tract of country? Gaza itself affords enough work for one man to cope with. No wonder that the people exclaim again and again, "that they cannot understand," "we are only cattle," "there is no one to teach us." They are indeed "sitting in darkness and the shadow of death" in the very cradle and home of Christianity. Will no one send the light to them? I have indicated the means that should be adopted.

Those means supply a pressing need and furnish the opportunity for teaching and for preaching. In connexion with the Mission there are schools for boys and girls; about thirty boys attend and a hundred girls, a small proportion of these being Moslems, the rest Native Christians, chiefly Greeks.

The children are very sharp and intelligent, and possess splendid memories. There is also a Bible-shop in the town, and a Bible-woman, who works among the Moslem women, holding meetings and visiting in their homes. The latter is maintained by a lady in England.

Now I must draw this sketch to a close. I have told you of our work, of its difficulties, of its needs. As I began with a note of praise so I will end: "Not unto us, not unto us, O Lord, but unto Thy Name be the praise." Finally, brethren, pray for us, "that the Word of the Lord may have free course," and be glorified, even as it is with you.

THE MISSION-FIELD.

WEST AFRICA.

PARTICULARS of Miss F. E. A. Thornevell's death have been received. Early in June both she and Mrs Alley suffered from fever, which led the Rev. J. A. Alley to write asking that a nurse might be sent from the Cottage Hospital at Freetown to minister to them, and one of these, Sister Eleanor, accordingly volunteered to go, notwithstanding the dangerous nature of the journey during the heavy rains. Sister Eleanor arrived at Port Lokkoh at midnight on June 15th, and found the Native watcher fast asleep and Miss Thornevell's temperature at 103°. On the 18th it was decided—as Sister Eleanor herself was beginning to suffer from fever—to attempt the journey to Freetown in order to place the patient in the hospital. The proposal delighted Miss Thornevell, and she rallied surprisingly under the influence of hope, but her strength subsided a few hours after starting on the journey, and she died in the Mission boat at 5 p.m., and was interred at Freetown on the following day, the 19th. Mrs. Alley had greatly improved before Sister Eleanor left Port Lokkoh, and the latter recovered a few days after returning to Freetown. Mr. Alley writes:—

Our sister Thornevell had been here just over three months. She had got to know many of the people in that short time, for she used to visit them morning and evening whenever the weather permitted. She had begun to learn the Temne language, so that she could read some familiar passages of Scripture to them, and generally by the help of an interpreter she could make them understand the message which she had come to deliver. We all feel her loss very much. The

people who have been accustomed to have their sores dressed, when they heard of her death, cried and mourned for her. But we must not mourn for her; our loss is her gain. She has been most active since her arrival here, and has greatly benefited our sisters here. She has glorified her dear Saviour. She has finished her course. She is now gone into the presence of Jesus, to receive His "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Trials and disappointments still continue to attend the work in West Africa. The little staff at Sierra Leone has been still further reduced by the illness of the Rev. T. J. Dennis and Miss Long obliging them to go to the Canaries. From the Yoruba Mission the Rev. S. S. and Mrs. Farrow have been driven to England by fever from their station at Ibadan; and the Rev. W. E. Godson, who accompanied Bishop Tugwell when he went out last April, after suffering much from fever at Lagos, and causing much anxiety to the Bishop lest his life should be taken, was sent home, and arrived in August in a most dangerous state of health, and was sent to a hospital at Liverpool directly after landing there.

Bishop Oluwole admitted Mr. Edwin George and Mr. E. M. Lijadu, catechists at Ijebu Ode and Ode Ondo respectively, to Deacons' Orders on June 24th at St. John's Church, Aroloya. Bishop Tugwell was prevented from being present because no boat was available to take him, the Governor's steam-launch having been very kindly sent to meet Mr. and Mrs. Farrow and help them on their journey from Ibadan to Lagos.

The Rev. T. Harding accompanied Miss J. J. Thomas from Abeokuta to Ibadan at the end of July. Mr. Harding was about to proceed on an itinerating tour to Oyo when he wrote a few days after arriving at Ibadan. Mr. T. Jays had blackwater fever at Ogbomoso in June, and went to Lagos when convalescent.

Miss F. Higgins, who accompanied Miss Jessie Palmer to Abeokuta in May, returning to Lagos at the end of the month, while at Abeokuta paid a visit, with Miss J. J. Thomas, to Ilaro (now under British protection), where a catechist

is supported by the Lagos Girls' Seminary. A Mohammedan priest whom they met at the king's court, and whom they had conversed with on a former visit, appeared to them to be a sincere inquirer. He possessed two of the Gospels in Arabic, sent to him by the late Rev. J. Vernall, and he told the ladies that he felt the Christian religion must be the true one as it is so pure and holy. Prayer is asked for this man. The children in the school repeated correctly, without missing a word, the fifth chapter of Judges and the fourteenth of St. John. Miss Higgins says: "We never saw such well-behaved children anywhere as these Ilaro boys; they are so polite, so gentle, and so obedient, and the love between them and their teacher is touching to see."

The printed Report of the Abeokuta Native Pastorate Association for 1892-3 was received in August. The contribution of the several pastorates to the Native Pastorate Fund amounted to 317*l.* 7*s.*; to Missions, 63*l.* 12*s.* 9*d.*; the Sunday offertories were 57*l.* 9*s.* 6*d.*; for church building 13*l.* 12*s.* 8*d.* was given; for church repairs, 58*l.* 13*s.* 8*d.*; for education, 24*l.* 12*s.* 6*d.*; and for miscellaneous objects, 27*l.* 1*s.* 9*d.*; making a total of 562*l.* 9*s.* 11*d.*

Bishop Phillips has sent home a report of his visitation of the eastern part of the Yoruba Mission, which we hope to publish. He arrived at Ode Ondo on January 26th, and remained there until April 10th, when he proceeded to Ilesa, and subsequently itinerated in the Ekito Country. At Ode Ondo he confirmed thirty-four candidates on Good Friday; a few members of the congregation had previously been confirmed while on a visit to Lagos, but this was the first confirmation at Ode Ondo. On May 11th, the Friday before Whit Sunday, the Bishop confirmed twenty-four candidates at Ilesa. The Bishop recommends, as the result of his itineration in Ekito, that stations be opened at Ijero and Ayede. The latter is distant five days' journey from Bida, and eight days' from Lokoja, and trading caravans constantly travel through it to both places. The former is situated about midway between Ilesa and Ayede.

Bishop Tugwell, accompanied by Bishop Phillips, left Lagos on July 13th, and reached Akassa on the 26th. Benin and Warri were visited *en route* through the creeks from Forcados. Bishop Phillips was much cheered to find that he could make himself understood at both places. The grave of the late Rev. E. A. Sealey at Warri was visited. The Rev. H. H. Dobinson met the Bishops at Akassa. They reached Onitsha on July 31st, and purposed going forward in a few days to Lokoja.

The Rev. P. J. Williams, the Native clergyman who was stationed at Brass, has gone to Sierra Leone on furlough, having spent only six months there since he left it twenty years ago.

The troubles at Ogbonoma, in the Niger Delta, which were mentioned in our May number (page 368), still continue. Mr. Dobinson visited the place in July. Mr. Obadiah Thomas, the Gbebe catechist, had held the fort during the previous four months under most trying circumstances. No Natives were allowed by the chiefs to go near him on pain of the severest penalties; and on his first going efforts were made to "boycott" him, laws being passed that no one should take him or sell to him any food or wood, but these laws were somewhat relaxed. Mr. Dobinson saw signs, however, that many of the people were wishful to attend the classes whenever the chiefs should show signs of relaxing the laws. Arch-deacon Crowther kindly visited the station in May. He wrote:—

One can see plainly that one of the causes of persecution is the fear held by the chiefs that the Gospel power is spreading too rapidly among the people, for many were refusing to join

in eating things offered to idols, and a few faces are missed in the dances around the sacrificial feasts; hence the old women, who are the instigators of the chiefs and upholders of jujuism,

gave the alarm that soon all power would be lost over their people.

Slavery also has to do with the persecution. That a religion should spread which gives the same liberty alike to masters and slaves, is hard for them to tolerate; they also confound spiritual liberty with temporal. In order to show their authority as masters, a law was enacted to prohibit any from attending the services on the Lord's Day or from stopping in the Mission station on pain of banishment, and thus, they hope, religion will die a natural death for want of followers, for how can they believe if they do not hear?

Examples of the ungodly civilised element also contribute to the persecution. Chief Briggs's argument with me in our conversation was this:—"We look plenty men who know Book work on Sundays; they do not go to church. They work on Sundays on board steamers; they sell there on Sundays, &c. Why should our slaves know better than they?" Comment on this head is unnecessary.

Notwithstanding all these, we know the Lord reigneth, and that His cause will in time prevail. Surrounded by such difficulties as these, we need much prayer, faithfulness, and prudence in our dealings with the people, and in our preachings to be explicit when speaking of spiritual liberty to avoid its being confounded with temporal liberty.

From the inquiries I made from in-

terested persons, to know the causes of this persecution, and from what I was told, I cannot help saying that a little prudence was needed at the outset on the part of the Church adherents:—For instance, one baptized man, who is a slave, boasted that at Christmas he spent no less than 1*l.* to buy for himself and wife, from the German shop, to put on, whatever articles he knew were against the country law, among them an umbrella, which only chiefs and sub-chiefs are allowed to carry; so also two Church women, who are slaves, purposely bought a sort of cloth forbidden to be worn, called "juju cloth," put them on and went to the town to be seen that they are now Christians; and other such-like actions which had no direct bearing on the spiritual requirements of Christianity—such as not eating things offered to idols, &c. The above reforms are bound to come in time, but I think it was very imprudent for such a handful of Church people to try and press them on where there are only eight baptized persons in the list, against a whole population of Heathen people and chiefs. I was not at all surprised to learn that this brought on the crisis. Another cause which helped on the persecution and strengthened the chiefs in their resolve to break down the chapel and put an end to the Gospel at Ogbonoma, was the regrettable absence of the Mission agent there, just at the time when such an one was greatly needed for counsel and advice.

EASTERN EQUATORIAL AFRICA.

Bishop Tucker and the Rev. H. K. and Mrs. Binns arrived at Mombasa on July 29th. The Revs. A. J. Pike and G. R. Blackledge and Messrs. H. B. Lewin and A. B. Lloyd, who sailed for East Africa *via* the Cape on July 14th, reached Table Bay on August 5th, and received a warm welcome from C.M.S. friends at the Cape. Mr. Pike writes:—

Mr. Wilmott, churchwarden of St. Peter's Church, Mowbray, wrote to say that he had heard from Mrs. Wilmott's sister, Mrs. Bazett, of Reading, that we were leaving England on July 14th, and finding that the *Gaul* left on that date he concluded we were passengers by it. The letter said that he would come aboard himself to see if we were there; and soon after the receipt of the letter he arrived. He brought a very kind welcome from himself and from the Rev. A. Daintree, Rector of St. Peter's, inviting us to go and stay with them as long as the *Gaul* remained in

Cape Town. We, however, thought it unnecessary to give them so much trouble, so we decided to return to the ship to sleep. This arrangement also enabled us to make sundry additions to our outfit, which we found we could get advantageously in Cape Town. Before he left, Mr. Wilmott asked us to address a meeting in the town on Tuesday evening, and also invited us to go to Mowbray that (Monday) evening. Then he left us, and when we met him again at the railway-station in the evening he had had notices printed and measures taken for circulating

them, and also an advertisement inserted in the daily paper announcing the meeting.

At the Rectory, Mowbray, we also met the Rev. H. H. Hanham, who is in temporary charge of the parish of Wynberg (St. John's), and he and Mr. Daintree invited us to address meetings of their Gleaners' Union, specially called for the next afternoon. Accordingly on Tuesday afternoon Blackledge and Lloyd went to Wynberg and Lewin and I to Mowbray. At the former place the meeting was held in Mrs. Bussinné's drawing-room, and at the latter at the Rectory. At each place a large number of Gleaners and their friends had assembled, although notice of the meeting had only been given at a late hour on the previous evening or on Tuesday morning. The meeting in Cape Town that night was held in the schoolroom of Trinity Church, kindly given for that purpose by the Rev. J. Hyndson. I need not remind you that these three parishes—St. Peter's, Mowbray, St. John's, Wynberg, and Trinity, Cape Town—combine to support a missionary in Uganda, and that their representative is Mr. Sugden.

A number of friends came in from the two outlying parishes, and there were about 300 present at the evening meeting. Much regret was expressed

that longer notice could not have been given, when the large schoolroom would have been filled. The audience was most attentive and even enthusiastic, and we all four felt much cheered by our reception here as well as in the afternoon. We felt strongly that the power of the Spirit was present with us. Before the meeting closed a collection was made, and realised 5*l.* 5*s.*, which was given to me to hand to the Secretary of the Uganda Mission.

I may here mention that on the voyage to Cape Town the Rev. A. B. Stanford, who is joining the Bloemfontein Mission, officiated as chaplain, and on Sunday evening, July 29th, he held divine service on the hurricane deck, and announced that the offertory would be divided equally between the Bloemfontein and Uganda Missions. The sum collected was 1*l.* 6*s.* 6*d.*; Mr. Stanford gave me 13*s.* 3*d.*, which I shall deliver up with the 5*l.* 5*s.* collected in Cape Town.

It was most refreshing to find so much zeal for C.M.S. work in Cape Town and its neighbourhood. It is impossible for us to speak too kindly of the warm reception we met with, and the hearty good wishes and earnest prayers for our success in the mission-field that we carried away with us.

The Rev. A. R. Steggall reached Taveta after furlough on May 4th. On the Sunday after his arrival 160 men were present at the preaching. The service was held, as it had been for some weeks previously, at the invitation of the elders of the little Republic, in the centre of the State where the National Councils meet. Mr. A. W. McGregor wrote a few days before Mr. Steggall's arrival:—

I have now held six Sunday morning services there, when the attendance has been from 80 to 120, composed of the principal elders and others, with a large sprinkling of the young warriors. The attention given on each occasion has been very earnest, and from remarks which were overheard by the lads living with me, I am confident that the Word has not been spoken in vain. One elder said on the first occasion, that "they had heard big things to-day"; another one, that "he would not let his cultivating hinder his listening to the teaching"; another one begged that proper notice might always be given as to the Sabbath, so that he might bring his people with him.

On Sunday, April 15th, the congregation was an immense one, owing to a very

important meeting of the elders and warriors; possibly from four to five hundred were within hearing of the preaching of the Gospel.

On the following day the elders sent to me a report of their meeting. How far their gathering together was the consequence of our work in Taveta it is impossible to say, but it is evident to me that there is a spirit of unrest among the people. Last year the state was troubled with an enormous amount of sickness, accompanied with a partial famine. The former ended in a great number of cases fatally. Just now the state is devastated by locusts; the greater part of the Indian corn and suchlike food planted by the Natives is destroyed, so that there is the prospect of scarcity of food again. As a

protection against the locusts the people at once called in the aid of the medicine-man, who, having received his fee, placed his medicine (consisting of a piece of sugar-cane) on all the roads leading into Taveta. As they wished to help us by doing the same on our land, a splendid opportunity was given me of pointing out the folly of such a proceeding, and of telling them of Him Who alone was able and longing to help them. Though at the time their faith was very strong in the efficacy of the remedy, it has since been greatly weakened by seeing the greater part of their crops entirely destroyed. These troubles have led them to think a great deal, and by some means they now attribute it to the common use of witchcraft among themselves and to petty thieving in the shambas (plantations). The meeting on Sunday morning was called to consider what steps should be taken in the matter. Then it was agreed that a medicine-man from Useri should be called in to assist them! Reports had previously reached them that an angel had passed over the mountain ringing a bell, and that he had bestowed upon a certain man extraordinary power, and commissioned him to go through the length and breadth of the land and put things to rights. This is firmly believed by the people, consequently he was the one called in to their help. However, being unable to travel through sickness, his son, a mere lad, arrived in his stead. Acting upon his advice it was arranged that every person in the state should drink a little of his medicine, in the belief that if such was carried out a person thieving or using witchcraft against another would immediately fall down dead. When particulars were given to me I at once endeavoured, while encouraging them in their effort to stamp out thieving, to show them

how they were again being deceived for the sake of their cattle; and that it seemed to me God was dealing with them sternly, though in love. They listened to me very earnestly and confessed that it was true, but that nevertheless as it was their custom they must try it again. It will indeed be hard for them to give up their heathenish customs. The fact that at present they are in a teachable mood is a great encouragement, and therefore I feel that at present Taveta is greatly in need of the prayers of the Church at home. In getting about among them it is astonishing how welcome one feels, and with what readiness they listen to the Message of redeeming love.

With regard to the work among the boys there is much to thank God for. At present they number thirty-six. It is a touching sight to see how ready they are to help the work forward among their friends and relatives. I ought not to forget to mention the fact that Sunday mornings they spontaneously carry my harmonium to the service, a good three-quarters of an hour's march. The elder lads think it one of the greatest privileges to read the portion of Scripture at the meeting. This they do fearlessly, though surrounded by their Heathen friends and relations. I often think that the way in which they respond to the Commandments on such occasions must carry greater weight among their fellows than even the address. In our devotional meetings I am thankful to notice a more prayerful spirit. I feel that there will be a grand reaping time before long. Two of them spontaneously asked to be baptized. When asked their reason, one replied, "because of the words of Jesus" (Mark xvi. 15, 16), and the other said, "because of the love of Jesus."

The Rev. F. Rowling wrote from Mummia's, Kavirondo, on May 3rd, saying that the Rev. W. A. Crabtree and he had selected a site on a hill about four and a half miles from Mummia's for the new Mission station. The people were showing themselves very friendly.

EGYPT.

Reports have been received from Dr. F. J. Harpur and Dr. Agami of the two months' itinerating in the Delta to the north of Cairo, which was referred to last month. During May, Dr. Harpur went in a *dahabeyah*, or house-boat, along the Tewfekey Canal from Barrage on the Nile, where the canal commences, to Benha el Asl, where it rejoins the river. During June, Dr. Agami went along the Memefeyeh Canal, which communicates between Barrage and a point

lower down the river near the town of Birshams. During the two months 2844 patients were treated and some 40 operations performed. Thirty-four villages were visited from the several places on the river where the boat stopped, 1400 Scripture leaflets and between 300 and 400 Gospels were given away. The villagers, including the sheikhs, were for the most part very friendly, and Dr. Harpur appeals for a second doctor and increased staff in order to take advantage systematically of the openings for medical itineration.

BENGAL.

The Rev. Jani Alli's health, we regret to say, has not improved since last month. He has been removed from the Calcutta General Hospital to the mission-house, where he has the loving care of the missionary brethren.

NORTH-WEST PROVINCES.

The Rev. B. Davis in his journal refers repeatedly to a Mohammedan inquirer, a drummer in a Native infantry regiment stationed at Benares, who visited him for the study of God's Word. He was first led to question the truth of Mohammedanism by reading the closing words in the Book of Revelation which speak of the danger of "adding unto these things." He has suffered much persecution from relatives and others in his regiment, and, hardest of all, his wife's parents have married her to a soldier in another regiment. "Such is the Mohammedan religion," Mr. Davis justly remarks.

During his short visit to England, the Rev. J. P. Haythornthwaite, the Principal of the Agra College, published a "prospectus" of the College, which was affiliated in 1891 to the Allahabad University as qualified to teach up to the B.A. and LL.B. examinations, and in 1893 was further recognised up to the M.A. standard. The following brief statement of the history and objects of the College and list of public lectures recently delivered are taken from the prospectus:—

This College was established in A.D. 1850, by an influential body of civilians and military officers then forming the Committee of the Agra Church Missionary Association, for the education of Indian youths upon strictly Christian principles, and the aim from the first has been to combine Christian instruction with the secular subjects usually taught in Government schools and colleges.

The daily attendance, inclusive of the Branch School in the Lohamandi Bazaar, is about 600. To all creeds alike—Christians, Mohammedans, and Hindus—Scriptural instruction is given, in the belief that such teaching will exert a permanent, even though at times unconscious, influence over the minds and characters of students in after life. There will be a higher moral tone, a loftier conception of duty, and a humbler mind, even if direct conversions to the Christian faith be few.

During the winter season the following lectures were delivered:—

APOLOGETIC.

1. "Biology, and its relation to Christian Theism." Rev. W. A. Mansell, B.D.

2. "The Theory of Evolution." Rev. B. M. McIntosh.

3. "How to find out the Truth." Right Rev. the Lord Bishop of Lucknow, D.D.

4. "Young Manhood; its Aims and Aspirations." C. A. Macann, Esq.

5. "Jerusalem, and the Holy Land." Rev. T. E. Dowling, M.A.

6. "Cambridge, and 'Varsity Life.'" Rev. J. P. Haythornthwaite, M.A.

MISSIONARY.

- "The Gleaners' Union." The Right Rev. the Lord Bishop of Lucknow, D.D.

- "The Wheel Mission." The Rev. G. B. Durrant, M.A.

- "Higher Education as a Missionary Agency." Professor F. L. Thomson, M.A.

- "Unused Forces for the Evangelization of India." The Rev. W. A. Mansell, B.D.

- "Presidential Address." Principal Thomson of Agra College.

SATURDAY LECTURES, EVIDENTIAL AND
EVANGELISTIC.

1. "One thing thou lackest." Right Rev. the Lord Bishop of Lucknow, D.D.

2. "True Honesty." The Principal.

3. "The Principles of Christianity." Rev. R. J. Kennedy, B.A.

4. "The Inspiration of the Bible." The Principal.

5. "Fulfilled Prophecy." Rev. R. J. Kennedy, B.A.

6. "Jesus in the Midst." } Rev. M. J. Hall, M.A.
 "The Way of Salvation." } Rev. E. N. Thwaites, M.A.

7. "Daniel, as a Young Man." Rev. J. M. Challis, M.A.

8. "The Christian's Ideal." The Principal.

Alternating with the above, the

following lectures on the Hindu "Doctrine of Transmigration" were delivered by Mr. S. G. Thomas, in his capacity of Haileybury Lecturer:—

1. "Facts and Principles on which the inequality of human ranks and conditions may be better explained than on the Hindu hypothesis of Transmigration of Souls."

2. "The Doctrine destitute of Proof."

3. "The Doctrine, as antagonistic to Purification, and leading to absurd Conclusions."

4. "The Doctrine, as contrasted with the Christian Doctrine of Sanctification."

PUNJAB AND SINDH.

The Rev. D. M. McKenzie writes in the *Punjab Mission News* regarding the late Rev. H. F. Wright:—

His life's witness in that city was indeed a short one, but there are many who will, we believe, never forget his witness there during the last few weeks of his life. For the last month or six weeks that he took any part, there had been very keen opposition directed against bazaar-preaching in Amritsar. It culminated during his last ten days of active work in a most blasphemous attack upon the person of our Lord; so much so that the catechists were often unable to hold their own. Some of these brethren were for taking active measures against our opponents, but, to illustrate his devotion to faith in God's Word, our brother urged them

never to yield, but to face the opposition not by their own words of discussion and argument, but with the Living Sword of God's Truth. "Read God's Word to them," said he, "and by degrees we shall live them down." He himself told me that during that last week of his work he had read (when he found it difficult to preach) chapter after chapter of the Gospels, or of some Prophecy. And so his last witness was his strongest. Little did one realise, when he was describing this to me only two evenings before he was laid up, that that witness was his last.

The Rev. C. M. Gough writes that the Pathan convert, Abd-al-Karim, who was baptized by Dr. S. W. Sutton in 1892 as the first-fruits of the Quettah Mission, has lately been called to suffer much persecution in his village. A deliberate attempt was made to murder him. He stood firm in his adhesion to the faith of Christ. He was before his conversion the Qazi of his district and the Imam of the village mosque.

The Report of the seventeenth meeting of the Punjab C.M.S. District Native Church Council has been received. The Council met at Amritsar from April 6th to 10th. The first day was observed as a "quiet day," when the Rev. F. A. P. Shirreff conducted services and gave addresses on "God the Father," "God the Son," and "God the Holy Ghost." The Revs. Dr. Imad-ud-din and Ihsan Ullah preached on Sunday the 8th from St. John xv. 9 and Acts i. 8. The Rev. T. R. Wade presided at the business meetings of the Council. Among the numerous resolutions passed, one agreed to the formation of a Sunday-school Association in connexion with the Council, others to the formation of a Total Abstinence Association, a Y.M.C.A., and a Gleaners' Union.

WESTERN INDIA.

We learn with regret that the Rev. Sorabji Kharsedji, honorary Native missionary of the Society at Poona, died on August 14th at the age of seventy-one. Mr. Sorabji was a Parsi by birth and religion; he was converted to Christianity in

early years. He was for several years a pupil of the late Rev. J. S. S. Robertson's Divinity Class at Nasik. The important educational work of Mrs. Sorabji at Poona is well known. We are in receipt of an interesting account of Mr. Sorabji by the Rev. Ruttonji Nowroji, which we hope to print next month.

SOUTH INDIA.

When the Rev. Malcolm G. Goldsmith returned to India after a short furlough, the Society's Medical Board recommended that he should be allowed to go temporarily to labour in the Nizam's dominions, rather than in Madras, the climate of the former country being considered more suitable for him. Accordingly, with the Committee's permission, he went to Hyderabad, in December, under the Madras Diocesan Board of Missions. From an "Occasional Paper" of that Board published in July, we learn that Mr. Goldsmith is busily occupied and finds excellent opportunities of presenting the Gospel to the Mohammedans, in out-door preaching, by the dissemination of tracts and sale of books, and by discussions. Not a few, Mr. Goldsmith says, seem to be sincerely seeking after the Truth.

The Bishop of Madras dedicated a new church, St. John the Baptist's, at Coonoor on June 23rd. The Tamil work in connexion with the Church of England in this town was commenced some ten years ago by one of the chaplains of the station, and the congregation of All Saints' Church mainly provided the funds, contributing some Rs. 6000 during the past ten years. During this period the Native Christians have become 230 in number, and it is for their use that the new church has been erected at a cost of over Rs. 4000. The Mission is now connected with the C.M.S., and is under the charge of the Rev. A. H. Lash.

A harvest festival was held at the beginning of July at Dohnavur, which is the headquarters of the southernmost circle in the C.M.S. Tinnevely Mission. The name of the place was originally Paliakkurichi; that of Dohnavur was adopted in honour of a Mr. Dohna, a German count, who provided a place of worship for the Christians. The harvest festival continued during two days, and was attended by some 2000 people. Altogether twelve meetings were held, commencing with a prayer-meeting at 5 a.m. on the first day. The offerings amounted to Rs. 223.

CEYLON.

A happy Anniversary was held at Cotta—the station of the Rev. and Mrs. R. T. Dowbiggin—on June 20th. Meetings in Singhalese and in English were held, the Native pastors read their reports of the year's work, and addresses were delivered to the adults and children. The Hon. W. W. Mitchell presided over the English meeting, and Mr. Mitchell distributed the prizes to the successful girls in the upper standards of the village schools in the Cotta district.

The Conference of Ceylon missionaries (except those of Jaffna) was held at Baddegama in July. It was preceded by a "quiet day"—which was felt by all to be a most profitable season.

The Rev. H. Kannangā, the Native pastor of Bentotte, in the Baddegama district, died on July 13th. He was ordained deacon in 1869.

The 75th Anniversary of the founding of the Baddegama Mission was celebrated on August 14th by special services and a public meeting. The Bishop of Colombo was present, and fifteen clergy took part in the proceedings. The Bishop recalled the visit of Bishop Heber to Baddegama in 1825, when he consecrated the church, which is now needing restoration, and Rs. 830 has been contributed by the Christians for the purpose.

The Rev. L. G. P. Liesching sends an account of a Native Christian lately deceased, Mr. John Edward Nungamuwé. Before his conversion he had been a

Buddhist priest of some note, and he first heard the Gospel message preached outside the court-house of the Native village tribunal by a Christian who also had once worn the yellow robe. He was baptized at Kurunegala on the last Sunday of 1890 by the Rev. S. Coles, in the presence of the Rev. G. C. Grubb and other members of his Mission party. Mr. Liesching says :—

He was formerly a Buddhist priest of some note, but afterwards became an evangelist and bore witness among his own countrymen to the grace and power of the Lord Jesus Christ.

He first heard the Gospel message when preached outside the court-house of the Native village tribunal by one who had formerly himself worn the yellow robe. Recognising one of his own cloth, he invited the preacher to visit him, and offered him hospitality. Our friend had already given up his profession as a monk, assuming in exchange the joys and responsibilities of family life. From this point an intimacy arose between the two former devotees of Buddha, which gave opportunity for much earnest conversation on the highest subjects, and resulted in the loan of a Singhalese New Testament. Thus, as so often happens, the Living Voice was followed by the Living Word, and Nungamuwé read, meditated, and conversed in private for years as an inquirer. All this while circumstances prevented my seeing him myself, and I only heard of him occasionally when the itinerating preachers brought in their reports periodically. After the lapse of about four or five years, however, he came boldly forward as a candidate for baptism; and after prolonged and careful examination was at length baptized in the C.M.S. Church, Kurunegala, on the last Sunday of 1890, by the Rev. S. Coles, in the presence of the Rev. G. C. Grubb and other members of his mission party.

The foundation of divine knowledge having been thus well and truly laid, it is not surprising that the superstructure was correspondingly substantial. It was to be expected that the conversion of such a man would make a great impression on his Buddhist neighbours, and from the first he had a marked influence in leading them to the Saviour. A spirit of inquiry sprang up, and I remember one day his coming to ask me for at least two dozen copies of the first catechism. "I cannot go anywhere," he said, "around my home without being asked questions about my new religion."

Less than three and a half years have elapsed between his baptism and his call home to his reward. His time of service was short, but it was well laid out. Eight adults have been baptized as a result of his work, and several more were under instruction by him in preparation for baptism.

His most remarkable convert was his own wife. She is a Kandyan lady of good means and position; and they were married according to the Kandyan law, by which the husband is married into the family of the wife, so that he, according to the law of *man*, was bound to obey her. But the reality of his conversion is apparent in nothing more than in the fact that when he became a Christian she followed him and was baptized about a year afterwards with their two children. She also subsequently opened a girls' school in the village.

The end came suddenly. Nungamuwé was one of four Native evangelists who travelled with Mr. Carus-Wilson to Anuradhapura from Kurunegala by road in April last and came back with me by the same route. At Balalla, when exhibiting the magic-lantern, he stepped forward of his own accord to explain the picture of the raising of Jairus' daughter and following pictures in the life of Christ. I was greatly struck with his firm grasp of Gospel truth, and was glad to notice that he had advanced from the destructive criticism of Buddhism into the positive teaching of Christianity. Since then, however, he has been suddenly called away by typhoid fever. During the last hours I was also told that his wife had bent over him and said, "Trust only in Jesus."

At the grave the widow stood opposite me at the head of the coffin. This was, of course, quite contrary to Native habits. We sang there "For ever with the Lord" in Singhalese, and a most impressive address was given to the non-Christians present by Mr. Wani-gasekara, catechist from Kurunegala. Bartholomew, the preacher, whose words had first arrested him, was present on the occasion, and at the close the widow, the only woman present,

involuntarily addressed the audience. It is difficult to record her exact words, for, though most impressive, they were quite unexpected, but they were to the effect that if she were not sustained by her faith in Christ she would be eating the dust at home.

Her face was radiant with Christian joy, and on our return to the house she put all her legal documents into my hands in testimony that she wished to

be identified with us and not with her own relatives.

We are in hopes that it may be possible to train this good woman as a Bible-woman, but the temptations of her present position can hardly be realised. We have taken all the means in our power to help her, and believe that the Good Shepherd will take care of His own. We commend her specially to the prayers of the readers of this.

SOUTH CHINA.

The Rev. C. Bennett sends an account of the recent plague in Hong Kong which is published on a previous page of this number. He mentions that only three adults and one child out of the 200 Native Christians connected with the C.M.S. Mission fell victims to the epidemic, although some were living in districts where its ravages were most terrible.

Dr. E. G. Horder's state of health has obliged him to go for a few months' change to Japan, leaving Dr. W. W. Colborne in charge of the medical work at Pa'hoi.

Archdeacon Wolfe wrote on August 9th of fresh persecutions in the Hok Chiang district of Fuh-Kien. He says:—

I regret to have to write that at the present moment our dear people in Lang-Pwang and Tiang-Pieng, in the Hok Chiang district, are being cruelly persecuted by the gentry and their servile mobs. Several have been seriously beaten, and it is supposed two or three of the Christians will not survive. One poor old Christian had been so sadly beaten, as well as having his house pulled down and his cows and other property taken away, and his son also carried off and cruelly treated, that he died, some say in despair—committed suicide. This is the third persecution of this sort during this present year. I have only just heard this sad news, and have not had time to make a visit to the scene of all this sad trouble! I have no doubt that our enemies are taking advantage of the present war between China and Japan to excite the ignorant against

foreigners. Here at Foo-Chow even, where the people ought to know better, it is most unpleasant for Europeans to walk out in the streets; they are sworn at and called all sorts of filthy names, and some of the chapels in the city have been stoned. Officials and gentry and people all seem determined to look upon Europeans just now as the cause of this war, if not actually the aggressors! The Devil certainly has a strong army in China, but I have no manner of doubt that the Stronger than he is about to overcome him and rescue this vast empire from his grasp. May the Lord hasten the day. This is the only chance for China, the only hope of her salvation, politically and spiritually. I ask your earnest and constant prayers for these poor persecuted people at Hok Chiang. I hope it will be made a matter of special prayer.

The new hospital close to the walls of Kien-Ning City, the building of which Dr. Rigg superintended before he was obliged to come home, has been opened and is in charge of a Native doctor, Mr. Ding Ching Meoi, who was trained by Dr. Van Someren Taylor. All was quiet in the neighbourhood at the date of the last despatches.

The Rev. H. S. Phillips wrote in July that a mission-house was being built at Kien-yang. As the mandarin himself sold and staked out the site, it is not likely, he thinks, that troubles will recur regarding the missionaries' residence in the town. He asks for reinforcements, and adds, "The slow way in which men offer is marvellous."

MID CHINA.

The Rev. J. Bates, as Acting-Secretary of the Mid-China Mission, has removed temporarily from Ningpo to Shanghai.

The Rev. J. B. Ost writes of the baptism of four adults and three children on June 3rd at Kun-de, in the western part of the Chu-ki district. The Native pastor, the Rev. Nyi Liang-ping, administered the rite. Three of the adults are members of one family, and are the brother, sister, and wife of a young man who had received the truth into his heart while at Ningpo, and, under God, are the fruits of his efforts. Three others whom he has also influenced are under instruction. This young man was confirmed by Bishop Moule just before he started for England. One of the first converts at Great Valley, in the same district, a woman aged eighty-one, died in May. Her testimony was very clear, and her faith in the Saviour very touching. She said to Mr. Ost, "Although my body is very weak, my faith in Jesus is strong, and I talk with Him while lying here in my bed." On the evening of Whit-Monday Mr. Ost administered to her the Holy Communion, and she expressed to him her confidence in the Saviour and her longing to go home.

The Rev. J. H. Horsburgh wrote in June of success which at length has attended the efforts of himself and others to secure houses within the district assigned to the C.M.S. in the Chu-ki province. Mr. Horsburgh returned to Chentu, where Mrs. Horsburgh and their family reside, at the end of June. He had only once visited it since the beginning of January. He writes:—

I think you have realised to some extent the very great difficulty of getting a dwelling-place in any new city or town or village in this province of late years. Shortly before we arrived an order had gone forth, we were told, from high authority, secretly warning the mandarins not to allow foreigners to settle in any new places. With the exception of Songpan (at which city the Polhill-Turners suffered so severely) no new city has been opened for foreigners to live in for three or four years. Each attempt has been resisted, and has ended in failure. You can hardly realise at so great a distance how much this has meant to us—what a real trial it has been. At the same time we have not been at all cast down. Step by step we have felt sure, and do feel sure, that God will open the way for us.

And now I am able to give you the glad good news that within the last three or four weeks our God has allowed us to rent houses in three new cities,

all very important. At the beginning of the year He brought us into Chongpa, so that including Kuan Hsien, which was not ready for our sisters till February, the Lord has this year given us five houses in important places, four of them being in new cities altogether. These houses have not been got without a good deal of trial which those who have not had the experience can hardly enter into; and the trial connected with three out of the five is not yet over—indeed it may be, so to speak, only just beginning.

But without considering and troubling too much about what *may* happen, we feel it right rather to praise God for what He has already done for us. And we are encouraged in our God, believing that He will undertake His own cause; and as He has brought us into these cities, we are looking to Him to continue to work for us, and to carry us right through all difficulties, and build up to Himself a name in these barren places.

JAPAN.

Bishop Bickersteth has kindly sent particulars, with a map, of the division of the Main Island (Hondo) which has been agreed upon by Bishop McKim and himself. The whole island has been divided into four missionary jurisdictions. That of North Tokyo contains the following kens or counties:—Rikuoku, Rikuchū, Rikuzen, Ugo, Uzen, Echigo, Iwashiro, Iwaki, Hitachi, Kotsuke, Shimotsuke, Ibaraki, and Saitama Ken, and so much of Musashi as is north of Hachioji Kaido; that of South Tokyo consists of Chiba Ken, Kazusa, Awa, so much of Musashi as is south of Hachioji Kaido, Sagami, Izu, Tsuruga, Totomi, Mikawa, Owari, Mino, Hida, Etchū, Shinano, Kai; that of Kyoto, of Noto, Kaga, Echizen, Wakasu, Tango, so much of Tamba as is in Kiyoto Fu, Yamashiro,

Omi, Iga, Ise, Yamato, Kishu, Izumi, Kawachi; and that of Osaka, of Setsu, so much of Tamba as is in Hiyogo Ken, Harima, Bizen, Bitchiu, Bingo, Aki, Suwo, Nagato, Iwami, Izumo, Hoki, Mimasaka, Inaba, Tajima, Awaji, Shikoku.

Bishop Evington arrived at Nagasaki on May 30th, and on the following day held a Conference with the missionaries of Kiu Shiu, who were assembled there to welcome him. It was decided at this Conference that the Rev. H. L. Bleby should reside at Oita on the east coast, and Miss Cockram and Miss Hunter Brown were appointed to Nagasaki. On Sunday, June 17th, the Bishop held his first confirmation in Nagasaki, the candidates being three men and one old woman. In response to a request of Bishop Bickersteth, Bishop Evington was considering the possibility of making a short visit to the Northern Island in September.

An Ainu school was opened at Hakodate in the summer of 1893 under Mr. Nettleship, and the Rev. J. Batchelor baptized fourteen of the scholars at Easter.

NORTH-WEST AMERICA.

We learn with regret that the Rev. W. Owen, of Long Sault, in the Rupert's Land Diocese, has felt obliged to resign his connexion with the Society in consequence of ill-health.

Bishop Newnham wrote from Moose Fort in July that he purposed (D.V.) to spend the winter in Eastern Canada, seeking for men and means for his diocese, and visiting the Matawakumme district. In May he hoped to visit Fort York and Churchill, reaching the former by canoe from Winnipeg, and returning along the coast to Moose Fort in the autumn of 1895.

On July 8th the Bishop of Saskatchewan admitted Mr. J. R. Mattheson, who has been working for some months at Fort Pitt, on Onion Lake, as a lay teacher, to Deacon's Orders.

The Rev. J. Hines' journal from June to December, 1893, has been received. It is a record of busy pastoral labours. In June a public controversy with a Roman Catholic priest was forced upon him. He was much helped in upholding the scriptural plan of salvation. Bishop Pinkham and Archdeacon McKay visited the district in July on a Confirmation tour. During the summer season Mr. Hines travelled over 1500 miles in his little steam-launch, the *Henrietta*.

A building, to be called the "Kissoch Home for Boys," after a lady in England who takes a warm interest in the Mission to the Blood Indians, was opened by Bishop Pinkham on May 1st at Fort McLeod. The Girls' Home or Boarding-school, which was opened three years since, has also been enlarged. The two Homes contain 51 children—27 boys and 24 girls.

MR. FENN'S FAREWELL LETTER.

[This letter has been sent to all the Society's missionaries.]

C.M. House, Salisbury Square, August, 1894.



DEAR FRIENDS AND BROTHERS,—I have been asked by those with whom, until the beginning of this year, I was a fellow-Secretary, to write you a farewell letter, with the hope of my being able to say something that may be a help and a comfort. This request I cannot but regard as a call from God, and as a call, therefore, that must be obeyed.

Humanly speaking, I have, it need not be said, the qualification of experience, eleven years in the foreign field itself, and thirty years of constant mental contact with those at work there, while I held the post of one of the Home Secretaries. But the task now before me is one that can only be accomplished, with any success, in the power of the Holy Spirit, for which I humbly pray.

The joy of the Lord is our strength. This, surely, is pre-eminently true for the Christian missionary. I pray to be enabled to write now something that may promote this joy. It may perhaps be thought by some that one kind of joy, the personal individual joy of personal salvation, is certain to be strong in the missionary, and that special attention is less needed in that direction. I do not, however, think that this would be a true belief, nor that most of you would regard it as true. The missionary makes an inroad into what is more specially Satan's kingdom, and he must therefore expect to be more specially assailed. To deprive you of joy, to disable you from saying, "I have tasted and seen that the Lord is good, and on this ground I invite you to do the same," will surely be one of the chief objects of his temptations. How joyful to be able to oppose to his falsehoods the TRUTH of God, that truth which is called in Scripture WISDOM, and which is all summed up in CHRIST—Christ, the Wisdom of God, the Truth of God, the threefold truth, or truths; that He is our Righteousness; that He is our Sanctification; that He is our Redemption! "In Christ," each believer can say, "I am accepted and counted righteous. In Christ I am sanctified and made holy; In Christ I shall have the complete result of my adoption, namely, the redemption of the body." At any moment the believer may, in Christ, say, "I do now at this instant lay hold of full forgiveness; I do now at this instant, in Christ, lay hold of the all-conquering power of the Holy Spirit; I do now at this instant, in Christ, lay hold of the hope of complete separation from this dying body with the sinful nature attached to it, and of completed entrance into the fullness of life." Speaking to each one of you singly, I would respectfully urge, dear brother, that when you feel spiritually weak and dull, you should not so much say and feel, "Oh, that I had more of the Holy Spirit! Oh, that I had more holiness, more love, more joy, more peace!" but rather, "I do now at this moment receive the Holy Spirit; I do now at this moment believe in God's infinite love to me; I do now at this moment abide in Christ, and rejoice that He permits me and commands me to do so." Especially I would ask, Ought we not to take up this privilege whenever we are setting Christ forth to others, whether to believers or to those evidently outside, or to those of whom we stand in doubt? In simplicity of faith, we may expect and receive from the Father, through Christ, those victories of the Holy Spirit over our own sinful nature, which shall be as evident to Heathen observers as the same Power was to the Jewish spectators on the Pentecostal birthday of Christ's Church. If we are but willing and obedient, and whenever we are willing and obedient, we may eat the fruit of that heavenly Canaan into which, in a most true sense, we have already entered.

And be it remembered that this is just the glad and joyful message which we have to deliver to the Heathen. We have to tell every Heathen listener, "Now at this instant the Father is willing to bless you; now at this instant Christ is willing to receive you; now at this instant the Holy Spirit is willing to work in your heart." All the preparation needed is, that Christ should be set forth before them. When this has once been done, the only practical question is, Is the man willing or not to give himself to the Saviour? Does he repent? Does he believe? Does he wish to be delivered from his former mode of life? Does he so far believe the message as to make the venture of faith in surrendering himself wholly to Him whom at present he does but dimly behold? Let there only be this, and the man is accepted. This repentance and this faith are—or, let me say, is—for they are but different aspects of the same act—possible at once before even the man is baptized. Indeed, before baptism, they are not only possible, but, as our Church most justly teaches, they are required. The outward rite may be properly delayed, because the Christian minister cannot be sure of the man's fitness; but where there is repentance and faith, the catechumen is just as unquestionably in Christ as the baptized or the communicant.

It seems to me that every generation in the Church of Christ has always had its own predominant need, and its own special supply of that need. It also seems to me that *present salvation from the power of sin* (as well as from its guilt) has been for the last twenty years and more, the special message needed for, delivered to, and welcomed by, the members of Christ's militant Church. The eternal life which faith receives is not merely something future, something

in another world. It is in its main essence, in that love and joy and peace which form its centre and root, something present—eternal, because it is independent of time, and because no duration of existence, however lengthened, will ever carry us beyond it. And, with all humility, I also feel that this is the message best adapted for the Heathen. Most of the false religions that are to be found in the world offer to loyal adherents some kind of future happiness, or at least some deliverance from pain and sorrow after death. The Gospel makes a similar offer, transcendently greater and more noble. But it offers also a present victory over moral and spiritual evil, a present elevating and hallowing power of which other religions know nothing. This, then, surely is the point to be pressed. Here the Christian faith stands absolutely without a rival. But then, in order that the faith may be accepted, it must be shown that the offer it makes is really fulfilled, that the healing power is actually at work, and the victory actually achieved.

The declaration that such is the case will not be believed, unless he who makes it can bring forward some living, practical proof—scarcely ever, indeed, unless he is himself such an evidence, and unless he can, with that humility which is itself a part of the evidence, fearlessly appeal to his own experience and his own example. And he must also, with an unwavering faith, expect, and, as it were, be resolved, that the converts whom he is enabled to draw into Christ's fellowship shall also present the same example and the same experience.

If what has been above stated has been stated correctly—namely, that the presentation of the Gospel both to believers and to unbelievers has, in the mercy of God, assumed a somewhat ampler form, or at least that certain elements in it have been more emphasised than formerly—will there be any corresponding difference in missionary preaching? I venture to think that there will be, and that there has been. The deliverance from future punishment, and the blessed facts of full and free forgiveness, of acceptance into God's loving favour, and adoption as His children, will be pressed as strongly as ever; but to this there will be added, with more, perhaps, of joyful earnestness and assurance, the present power of the Holy Spirit, quickening, elevating, purifying, gladdening, and filling with Divine Love. When present salvation is spoken of, emphasis will be laid both on the sweet assurance of present and complete pardon, and also on the present power of the indwelling Christ, extending to the very roots of individual being, and manifesting itself in every kind of holy and loving thought, holy and loving word, holy and loving action.

If what has been said is accepted, there will be no difficulty in seeing how it should be put in practice, under the various different circumstances of evangelistic effort. The missionary going to a country hitherto unevangelized will tell his hearers of a new and blessed life, to be entered on at once here below—a life of conscious friendship with an unseen but ever-present Lord; of constantly-experienced flowing Power from Him; a life of love, and joy, and peace. "This life," he will say, "I am myself enabled to live; and there is nothing of which I am more certain than that every one of you who is truly willing may enter on the same." If he is labouring where Christian congregations already exist, he will, as I have already suggested, undoubtedly expect, and never rest till the expectation is fulfilled, that more among the Native converts may be witnesses with him to the same glorious fact. If he is engaged in the education of young men, his audience is, of course, more scanty numerically; but he has the advantage of pushing home the same truth with more constant reiteration on the same persons. If he has charge of day-schools for younger children, not only will he have a message which some even of these little ones will understand, but the kindness shown to them will open up a way of access to their parents, an opportunity which should be eagerly, resolutely, and perseveringly, and prayerfully grasped with a humble and believing expectancy.

It is indeed a glad, and noble, and blessed life which, in our Master's name, we offer; and it is indeed glad tidings of great joy that we publish when we set forth Him who always *does* more than, in human language, He Himself can *say*, and who has said, "Look unto Me, all ye ends of the earth, and be saved."

Affectionately yours,

CHRISTOPHER CYPRIAN FENN.

STATISTICS OF MISSIONS TO THE HEATHEN, 1892-3.

FROM "THE MISSIONARY REVIEW OF THE WORLD."

[These statistics are designed to include only Missions among either non-Christian or non-Protestant peoples, and hence the figures of certain societies doing colonial work have been reduced. Accuracy has been sought, but also completeness, and hence conservative estimates have been made concerning certain items omitted from some reports. A large number of the smaller and special organisations have been grouped together.]

| NAMES OF SOCIETIES. | Date of Organisation. | Home Income. | Missionaries. | | | | Ordained Natives. | Communicants. | Added during Last Year. | Adherents (Native Christians) | Countries in which Missions are Sustained. |
|---|-----------------------|--------------|---------------|---------|--------|------------------|-------------------|---------------|-------------------------|-------------------------------|--|
| | | | Ordained. | Laymen. | Wives. | Unmarried Women. | | | | | |
| Baptist | 1792 | \$567,500 | 139 | ... | 120 | 60 | 53 | 51,682 | 3,401 | 135,000 | India, China, Palestine, Africa, West Indies. |
| Strict Baptist | 1861 | 4,405 | 4 | ... | 4 | 1 | 4 | 532 | ... | 51,300 | India (Madras), Ceylon. |
| London (L.M.S.) | 1795 | 699,555 | 187 | ... | 150 | 61 | 1734 | 96,118 | 5,657 | 417,916 | China, India, Africa, Madagascar, Polynesia. |
| Church (C.M.S.) | 1799 | 1,414,025 | 331 | 69 | 250 | 134 | 303 | 52,898 | 3,316 | 189,815 | Persia, China, Japan, India, Africa, North America, &c. |
| Propagation (S.P.G.) | 1701 | 635,745 | 225 | 30 | 197 | *12 | 170 | 47,000 | 2,966 | 117,500 | India, China, Japan, Malaysia, Africa, West Indies, &c. |
| Universities' Mission | 1860 | 107,810 | 28 | 35 | ... | 29 | 5 | 1,274 | ... | 3,501 | Africa (Zanzibar, Lake Nyassa). |
| The Friends' | 1867 | 60,135 | 21 | ... | 14 | 16 | ... | 3,198 | 212 | 14,532 | India, China, Madagascar. |
| Wesleyan Methodist | 1816 | 635,395 | 137 | 35 | 108 | 41 | 175 | 37,496 | 4,606 | 99,000 | India, China, Africa, West Indies. |
| Methodist New Connexion | 1859 | 23,510 | 8 | ... | 7 | 1 | ... | 1,450 | 190 | 3,000 | China (Shantung, Tientsin). |
| Primitive Methodist | 1869 | 18,890 | 8 | ... | 6 | ... | 3 | 829 | 69 | 2,100 | Africa (Fernando Po, Zambesi). |
| United Methodist Free Churches | 1837 | 53,765 | 65 | ... | 60 | ... | 5 | 7,350 | 226 | 17,000 | China, Africa, Australia. |
| Welsh Calvinistic | 1841 | 29,520 | 13 | 2 | 7 | 5 | 3 | 2,199 | 277 | 10,500 | N.E. India, France (Brittany). |
| Presbyterian Church of England | 1847 | 121,655 | 20 | 12 | 25 | 16 | 10 | 3,944 | 157 | 9,800 | India, China, Malaysia (Singapore). |
| Presbyterian Church of Ireland | 1840 | 84,930 | 15 | 3 | 12 | 10 | 8 | 690 | 25 | 1,500 | China, India (Kathiawar). |
| China Inland | 1865 | 167,864 | 77 | 130 | 155 | 190 | 14 | 3,706 | 673 | 10,000 | China (Fourteen Provinces). |
| Church of Scotland | 1829 | 172,495 | 24 | 13 | 24 | 3 | 4 | 1,472 | 825 | 5,663 | India, China, East Africa. |
| Free Church | 1843 | 510,025 | 57 | 25 | 60 | 44 | 12 | 7,097 | 1,022 | 13,272 | India, South and East Africa, Turkey, New Hebrides. |
| United Presbyterian | 1847 | 179,250 | 63 | 19 | 75 | 28 | 20 | 17,414 | 855 | 42,000 | India, China, Japan, Africa, West Indies. |
| Reformed Presbyterian | 1842 | 4,005 | 1 | ... | 1 | 1 | ... | 45 | 7 | 150 | Syria (Antioch, &c.). |
| Twenty-five other British Societies | ... | 1,349,405 | 141 | ... | 93 | 548 | 30 | 6,005 | ... | ... | |
| Paris Society | 1822 | 69,142 | 35 | 4 | 28 | 7 | 21 | 9,861 | 627 | 15,000 | Africa (S. and Senegal), Tahiti. |
| Basle Society | 1815 | 266,742 | 139 | ... | 97 | 4 | 34 | 13,157 | 856 | 26,435 | South India, China, West Africa. |
| Berlin Society | 1824 | 65,847 | 64 | 10 | 61 | 6 | 4 | 11,979 | 2,193 | 24,754 | East and South Africa, China. |
| Breklum Society | 1877 | 13,013 | 11 | ... | 7 | ... | ... | 36 | 41 | 153 | India (Telugus). |
| Gossner's Society | 1836 | 24,896 | 25 | ... | 23 | ... | 16 | 11,472 | 1,208 | 34,578 | India (Chota Nagpore). |
| Hermannsburg | 1849 | 53,608 | 53 | 3 | 55 | ... | ... | 10,837 | 1,712 | 21,500 | India, South Africa, New Zealand. |
| Leipsic Society | 1836 | 64,536 | 29 | 2 | 20 | 2 | 17 | 6,916 | 167 | 14,509 | South India, Burmah. |
| Moravian Church | 1734 | 124,245 | 157 | 10 | 141 | 19 | 24 | 31,653 | 1,625 | 91,844 | South Africa, Australia, South America, West Indies, Eskimo. |
| North German Society | 1836 | 22,124 | 15 | 3 | 6 | 7 | 1 | 618 | 185 | 1,082 | West Africa, New Zealand. |
| Rhenish Society | 1829 | 97,682 | 85 | 3 | 81 | 5 | 16 | 14,295 | 680 | 47,436 | Africa, East Indies, New Guinea, China. |
| Eight other German Societies | ... | 50,450 | 23 | ... | 18 | 88 | 1 | 667 | ... | 1,500 | |
| Twelve Netherlands Societies | ... | 156,548 | 48 | ... | 40 | ... | 31 | 49,073 | ... | 147,162 | |
| Fifteen Scandinavian Societies | ... | 213,282 | 86 | ... | 75 | 37 | 27 | 25,802 | ... | 61,000 | |
| Various Societies in Asia, &c. | ... | 538,236 | 567 | ... | 430 | 51 | 315 | 275,946 | 1,984 | 523,000 | |
| Totals for Europe, Asia, &c. | ... | \$8,624,225 | 2906 | 408 | 2448 | 1426 | 3062 | 801,681 | 33,772 | 2,089,502 | |
| Totals for United States and Canada | ... | \$6,089,402 | 1448 | 471 | 1193 | 1050 | 1156 | 277,027 | 23,783 | 645,452 | |
| Totals for Christendom | ... | \$14,713,627 | 4354 | 879 | 3641 | 2476 | 4218 | 1,081,708 | 57,555 | 2,741,954 | |

[* S.P.G. Ladies' Association (58 missionaries) evidently not included.]

MISSIONARY SOCIETIES OF THE UNITED STATES AND CANADA.

[This table includes only Missions to non-Christian and non-Protestant peoples, and so work done in non-Catholic Europe is omitted, while that in behalf of Indians, Chinese, and Japanese in the United States is included. The figures are derived almost wholly from annual reports, and relate in the main to 1893, though sometimes the year includes a part of 1892. The aim has been to leave the fewest possible blanks, and hence where official figures were not at hand, conservative estimates have been made.]

| NAMES OF SOCIETIES. | Date of Organisation. | Income. At Home. | Missionaries. | | | | Native Helpers. | | Communicants. | Added During Last Year. | Adherents (Native Christians) | Countries in which Missions are Sustained. |
|---|-----------------------|------------------|---------------|---------|--------|------------------|-----------------|-------------|---------------|-------------------------|-------------------------------|---|
| | | | Ordnained. | Laymen. | Wives. | Unmarried Women. | Ordnained. | Unordained. | | | | |
| American Board | 1810 | \$679,286 | 183 | 18 | 185 | 171 | 218 | 2519 | 41,566 | 3,750 | 135,000 | Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria. |
| Baptist Missionary Union | 1814 | 900,341 | 161 | 18 | 143 | 102 | 243 | 1273 | 102,455 | 7,560 | 220,800 | Africa (Congo), India, Burmah, Assam, China, Japan, France, Russia, &c. |
| Southern Baptist Convention | 1845 | 154,686 | 39 | ... | 35 | 18 | 21 | 57 | 2,923 | 395 | 7,900 | China, Japan, Africa, Italy, Mexico, Brazil. |
| Free Baptists | 1838 | 34,913 | 6 | 2 | 8 | 8 | 5 | 13 | 860 | 59 | 1,470 | India (Bengal). |
| Seventh-Day Baptists | 1847 | 6,610 | 3 | ... | 3 | ... | 1 | 8 | 30 | ... | 8 | China (Shanghai). |
| Christian (Disciples) | 1876 | 69,355 | 19 | 3 | 16 | 12 | 3 | 44 | 788 | 127 | 1,500 | China, Japan, India, Turkey. |
| American Christian Convention | 1856 | 3,160 | 2 | ... | 1 | 1 | 1 | 12 | 199 | 37 | 350 | Japan (Tokio), &c. |
| Lutheran, General Synod | 1837 | 59,200 | 8 | ... | 6 | 2 | 5 | 182 | 8,082 | 843 | 20,000 | India (Madras), W. Africa. |
| Lutheran, General Council | 1869 | 16,474 | 4 | ... | 4 | 2 | 2 | 89 | 1,441 | 125 | 3,000 | India (Madras). |
| Methodist Episcopal | 1832 | 995,592 | 235 | 89 | 184 | 100 | 214 | 1971 | 26,296 | 2,337 | 51,200 | China, Korea, Japan, Africa, S. America, Mexico, Italy, Bulgaria, Malaysia. |
| Bishop Taylor's Missions | 1835 | 36,961 | 51 | ... | 30 | 12 | 37 | 51 | 400 | ... | 1,030 | Africa (West Coast, Congo, &c.). |
| Methodist Episcopal, South | 1846 | 227,027 | 46 | 181 | 37 | 6 | 20 | 105 | 10,733 | 947 | 21,000 | China, Japan, Brazil, Mexico, American Indians. |
| African Methodist Episcopal | 1876 | 5,300 | 9 | 9 | 12 | 3 | ... | 7 | 356 | 76 | 807 | W. Africa, W. Indies. |
| Protestant Methodist | 1832 | 14,711 | 5 | 4 | 3 | 3 | 4 | 5 | 217 | 11 | 400 | Japan (Yokohama). |
| Wesleyan Methodist | 1837 | 3,000 | 2 | ... | 2 | 3 | ... | 10 | 250 | 10 | 400 | Africa (Sierra Leone). |
| Protestant Episcopal | 1835 | 282,499 | 94 | ... | 53 | 33 | 47 | 251 | 5,441 | 160 | 12,000 | Greece, Africa, China, Japan, Haiti, India. |
| Presbyterian | 1837 | 1,014,504 | 214 | 42 | 230 | 137 | 187 | 1463 | 31,324 | 3,452 | 77,500 | India, Siam, China, Japan, Korea, Africa, Syria, Persia, South America, Mexico, &c. |
| Presbyterian, South | 1861 | 127,812 | 48 | 13 | 37 | 25 | 32 | 91 | 2,702 | 391 | 6,500 | China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil. |
| United Presbyterian | 1859 | 115,893 | 28 | 3 | 25 | 26 | 24 | 406 | 10,641 | 929 | 26,000 | Egypt, India (North-West Provinces). |
| Ref. Presb. (Covenant) | 1856 | 20,839 | 4 | 3 | 6 | 7 | ... | 56 | 241 | 20 | 630 | N. Syria, Asia Minor. |
| Ref. Presb., General Synod | 1836 | 6,000 | 5 | ... | 5 | 2 | ... | 28 | 117 | 40 | 250 | India (N.-W. Provinces). |
| Associate Ref., South | 1879 | 4,182 | 2 | ... | 2 | 2 | 3 | 5 | 248 | 41 | 350 | Mexico (Tampico, &c.). |
| Cumberland Presbyterian | 1820 | 36,558 | 6 | ... | 6 | 9 | 2 | 8 | 615 | 85 | 840 | Japan, Mexico. |
| Reformed (Dutch) | 1836 | 136,688 | 24 | 3 | 26 | 14 | 36 | 356 | 5,799 | 467 | 14,000 | China, Japan, India (Arcot). |
| Reformed (German) | 1878 | 25,015 | 4 | ... | 4 | 2 | 0 | 22 | 1,842 | 168 | 4,500 | Japan (Tokio, Sendai, &c.). |
| Evangelical Association | 1876 | 14,889 | 7 | ... | 7 | ... | 5 | 24 | 563 | 80 | 1,300 | Japan (Tokio, Osaka). |
| German Evangelical Synod | 1883 | 16,484 | 6 | ... | ... | ... | ... | 28 | 356 | 1 | 800 | India (Central Provinces). |
| United Brethren in Christ | 1853 | 25,000 | 5 | ... | 5 | 5 | ... | 44 | 7,000 | 1,030 | 10,000 | Africa (West Coast, Sherbro, &c.). |
| Friends | 1871 | 8,303 | 13 | ... | 7 | 12 | ... | 22 | 651 | ... | 1,500 | Mexico, China, Japan, Jamaica, Alaska. |
| Canada Baptist | 1873 | 43,345 | 18 | ... | 12 | 9 | 15 | 160 | 2,978 | 336 | 7,000 | India (Telugus). |
| Canada Congregationalist | 1881 | 2,487 | 2 | ... | 1 | 2 | ... | 2 | ... | ... | 12 | Africa (West Central). |
| Canada Methodist | 1873 | 122,010 | 77 | ... | 60 | ... | 16 | 40 | 7,907 | ... | 12,000 | Japan (Tokio, &c.), Indians. |
| Canada Presbyterian | 1844 | 134,291 | 31 | 8 | 30 | 27 | 2 | 100 | 2,082 | 291 | 6,000 | China, India, New Hebrides, West Indies. |
| Twelve other Societies | ... | 585,877 | 87 | 84 | 7 | 293 | 1 | 254 | 265 | ... | ... | |
| Totals | | \$3,089,402 | 1448 | 471 | 1193 | 159 | 1156 | 9793 | 277,027 | 23,783 | 645,452 | |

The above tables, and accompanying notes, are taken from the *Missionary Review of the World* without alteration. Our American friends are wonderfully industrious in collecting information of the kind, and although probably many mistakes in details could be detected, the general result may be accepted. We take the tables as they stand, not even correcting the C.M.S. figures, as we could do.—Ed.

LETTERS TO THE EDITOR.

THE OPIUM QUESTION.

DEAR MR. EDITOR,—In reference to your "Editorial" in this month's number of the *Intelligencer*, and the accompanying documents relating to the present position of the Opium Controversy, it appears to me, as a late resident in China, that the question has been obscured in the long discussions to which it has given rise, on the one hand by confusion of ideas, and on the other by perhaps too sweeping assertion on the part of those who have led the agitation against the trade.

The confusion of ideas has been four-fold, as indicated under the following heads, viz. :—

(1) As to the mode of taking the drug :—Opium-eating as practised in India has been confounded with opium-smoking as indulged in in China.

(2) As to the object in view :—The East Indian habit of swallowing the drug either from custom, having its origin in medicinal reasons, or of set purpose, more or less for medical ends, has not been distinguished from the Chinese vice of smoking it deliberately and avowedly for its intoxicating properties.

(3) As to the direct and indirect effects of opium-smoking in China :—These effects are often difficult of differentiation even by a medical man, but are easily and usually confounded by non-medical missionaries and others; in other words, the physiological effects of the drug as a drug are confounded with the physical effects of the starvation and exposure which in the case of the poorer classes are the consequences of its use.

(4) As to the social and economic conditions under which those who use it live :—(a) The conditions obtaining in India have not been distinguished from those obtaining in China; whilst above and beyond everything else, (b) those under which the Chinese artisan and peasant classes live have not been recognised as distinct from those of the commercial and of the official or expectant-official classes.

The ease with which this confusion of ideas has arisen, and the cause of the perplexity which many people must have experienced in reading the apparently contradictory evidence brought before the Opium Commission, can be well understood by a comparison and collation of your series of extracts published in this month's *Intelligencer*. Thus by way of comparison :—

(a) Your Bengal correspondents have something to say for, and very little to urge against, the use of the drug.

(b) The memorandum of the China missionaries condemns its use in the strongest language.

(c) The Heathen Chinese authors quoted also condemn the use of the drug; but the second of them gives the key to the explanation of the divergence of opinion between your Bengal correspondents and the China missionaries.

Having myself, during my residence in China, passed through three stages of experience leading to successive conclusions similar to those of these three groups of witnesses, each to each; I would like to add a few words specially in reference to the question of confusion of ideas. The other question—that of possibly too sweeping assertion on the part of some who have led the agitation against the trade—your own "editorial" fully discusses.

Whilst living in a free port, in relation chiefly with Natives actively engaged in commerce, or with, occasionally, men of the official or literary class, I was at first astonished to find that many comfortable-looking, well-nourished men, quick of intellect, and, apparently, full of work, were habitual smokers of opium. I

was also more surprised to learn that very many of the soldiery—fine, stalwart-looking men most of them—were addicted to the habit. I knew that the habit was looked upon by the Chinese as a vicious indulgence, and that it was utterly condemned by the Native Christians, but I saw nothing of the terrible effects usually described. After such experience,—the only experience, by the way, that the vast majority of Europeans in China, exclusive of missionaries, have,—I could only have said, had I been called upon to give evidence, that, so far as outside physical appearance went, I could not say that the smoking of opium did any very visible harm. As to moral effects, it was, of course, impossible to judge. My evidence, in fact, would have been similar to that of your Bengal correspondents.—(a.)

On going up-country, however, to live in close association with the peasantry and the artisan classes, who make up, probably, 95 per cent. of the population (Professor Douglas, *Society in China*), I found a totally different state of things. A large proportion, probably a majority, of the road-porters (by whom, in the entire absence in South China of horses or vehicles, all goods are transported inland) were smokers. Consequently one had often to allow half as much time again, when travelling with baggage, as ought to have been required. No traveller would engage opium-smoking porters if others could be obtained. I met many of these men, often scores of them daily, reduced to veritable living skeletons, clothed even in winter only in cotton rags, panting and gasping under their loads of from 90 to 130 lbs., hardly able to stagger up to the rest-house at the end of each half-day's stage. I have frequently seen the same men drop their loads, take out their pipes, and, under the influence of the drug, start on the next stage with a brisk step and upright carriage; and I have watched them night after night in Chinese inns, smoking when they should have been at rest. I have encountered them dropping in their tracks on the road, and have seen their corpses thrown on a wayside refuse-heap. Often and often when travelling I was asked for opium-medicine to cure the craving, and sometimes I have had deputations come to me, begging me to go or to send an assistant to open an opium-refuge. I have been disturbed in an up-country hospital night after night by the groans and cries of opium patients, suffering as they were from strong cramps and violent internal disturbance during their first two or three days of abstinence. I have known a village decimated and in process of extinction through the vice. After this experience I would gladly have signed even a more strongly-worded protest than that of the China missionaries quoted.—(B.)

Yet I should still have been unable to say that opium-smoking, simply from the point of view of the direct physiological effects of the drug, did any very serious visible harm, unless indulged in to great excess. The miserable condition of the poor smokers, and of the opium patients just described, is not so much due to the direct effect of the smoking, as to the starvation and exposure which its use has entailed, and to the effect of the drug on the system in the absence of food. It is not the smoking of the drug which destroys by a direct poisonous effect; it is the indirect moral, social, and physical consequences of the habit. The fact is, it is almost impossible for a peasant in China to smoke in moderation. His income, say 3s. to 4s. a month for each family, will not allow it. The cost of the drug, what with export duty in India, import dues in China, and the profits of middlemen, is very great. A few pipes seriously diminish the family income. Moreover, in a country where, without incessant industry, the land cannot support the population, where, too, each man is a working member of a group of families, or of a class or guild, the idleness entailed by smoking is a further loss to the common fund. The smoker not only pays away what should go to support his family or group, but becomes more or less a non-producer. Cold-shouldered by his relatives, he sells off what little property he may have, pawns his clothes, disposes of his wife and children by auction, and lastly, practically sells himself to the opium-retailer or to an employer of coolie labour, not for money, but for the sake of a minimum of food and a supply of opium. Hence a large proportion of opium-smoking road porters are practically slaves. To stop

the pangs of hunger on the road they swallow opium by the mouth, go on perhaps all day on the strength of the drug, and spend their nights in smoking it. In a few weeks or months they either commit suicide or die on the roadside or in some corner.

Thus in the end I have come to agree with the opinion of the second of the Native writers whom you quote (y), when he says: "If a well-to-do man smokes opium he takes good food to keep up his strength, as well as *ginseng* from Corea and other expensive medicines. He can smoke luxuriously and turn night into day, and stay in his bed till noon. But the pity is when poor men smoke! In order to gratify the desire for opium they have to think of all sorts of ways of getting the drug, and they often have to pawn their clothes till they have nothing left to go out in. They cannot buy food. They suffer from cold and become thin and emaciated. Just look at these opium-smokers and what they have to go through."

Herein, to my thinking, lies the explanation of the apparently irreconcilable difference in the evidence brought before the Opium Commission. The East Indian ryot has not, like a Chinese peasant, to labour from dawn till dusk in order to contribute his share of the bare necessities of life to a common fund. The social, the economic, and the climatic conditions under which he lives are widely different from those of his more highly civilised representative in China. The price he pays for the drug is far less, and the consequent risk of his substituting the drug for food, through sheer inability to purchase the latter, is minimised. By swallowing the opium he does not waste hours daily in smoking it. His position, in fact, is not a reflection of, but a contrast to, that of the Chinese peasant, and his character and disposition are wholly different. So, too, there is nothing but contrast between the conditions under which men of the classes which come into contact with Europeans in the Chinese free ports smoke their opium, and those obtaining in the case of their poorer brethren up-country. It is one thing to smoke opium in a good house, after an early and heavy dinner, with wine probably as a beverage; it is another to still the pangs of hunger during the day with opium, and at night, in what we should call a miserable out-house, to deaden the effects of cold by means of the opium pipe, after the most wretched of suppers.

The Opium Question is one of great difficulty and intricacy, demanding most careful and extended observation, and most logical and scientific reasoning. To treat it, as it is often treated, in a popular and superficial way, is to run the risk of failure in bringing home to the consciences of Englishmen, and to the authorities concerned, the terrible curse which the Opium Trade entails on multitudes of our fellow-men in China.

W. P. MEARS (M.A., M.D.).

Portobello, N.B., Sept. 1st, 1894.

THE SOCIETY'S POSITION.

DEAR MR. EDITOR,—In the Editorial Notes of the *Intelligencer* of this month, our attention is rightly drawn to the fact that 24,000*l.* more is needed to make up the Income required for the current year. Now it is said that this Income is to be looked for from a solid permanent source, not from some large legacies, nor from some large gifts, nor from a spasmodic effort made at the end of the year, but from a satisfactory advance all along the line of all the Associations. Now what say you to this? Is it possible? Yes; "with God all things are possible." Is it probable? No. From progress in past years, for which we thank God, there is no probability of such a sudden increase from Associations. I do not say that the 24,000*l.* may not be raised, but there is very little probability of its being raised to such an amount through steady progress of Associations. What then? Why, that we cannot help looking forward to a considerable deficiency again next April. But is this to dishearten us? Is this to daunt us? No; we fully believe that God will entrust the C.M.S. with such funds as will enable it to send out such persons as will most advance His own glory. We may think it to be of the utmost importance to thrust forth into the foreign field every devoted person that comes before us, but God in His wisdom may see fit to put a check to our purposes. He may see fit to hinder our sending

out our men. If so, we must submit, humble ourselves, and inquire if there be a cause.

God, for the sin of His people Israel, would not let them at once advance to take possession; but notwithstanding God's forbidding, His closing the door, they arose and said, "Lo! we be here, and will go up unto the place which the Lord hath promised" (Num. xiv. 40). Let us not seem to have such a spirit of determination. Are there no causes for a temporary closed door?

Let us beware of saying or of acting in that spirit which may seem to say, "Funds or no funds, we mean to continue to send out our men." This has the appearance of faith, but it also has a look of presumption. Then what shall we do? If the funds do not come, abide God's time, wait for Him to open the door. Let all be done, as we truly desire that everything should be done, following His will, not superseding His guidance.

THOS. L. N. CAUSTON.

Croydon, September 14th, 1894.

"THE GROUNDS OF APPEAL IN WORKING FOR MISSIONS."

DEAR SIR,—I have just been reading, in the current number of the *Intelligencer*, a paper on "The Grounds of Appeal in Working for Missions: their Place and Proportion." It brought vividly to my recollection one of the most interesting gatherings at which I was ever present. The leading personages whom I met on that occasion have most, if not all of them, gone to their rest. It can therefore be no breach of propriety if I endeavour to recall what passed on that occasion. It was the Jubilee year of the C.M.S., 1849. One special week was devoted to services and meetings commemorative of the season. During that week a breakfast was held in the College Hall, to which all the oldest missionaries within reach were invited. The chair was occupied by Mr. Lambrick of Ceylon. There were present, among others, Smith of Benares, John Thomas of Tinnevely, and George Pettit. After breakfast came conversation, and our Principal, Mr. Childe (or the Rev. H. Venn, for I forget which), invited the older and more experienced brethren to give a little account of their early missionary experience, for the benefit of their youthful brethren, the students of the College, there and then present. This they at once did with an openness and frankness well calculated to encourage the timid and to instruct the ignorant. First came Smith, the veteran of Benares. I cannot remember all that he said, but he placed the standard of missionary motive very high indeed, and at the same time spoke of the missionary's reward hereafter as a thing completed, settled from the first, and a support to the labourer amid all the vicissitudes of his course. Then came John Thomas. I remember that he prefaced his remarks by a tribute of affection to Smith, to whom, he said, he always listened with pleasure, but whom he could not quite follow in his enthusiastic language; nor could he speak with the same absolute confidence of the future which formed so marked a feature in Smith's address, though he humbly hoped that he might partake of the same happiness concerning which the latter had used such strong language. And now came George Pettitt (I think, of Ceylon). He said, if he were asked what should be the leading motive of the missionary, he would unhesitatingly answer, A sense of duty. "You will find this," I think he observed, "sufficient to carry you through. When I first offered myself to the C.M.S. Committee, it was on this principle: I came forward because I thought it my duty to do so. In doing this I had no enthusiasm. I should have been only too thankful if the Committee had refused me; but they accepted me. And I think I may say that this idea of *duty* has guided me safely through my missionary course."

Now let it be remembered that all these men spoke from experience, and that all proved in their day most efficient labourers in the missionary field, and are doubtless now in the enjoyment of those rewards which our bountiful King dispenses to the faithful improvers of the talents, whatever their number, which He originally intrusted to them. I think we shall come to the conclusion that, just as all men have not the same *gifts*, so all men, however sincere, have not precisely the same *feelings*. I well remember that our devoted missionary, Ragland, during the preliminary negotiations which preceded his reception, professed that he was not under the influence of any decided preference for the missionary

as distinguished from any other ministerial career, but was simply urged by the motive that labourers were wanted, and he had nothing to hinder him from proceeding to the field.

J. G. HEISCH.

"WHY DO NOT EDUCATED BUSINESS MEN OFFER?"

DEAR SIR,—I hope that this question, which has been the subject of several letters to the *Intelligencer* and other C.M. papers, will be seriously considered by the Committee. There is no doubt, I think, that the experience and training of educated business men of position ought to be of great value in the Mission-field. I take it that such an one offering for missionary work abroad is willing to go and do whatever work the Master has for him, and yet it is quite natural for him to feel that in his training he has something which ought to be of value and that there ought to be some sphere for him which could not be filled so well by another, one who perhaps might be in every way suitable as a lay member of an Associated Evangelists' band. But the difficulty is—What other position has the Society to offer to such men? I think that the suggestion of Mr. H. S. Bell (that some of the more important secretaryships abroad should be filled by men of this standing) is a good one, and would probably be greatly to the advantage of the Society. It would set free the clergyman for clerical work, and the position is one that ought to be filled by a trained business man. I am quite aware that the secretaries of our larger Missions are more than secretaries in some ways, they are almost the directors of the Mission under the Parent Committee; but is not this precisely the position which a man who had been a partner in a large City house might well fill? The difficulties which will at once appear to many might, I think, be easily got rid of.

Then there are others not quite in the position of the above, perhaps, but who could, I believe, do most valuable work in connexion with some of the Society's Medical Missions. Let them go to one of our English hospitals for a month or two to make quite sure that they will like the work, and then if they are considered able to make known the Gospel, let them go to one of our larger Mission hospitals. In a year such an one would pick up quite sufficient medical knowledge to enable him to do very good work, but *it should be definitely in connexion with the Medical Mission*. He would be able to itinerate, treating some cases and sending others to the base hospital. He would have both medical and clerical friends to fall back upon in case of need, and he would have the fullest scope for simple evangelistic work. I have heard more than one medical missionary speak of the time that was unavoidably taken up in keeping accounts, writing to the supporters of beds, and this work a layman would probably do better than his medical brother, and he would be really helping on the work. A. R. T.

London, E.C., September 15th, 1894.

NOTES ON OTHER MISSIONS.



WE have not had long to wait for the first outrage upon a missionary in connexion with the Korean war. On August 17th, the Rev. James Wylie, of the UNITED PRESBYTERIAN MISSION in Manchuria, was set upon in the streets of Liao-yang by a body of Chinese soldiers and brutally done to death, their officers looking on. Although "stabbed and hacked at with knives, beaten in a frightful manner with musket-stocks and clubs, and kicked unmercifully about the head and body," life was not yet extinct when the soldiers left him for dead. He lingered on for several hours. The soldiers were apparently strangers, marching towards Corea, to whom the missionary was simply a hated foreigner. The policy of the U.P. Mission has always been one of careful conformity to Chinese etiquette and Chinese authority, so that as a rule the relations of the missionaries towards the officials and people have been friendly. The murderous outrage on Dr. Greig, of the Irish Presbyterian Mission, in 1891 was a piece of private revenge for the supposed abduction of a child. Of Mr. Wylie in particular, the *U.P. Missionary Record* says, "Meek, gentle, unassuming, he was perhaps of all our missionaries the very last who would furnish occasion of irritation to

any one." He had been in the country since 1887, labouring with much acceptance and with the promise of distinguished usefulness.

The Manchurian Mission of the U.P. Church was founded in 1867 by William Burns, who died a few months later. In 1872 the Rev. Dr. Ross re-started the Mission, which has since been carried on in conjunction with the Irish Presbyterians. There are now upwards of 2000 communicants. The converts have of late years shown such zeal in spreading the truth that the missionaries have been able to confine themselves to superintending and training the workers. Five ordained and four medical men, one lady doctor, and two Zenana missionaries comprise the present staff, but five more workers are ready to go out. The outposts of the Mission stretch away to the north as far as the Russian frontier; and the prospects are most hopeful.

The dangers which threaten the MORAVIAN MISSIONS on the Mosquito coast through the aggressions of Nicaragua seem likely to be averted by the rashness of the Nicaraguans themselves. The latter have seized and carried off from Bluefields the person of a British Consular agent. The outrage has had the effect of calling the attention of the English Government to the high-handed proceedings of Nicaragua, and there is now a hope that the treaty rights of the Indians will be enforced.

Movements of religious thought among the Jews are closely watched, as might be expected, by those who are labouring for their conversion. The *Jewish Missionary Intelligencer* gives prominence to a marvellous change in the attitude of leading Jews towards Christianity. It quotes from the *Jewish Chronicle* a lamentation over the love for the sanctuary which is now "extinguished, or, at least, burns fearfully low." The extract goes on to describe the worship at the Metropolitan Tabernacle, and says, "One feels that this is indeed praise and thanksgiving, such as the Psalmist of Israel would have loved to join in." Again, a popular Rabbi is quoted as making the following striking admission in a synagogue pulpit:—"Amidst the grimness of East End misery, the Christian worker goes from door to door, lighting up the darkest places with the lamp of spiritual comfort. Let the attempt be made by a Jew to speak of religion and of God, even to those who are held to be the backbone of conforming Judaism—let him show them the hand of God in the lot of man, and the duty of men to seek in their souls the greatest content that the world has to give, and the Jewish clergyman is mistaken for a Christian, or a conversionist, or is treated as a visionary, and in many cases his very sanity is doubted." Still more remarkable than these is the disposition to claim Jesus as a Jewish teacher. It is true that His claim to the Messiahship is regarded as a defect in His character, or is ignored, but His moral and religious precepts, His conception of the Father, and His holy Life, are warmly acknowledged. One of the editors of the *Jewish Quarterly* calls Him "the most important Jew who ever lived . . . a Jew whose life and character have been regarded by almost all the best and wisest people who have heard or read of His actions as the great religious example for every age."

These utterances do not go further than the acknowledgment of the Human Perfection of Jesus, but surely this recognition is an important step. It makes it easier to go on to the old dilemma, "*Aut Deus aut non bonus homo*," and then to say, "*My Lord and my God*."

The pressure of financial difficulty upon the LONDON MISSIONARY SOCIETY has forced the Directors to suspend the Forward Movement, which was to add 100 new missionaries to the staff of the L.M.S.

Madagascar, and with it the great work of the L.M.S., with the smaller but still considerable Missions of the S.P.G. and the Society of Friends, is menaced with new danger by the French. M. Le Myre de Vilers, whose browbeating of the Siamese is still fresh in the memory of the public, has been sent to force additional concessions from the Hova Government. Archdeacon Chiswell writes to the *Standard* an earnest appeal on behalf of the Malagasy. But what likelihood

is there that the English Government will interfere? The Nonconformist party did not avail to prevent the establishment of a French protectorate in 1890: is it likely that they will induce the Government to move now? Humanly speaking, the only chance is that political selfishness may prompt what higher considerations could not. There are signs that public opinion is becoming alarmed at the menace which French aggression in Madagascar conveys to our route to India: and if the alarm is sufficiently great, no doubt the hand of the Government will be forced. Our own immediate concern is for the great English Missions and the bodies of Christians, numbering at least 200,000, who are the fruit of their labours. If the French can only get the upper hand, the story of the Malagasy Missions will be a repetition of the story of Tahiti. Anti-clerical as is the French Government, the French naval and colonial official is generally a bigoted Romanist. In the Loyalty Islands, it is true, the Missions Évangéliques were allowed to take the place of the L.M.S., but what body could meet so stupendous a call upon its resources as the oversight of nearly a quarter of a million converts? That this alarm is not ill-founded may be judged from the fact that the English missionaries are being openly denounced in the Parisian press as the cause of the present friction.


A year ago last February a Wesleyan Missionary venture was launched into existence called the Foreign Missions Club. Not only intending, present, and retired foreign missionaries, but home friends of both sexes and all denominations, are eligible for membership. The club provides an intelligence department through which, for instance, outgoing missionaries may obtain information about the necessary outfit; a commission agency; and a residential club at which missionaries and their families and other friends may be accommodated at cheap rates. The purpose of including home workers among the members is that missionaries may not suffer that separation from Christian intercourse which is often their lot abroad and is not always removed when they return home. The cheapness of the tariff may be judged from the statement that a missionary and his wife can have a comfortable room, with board, and all the privileges of the Club, for about a guinea a week each. The experiment has been a great success. The Club has near five hundred members, of whom 206 are or have been foreign missionaries.

For C.M.S. missionaries the Missionary Leaves Association fulfils part of the functions of this Club, and ought to be better supported than it is. But the provision of a cheap and good Home and Depot supplies a gap in missionary economy. The young missionary coming up to London and detained until the time of sailing, and the veteran on furlough who has no friends in London, would both be helped by such an establishment as this. In C.M.S. circles much is done through the generosity of private friends, but there is room for such an organisation.

Miss Gordon-Cumming, whose name is so well known to every reader of our C.M.S. magazines, has taken up very warmly the task of making known to the world a system of teaching the blind Chinese to read and write which has been discovered by the Rev. W. H. Murray, of Peking. This remarkable man began life as a saw mill boy. Having lost his arm by an accident, he became a rural postman near Glasgow, devoting his spare time to mental and spiritual improvement. At length the wish of his heart was granted and he became a colporteur of the National Bible Society of Scotland, at first in his own country, and later, when his marvellous talent for languages had been exhibited, in China. He has invented a system of 408 syllables to express all the sounds of the Chinese language, and contrived to represent them by the use of fifteen of Braille's symbols. It is claimed for this system that it can be readily learned; that it can be applied to music, to stereotyping, and to reading-matter for the seeing; and that the same set of symbols applies equally well to all the Chinese dialects. Some of these claims have been challenged, but the National Bible Society of Scotland has thought well enough of the system to undertake the publication of the New Testament in the new characters.

J. D. M.

EDITORIAL NOTES.

“ O take leave of Ninety Missionaries”—that is a sentence that looks well on a bill announcing a Valedictory Meeting; and when we find that this number does not include forty others who belong to this year's reinforcement but have already sailed, the total does seem a large one. But when it is distributed over a world-wide field, and compared with the number asked for by the different Missions as an irreducible minimum, we begin to realise our utter failure to do the work God has called us to.

Take India alone. When four years ago, certain leading C.M.S. men proposed prayer and effort to send out a thousand additional missionaries, several of the Missions were asked to state how many they really needed. From the India Missions at once came a fairly complete indent of immediate needs, and the total demanded *for them was two hundred new men*, to begin with. In the four years we have sent out *sixty*, but owing to deaths and retirements the nett increase is *forty*, just one-fifth of what was asked for. The other day, a fresh indent of men absolutely needed this year for Bengal alone was sent home. Here it is :—

“Needs of the Bengal Mission : (1) Vice-Principal Calcutta Divinity School; (2) missionary for Bhagalpur; (3) European headmaster Chupra School; (4) second missionary, Burdwan; (5) helper for the Rev. Jani Alli; (6) second minister for Old Church; (7) two more men for Calcutta Band; (8) Shikarpur Band, three Associated Evangelists; (9) Krishnagur, evangelistic missionary.”

In response to this demand, our reinforcement to Bengal this year is *three men*, viz. a clergyman for the Mohammedan Mission and two lay evangelists.

YET it appears that some few of our friends really doubt whether the Committee ought to send these handfuls of men out. Our gentle reminder last month of the actualities of the Society's financial position has elicited one or two expressions of opinion to this effect. It is urged that to send out men without money in hand to support them is not faith but presumption. Our readers know that we have repeatedly said something very like this. We have urged that to go on in blind confidence that “our great Society” will come out all right somehow is more like fatalism than faith; and that our faith, if it is to be proved real, must produce works—works of self-denial and self-sacrifice. At the same time, it must not be supposed that the Committee are sending out men aimlessly and wantonly; that having a number ready, they are allotting two here and three there and four there in a vague way. Every man sailing this autumn is urgently needed and called for; nay, each man may be said to be in lieu of three or four who *ought* to go, even if only the most definite and pressing claims were to be met.

BUT then, say our friends, where is the money to come from? And we are told of agricultural distress, commercial depression, and a hundred other causes of falling off in funds in this and that county or town or district. We have no doubt that all that is said is strictly true; and if a bad harvest brings down a church collection, it only does what any wet Sunday will do. Nevertheless, of this we are certain, that there are ninety Christian families in our C.M.S. circles that could severally adopt all this autumn's ninety missionaries as their own, and this not as a special “self-denial effort” at all, for not a single comfort or pleasure would have to be laid aside in order to do it. Or again, there are ninety Evangelical parishes, “supporting the Society” but not yet engaged in any special effort of the kind, that could severally adopt

the ninety missionaries, and yet not take a farthing from existing work, home or foreign,—rather would all existing work be helped by the spirit of zeal aroused.

LET it be noted that this is no question of “supporting a society”—no question of enabling the Committee to boast of the number of men sent forth—no question of going into enterprises to which there may be doubts whether God calls us to them. The question is whether the men in the field are to faint under their burdens for want of a few more to help them,—whether piteous appeals from Heathen villages to be visited a little oftener than once a year are to be responded to,—whether work actually going on, and which God has blessed, is to be continued or dropped.

HERE are two illustrations of what can be done by those whose hearts God has touched:—First, a Christian lady, stirred up by one of our appeals to friends to undertake the support of individual missionaries, set aside certain investments, proposing to pay the interest, about 120*l.* a year, to the Society for a “substitute for service.” On consideration, it occurred to her to ask herself, Why retain the principal and pay the interest?—why not hand over the whole principal at once? Which accordingly she has done, transferring to the Society’s trustees 3000*l.* in certain four per cent. stocks. Secondly, the two or three struggling Evangelical parishes at and near Cape Town, which have already increased their contributions to the Society largely in the last three years, including special contributions for the maintenance of a missionary (Mr. Sugden) in Uganda, have now written that their Sowers’ Bands, i.e. the children of these parishes, are prepared to raise an additional 50*l.* a year to help to support a missionary in Interior China. Probably not many could follow the first example—though some could without difficulty; but hundreds of Evangelical parishes could follow the second example if they would.

MEANWHILE the missionaries are sailing. Although two or three heads have been shaking, no one has said in plain terms, Keep them back. We simply *dare not* keep them back. We believe the Lord Himself is sending them forth. And we believe He is only waiting to see our faith humbly but resolutely put forth, and to hear the prayers of those who are really in sympathy with His purposes, to stretch forth His arm and give us more than we have asked or thought.

REVERTING to the proceedings of the Valedictory week, we ask our friends to note that in order to avoid the great crush of last year, *two Evening Meetings* are to be held in Exeter Hall; the missionaries for India (and one for Baghdad) being taken leave of on Tuesday, and those for Africa, Palestine, Ceylon, China, and Japan, on Wednesday. But all will unite at the Communion Service at St. Bride’s on Wednesday morning. In addition to these public gatherings, the Committee will hold meetings on Tuesday and Thursday to give the Instructions. Friends of the missionaries are welcome to these private meetings, so far as space in the Committee Room will allow.

AMONG those who have left before the great Meetings take place, and had to be taken leave of at ordinary Committee meetings, are Bishop Stuart and his party, viz., his daughter, Miss H. L. Conner, and the Rev. W. A. Rice. Mr. Rice was at Peshawar before; but the doctors forbade his return to India, and sanctioned his going to Persia. Although the occasion was the

September General Committee (September 11th), which is of course thinly attended, the room was quite filled by members and friends. At the same time, Miss A. F. Wright took leave on her return to the Punjab, and the Rev. W. J. Humphrey (with his newly married wife, late the Principal of the Annie Walsh School, Miss Dunkley) to Sierra Leone. There were also two other female missionaries for West Africa, Miss L. McBean and Miss C. White. Bishop Stuart and Mr. Humphrey both spoke very impressively, and Canon Gibbon gave one of his most thoughtful and tender addresses, based on St. John xv. On the next evening Bishop Stuart and his party left London for Vienna and Odessa.

Apropos of the Archbishop of Canterbury's Address at the Anglican Missionary Conference on the Church and Societies, a friend sends us the following very suggestive extracts from other speeches of his Grace: from which it appears that in his opinion it is a good thing for the Church to be represented for various purposes by voluntary societies. We entirely agree with the Archbishop:—

"Although the Church is the true Church defence society, yet for all that every particular function of the Church needed its own organ." (From a speech delivered at a former annual meeting of the Church Defence Institution.)

"The National Society must hold its head up and put its foot down on this question. It must maintain that on the matter of education it was the true, real, living representative of the English Church, and that the view it took was the national English view." (From a speech at the annual meeting of the National Society, June 19th, 1894.)

"The Archbishop of Canterbury desired very much to see the Young Men's Friendly Society occupy the position which it deserved. He believed it to be doing a very good work, and he felt sure that it was, as his great predecessor thought, a society which might be of the greatest value to the Church." (From a speech delivered in the Library of Lambeth Palace, May 30th, 1894.)

SUPPOSE that a member of the S.P.G. Committee had withdrawn from that Society, and had published a book professing to expose its faults and follies; and suppose that book had been sent to us for review; what should we have done? Most assuredly we should have declined to accept such a book as a safe guide for us in judging the shortcomings of S.P.G.; and if we had acted consistently with our usual friendly attitude towards the sister Society, we should either have taken no notice of the book at all, or have expressed our suspicion of strictures penned in such circumstances. We are constrained to make this remark by a notice in the S.P.G. *Mission Field* of Dr. Cust's book. We will say no more about that notice except this—(1) that we have read it with regret; (2) that it would be easy to retort by simply publishing what Dr. Cust says of S.P.G.; (3) but that we have little doubt that his language regarding the S.P.G. Committee is on a par with his language concerning C.M.S. in accuracy; (4) that whether accurate or not, we decline to descend to the littleness of printing it.

Since writing the above, we have seen the review of Dr. Cust's book in the *Guardian* of September 19th, and cannot help contrasting its singular impartiality and acuteness.

WE have much sorrow in recording the death of the Rev. Edmund A. Fitch of the Eastern Equatorial Africa Mission, son of the well-known Vicar of Cromer. He died very suddenly on September 3rd. He and Mrs. Fitch arrived home on furlough less than a month before, on August 8th. On Saturday, September 1st, they left Cromer to visit Weston Rectory, in

Suffolk, the home of Mrs. Fitch's father, the Rev. J. H. Clowes. During this journey the illness began which terminated two days later at Weston. Mr. Fitch was a graduate of Pembroke College, Cambridge. He was Curate of Lowestoft when he was stirred up by the influence of Bishop Hannington in 1884 to volunteer for East Africa. He sailed with the Bishop in October of that year. The following June (1885) he went with Mr. Wray to open a new station at Mochi in Chagga, and he remained there amidst many discouragements, and most of the time alone, for three years. Few posts could more effectually have tested his missionary spirit. The fickleness of Mandara impeded progress, and Mr. Fitch wrote in 1886: "What have we done? Nothing. What are we doing? Must it be said again, Nothing? I want to be at least living for Jesus." After a few happy months spent at Frere Town in 1888, during which he opened a Divinity Class in accordance with Bishop Parker's desires, he returned to Mochi, and when an earnest invitation to return to the coast reached him at the beginning of the following year from Sir C. Euan Smith, the Consul-General at Zanzibar, on account of the dangers apprehended from the unsettled state of the country, Mr. Fitch elected to remain at his post. He came home a few months later on furlough, and after his return in May, 1890, was stationed at Rabai, where he continued to labour till he left the Mission last July. He was Examining Chaplain to Bishop Tucker. We deeply sympathise with his young wife, who joined the Mission as Miss A. M. Clowes in 1891; and with his honoured father, to whom this death comes a heavy affliction indeed so soon after that of his daughter, Miss Caroline Fitch, who died in East Africa, August, 1891.

THE Bishop of Norwich has addressed an excellent letter about missionary meetings to the C.M.S. and S.P.G. Secretaries in his diocese. We do not remember a Bishop ever doing such a thing before, and we rejoice that the subject should be thought worthy of an episcopal letter. The Bishop's avowed purpose is to promote the spiritual tone of missionary gatherings. "The object," he says, "of a missionary address is to kindle zeal for the blessed cause of the conversion and salvation of souls through Christ our Saviour." The speaker's object is "not to deliver a more or less interesting lecture, but to kindle and sustain, out of love to the Lord Jesus and the souls He died to redeem, a real working, praying zeal for the blessed cause of Missions." "The one great point to press upon our people is this, that the cause of the conversion of the nations is indeed simply the cause of the Lord Jesus Christ." Naturally the Bishop, therefore, deprecates speeches on the manners and customs of the Natives with "little or nothing of the Gospel," also telling stories to make a laugh, votes of thanks, &c. This is admirable counsel.

WE wish to give a very special recommendation to two little booklets that have lately appeared, viz. *Infant Baptism*, by the Rev. A. E. Barnes-Lawrence, and *Baptized: How, Who, and Why?* by the Rev. Hubert Brooke, both published by Marshall Brothers, Paternoster Row. We have long felt the need of some such booklets to put into the hands of many of our earnest but ill-instructed young people—and old people, too, for the matter of that. It is astonishing how many Evangelical Church people, for lack of clear teaching, are a prey to the specious arguments of the Baptists and the "Brethren" about what they call "Believer's Baptism." Both Mr. Barnes-Lawrence and Mr. Brooke treat the question admirably. There is nothing apologetic about either booklet. They both firmly advocate Infant Baptism as distinctly Scriptural; not merely as a thing that is permissible, but as a thing that is

right, and necessarily implied in our Lord's own command. Mr. Barnes-Lawrence dwells most fully on the Covenant of Grace, which is really the key of the position. Mr. Brooke's tract is shorter and terser, and very pointed; and it deals also with the Baptismal Service, vindicating in the most cogent way the language of that Service. We hope both these booklets will be widely circulated in Evangelical parishes.

At the Anglican Missionary Conference, at the end of May, a paper was read which had been sent from Tokyo by the Rev. A. Lloyd, a former S.P.G. missionary, who at one time was regarded as one of the ablest missionaries in Japan, but who has since given up his work, and is now in the employ of the Japanese Government. This paper made some startling assertions regarding the "intrusion" of an English Bishop into the jurisdiction of an American Bishop. It was briefly answered, on the spur of the moment, by two speakers who followed; but Bishop Bickersteth has sent home a statement of the actual facts of the case, and he asks that it may appear in these pages. We gladly insert it, as the matter is of importance:—

"An unauthorised and most inaccurate statement having been made on the subject of Episcopal Jurisdiction in Japan in a paper contributed to the recent 'Missionary Conference of the Anglican Communion,' I will venture to trouble you with the facts of the case.

"The Society for the Propagation of the Gospel selected Tokyo as its field of work in Japan after the Intercession Day of 1872, there being at that time no Anglican Mission in this city. The American Church determined to send a Mission here about the same time. The two Missions commenced work in the autumn of 1873. Several years previously the American Church and the Church Missionary Society had established Missions in the city of Osaka. From the first the English clergy in Japan were under the jurisdiction of, and visited by, the Bishop of Victoria (Hong Kong), and the American clergy were under the jurisdiction of the American Bishop in Japan, who resided first at Osaka, and from 1874 at Tokyo. With special reference to these Missions in Tokyo and Osaka, the Lambeth Conference of 1878 passed the following resolution:—'In cases where two Bishops of the Anglican Communion are ministering in the same country, as in China, Japan, and Western Africa at the present time, your Committee are of opinion that under existing circumstances each Bishop should have control of his own clergy and their converts and congregations.' See *Lambeth Conference, S.P.C.K.*, p. 175. This resolution sanctioned the arrangement which had obtained for some years in Japan.

"No further alteration was made till after the consecration of Bishop Poole at the end of 1883 as Bishop of the Church of England in Japan. Shortly after his arrival Bishop Poole proposed an arrangement by which the English clergy in Tokyo would receive licences from the American Bishop, but remain under his own supervision, the Missions in Osaka still remaining as before each under its own Diocesan. This arrangement was found in practice to involve very serious inconveniences, and had not received the sanction of the Archbishop of Canterbury at the time of Bishop Poole's lamented death in 1885. Had he lived, it was his intention to propose a return to the plan sanctioned by the Lambeth Conference. The matter being in this way left undetermined, it was among my first duties after my arrival in Japan, in 1886, to report upon it to the Archbishop. My conclusion, which was that the arrangement of the Lambeth Conference involved fewer difficulties than the alternative plan, was embodied in a letter, copies of which were sent to the Archbishop and to the presiding Bishop in America. The Archbishop at once concurred in my opinion. No answer was received at the time from America. I am not aware of the reason of the delay, but think it was probably due to Bishop Williams' anticipated retirement. Bishop Williams retired in 1889, and the American Bishopric in Japan remained vacant for four years.

"During part of this time the American Mission was administered by the Bishop of South Dakota, Dr. Hare. During Bishop Hare's stay in Japan in

1891 the subject of jurisdiction was fully considered between him and myself. As the result of our deliberations the memorandum, of which I append a copy, was sent to the Archbishop and to all the members of the American House of Bishops. The Archbishop's approval of the plan suggested in this memorandum is dated August, 1891. The American House of Bishops, at their General Convention of 1892, passed the following resolution:—'That the memorandum submitted to this House by the Bishop of South Dakota in regard to a division of jurisdiction between the American and English Bishops in Japan is hereby commended to the favourable consideration of the Bishop who shall be placed in charge of the missionary district of Yedo.'

"Bishop Mackim was consecrated as Bishop Williams' successor in June, 1893. On conferring with him after my return to Japan, at the end of last year, I found that he was (I believe rightly) not prepared to concur in any plan which did not secure to each Bishop his own Synodical organisation, &c. With a view to making the necessary canons for this purpose a General Synod of the Japanese Church was convened in Tokyo in May last. The final scheme on the basis of the territorial divisions suggested in Bishop Hare's and my memorandum, and containing canons providing for Synods, &c., under each Bishop, was accepted by a unanimous vote; English, American, Canadian, and Japanese clergy, and representatives of the Japanese laity, heartily concurring in the conclusions arrived at. After the vote had been taken the Synod united, on the motion of Archdeacon Warren, in a special act of thanksgiving to Almighty God for the unanimity which had prevailed.

"From the above facts it will be seen that (1) neither Church has had an exclusive right to work in these great mission-fields of Japan; (2) that the successive arrangements which have been made have been submitted to, and been sanctioned by, the authorities of both Churches. I may add that I believe the plan now adopted is the best possible under present circumstances. Each Missionary Bishop is secured in his own jurisdiction and organisation for the time being, while no attempt is made to delimitate the future permanent dioceses of the Japanese Church. The districts which are assigned to the American Church are indeed far larger than would correspond to the relative number of their Mission. But our earnest hope is that they may be able before long to increase their staff and to extend their work in a land which lies nearest to their own western shores.

"Throughout these protracted negotiations there has been no break in the happy relationships which have been maintained between the two Missions in Japan. We have been allowed to organise together the Nippon Sei Kokwai (Church in Japan), which includes all the congregations of both Missions, and of which the successive Synods have given proof of real and growing efficiency. It is well that it is so. We are only sojourners in a land where independence is a passion. Our aim, though years may elapse before its attainment, is to wholly hand over our common work to Japanese Bishops and clergy."

We should add that the distribution of territory now arranged divides Hondo, the Main-Island, with Shikoku, into four parts. A portion of Tokyo, with the whole country north of that city, is to be under the American Bishop; the other part of Tokyo, and the districts south and west of the city, under the English Bishop. Further west, the American Bishop has a district including Kyoto and part of Osaka; and from Osaka westward, the rest of the Main Island, and Shikoku, are in the English jurisdiction. The southern island of Kiu-shiu, and the northern island of Yezo (now called Hok-kaido), are the separate missionary dioceses recently formed.

At a recent meeting of the Toronto Diocesan Synod, the Bishop of Toronto, Dr. Sweatman, strongly condemned the Canadian Churchmen who have formed themselves into an Association in connexion with the Church Missionary Society. We have not seen a full report of his address; but we may explain that his objection to the new movement is apparently not due to any prejudice against C.M.S. itself. We hear that he is also opposed to his people helping the remoter Canadian dioceses of Rupert's Land, &c., and in fact

objects to any money going out of the diocese. But as we have not his actual words, it would not be fair to comment on them. We must, however, insert some paragraphs from a really admirable article on the subject in the *Evangelical Churchman* of Toronto :—

"The whole foreign missionary work of the Church of England is carried on, not by the Church acting in its corporate capacity, but by voluntary Missionary Associations, the chief of which are the C.M.S. and the S.P.G.

"The only connexion which the Church of England in Canada had with foreign missionary work was through these Associations. There were in some parishes voluntary Associations collecting money for them. There were also annual collections sent through the Board of Domestic and Foreign Missions to the same Societies. This was the condition of things until about six years ago, when the first direct missionary work was undertaken by the alumni and friends of Wycliffe College in the sending out of missionaries to Japan. This work has been steadily carried on. Beginning with one missionary six years ago, there are now six, and a seventh soon to go forth; while the annual income has increased from \$500 to \$5500, chiefly contributed by the graduates and supporters of Wycliffe College.

"But a conviction had been gaining ground that the work ought to be placed upon a broader basis, and an endeavour made to enlist the sympathy and co-operation of Evangelical Churchmen generally, as well as of the supporters of Wycliffe College. To this end, correspondence was carried on during the past year with leading Evangelical clergy and laity throughout Canada, and a consensus of opinion was obtained that such an Association as has now been established would do much to foster the missionary spirit and to promote active support of Foreign Missions in our Canadian Church. In making this new departure it was felt that it could be most effectively entered upon in Toronto, as the headquarters of the existing Association, the Wycliffe Missions. With this beginning, there could then be formed parochial and diocesan organisations, wherever possible, throughout Canada. After several preliminary meetings, the Association was organised on June 13th, at a meeting of over fifty Churchmen, and the present executive committee duly elected. This is but the nucleus of what we believe will become an effectual organisation extending from the Atlantic to the Pacific, and binding all Evangelical members of our Church in active missionary work.

"The Bishop stigmatised the formation of the Association as an act of disloyalty to the Church. To justify so serious a charge it must be shown that the establishment of such a Society is in contravention of the laws of the Church, or that it is inimical to its best interests.

"Now, there is no violation of law. All Foreign Mission work in the Church of England has been, and is, carried on by means of voluntary associations. The establishment of a Board of Missions in England and in Canada was not intended to supersede, but rather to encourage, work of the societies. The Canadian Board does all its foreign work by means of such societies in England, especially the S.P.G. and the C.M.S. For them it receives money, and to them it makes grants, and thus it gives them its implied sanction and support. Why, then, is it a perfectly lawful and loyal work to assist the C.M.S. in England, while to form an auxiliary of the same C.M.S. for the purpose of more effectively promoting its work and enlisting more thoroughly the sympathies and co-operation of Canadian Churchmen in its behalf is branded as an act of disloyalty?

"The Association proposes to do nothing different from what Evangelical Churchmen are now doing, but to do it more effectively and upon a larger scale. They can now send contributions to the C.M.S., and do send them, with the sanction of the Board of Missions. If it is lawful and loyal to do this now, will it be less lawful and loyal when the contributions are increased a thousandfold? They now can and do send missionaries abroad. Will it become a disloyal act, because by direct relationship with the C.M.S. they are enabled to place their missionaries under the supervision of the most efficient and trustworthy Evangelical missionary association in the world?

"This movement cannot fail, with the Divine blessing, to do much to increase and foster a genuine missionary spirit in our Canadian Church, and to lead many more of our Church members to take a real interest in the great

missionary work throughout the world. Our people are only beginning to be alive to their responsibilities and their privileges in this matter.

"Then the missionary movement must react upon our Canadian Church, deepening its spirituality and stimulating its liberality. In what better way could the best interests of the Church be promoted? Can an Association with such aims and tendencies be justly described as 'disloyal'?"

MANY of our readers will be interested to hear that our colleague in the Editorial Department, Miss G. A. Gollock, who has done so much to improve our periodicals and provide other literature for our friends in the last four years, has been invited by a friend (Miss Bayley, of Brighton) to accompany her on a winter tour to India; and the Committee, in the most cordial way, have granted her the necessary leave, understanding that the trip is regarded by the doctors as likely to be very beneficial to her health. She and her friend leave England on October 11th, and proceed to Ceylon; then to Tinnevely and Madras, Poona and Bombay, Calcutta and Bengal; and thence through the North-West Provinces to the Punjab and Sindh; leaving India again in March next. We commend them to the prayerful remembrance of our readers. Let us especially ask for Miss Gollock that the tour may result in increased bodily strength, mental knowledge, and spiritual power, for all of which there is so much need and so much scope in the work of inspiring and instructing God's people at home regarding His work in the Heathen and Mohammedan World.

THE Rev. B. Baring-Gould and his daughter had very interesting sojourns at Winnipeg and Vancouver. At the former place they were received by the Archbishop of Rupert's Land, and several English, Canadian, and Native Indian missionaries in Manitoba gathered to meet them. At Vancouver they met the brethren of the North Pacific Mission. A cablegram received on September 14th announced their arrival at Yokohama.

BISHOP INGHAM will take the chair at a meeting of the Bishop of Sierra Leone's Diocesan Fund, at the C.M. House, on October 5th, at 2 p.m.; the Rev. Canon Taylor Smith will give an account of his work as Diocesan Missioner; Mr. F. Lucia will speak on Christian Technical Education; and other speakers will plead for the permanent establishment of the Diocesan Fund on some such basis as the Bishop of London's Fund.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the autumn reinforcements; prayer for the missionaries on their way or shortly leaving for the field, and that the work may not be crippled for want of men or of means for their support. (Pp. 785, 793.)

Prayer that the view of the vast population of the world still unevangelized may arouse the Church to her duty (p. 730); thanksgiving for the work of the Missions of Christendom (pp. 776-7).

Prayer for the work of the Educational Missionary. (Pp. 746, 767.)

Prayer for the Mission in Persia; thanksgiving for the party on their way thither. (Pp. 749, 786.)

Thanksgiving for the preservation of Christians during the plague in Hong Kong; prayer that the epidemic may lead many of the Heathen to trust in God. (P. 752.)

Thanksgiving for evidence of the increasing missionary spirit in Canada and Cape Colony. (Pp. 764, 791.)

Thanksgiving for the scheme for Episcopal jurisdiction in Japan; prayer for the Native Churches. (Pp. 772, 789.)

Thanksgiving for the openings for medical work in Mohammedan lands; prayer that the Word may have free course. (Pp. 757, 766.)

Prayer for the workers in West Africa (p. 762), for the work in Eastern Equatorial Africa (pp. 764-6); for the friends of deceased missionaries (pp. 762, 768, 769, 787); for recent converts (pp. 768, 772, 773); for missionaries and converts in South China (p. 771).

THE VALEDICTORY DISMISSAL OF MISSIONARIES

WILL take place on October 2nd and 3rd. There will be two Public Meetings in Exeter Hall, Strand, on Tuesday, the 2nd, to take leave of the missionaries sailing for India and Persia, when the address will be given by the Rev. T. Houghton, M.A., Vicar of St. John's, Sheffield; and on Wednesday, the 3rd, to take leave of the missionaries sailing for Africa, Palestine, Ceylon, China, and Japan—address by the Rev. C. H. Banning, M.A., Vicar of Christ Church, Highbury. Sir J. H. Kennaway, Bart., M.P., President of the Society, will take the chair on both evenings at seven o'clock. A limited number of seats will be reserved (tickets one shilling each). Body of the Hall and Platform tickets, free, may be obtained at the C.M. House. Also on the Wednesday, Holy Communion will be administered at St. Bride's Church, Fleet Street, at 11.30, with an address by the Rev. F. S. Webster, Rector of St. Thomas', Birmingham.

OUR AUTUMN REINFORCEMENTS.

The following missionaries will (d.v.) leave for their respective stations during the next few months. Those marked (*) are going out for the first time; the remainder are returning to the field after furlough or sick-leave. The list is made up to September 21st only, and is still subject to amendment:—

SIERRA LEONE—

Taylor Smith, Rev. Canon.

YORUBA—

Wood, Rev. J. B. and Mrs.

NIGER—

Warner, Miss E. A.

Maxwell, Miss L. M.

Frisby, Miss R.

EASTERN EQUATORIAL AFRICA—

Burt, Rev. F.

Ackerman, Miss M. A.

*Conway, Miss M. E.

EGYPT—

Morris, Rev. W.

PALESTINE—

Armstrong, Miss

Wilson, Miss A. H.

Lewis, Miss L. W.

Williams, Miss M.

Nuttall, Miss F.

Coote, Miss C. C.

*Seton Adamson, Miss M. C.

*Cooke, Miss E. A.

*Jarvis, Miss A. N.

*Roberts, Miss F. L. A.

*Wenham, Miss J.

BAGHDAD—

*Parfit, Rev. J. T.

BENGAL—

Cole, Rev. F. T. and Mrs.

Bradburn, Rev. C. H.

*Mylrea, Rev. C. G. and Mrs.

*Kestin, Mr. A. C.

*Noakes, Mr. E. T.

NORTH-WEST PROVINCES OF INDIA—

Baumann, Rev. A. W.

Hackett, Rev. H. M. M. and Mrs.

Johnson, Rev. J. J. and Mrs.

Robathan, Rev. T. F. and Mrs.

*Mould, Rev. H.

*Peck, Rev. Herbert J.

*Russell, Rev. T.

*Durrant, Mrs.

*Durrant, Miss E. B.

Mrs. J. Burness (Eastern Equatorial Africa), Mrs. A. G. Smith (Eastern

PUNJAB AND SINDH—

Bateman, Rev. R.

Corfield, Rev. E. and Mrs.

Day, Rev. A. E.

Eustace, Dr. and Mrs.

*Canney, Rev. D. A.

*Cobb, Rev. W. F.

*Robins, Rev. E. F.

*Rhodes, Mr. E.

WESTERN INDIA—

*Davis, Rev. T.

*Heywood, Rev. R. S. and Mrs.

*Freeman, Lieut.-Col. and Mrs. T. A.

SOUTH INDIA—

Schaffer, Rev. H. J. and Mrs.

Keyworth, Mr. E.

*Askwith, Rev. F. N.

CEYLON—

Thomas, Rev. J. D. and Mrs.

Garrett, Rev. J. G. and Mrs.

*Case, Miss L.

*Forbes, Miss C. C.

SOUTH CHINA—

Light, Rev. W. and Mrs.

MID CHINA—

*Hughesdon, Rev. E.

*Phelps, Rev. A. and Mrs.

*Kember, Dr. A. T.

*Browne, Miss E.

*Clark, Miss B. I. C.

*Godson, Miss M. J.

*Goudge, Miss E.

JAPAN—

*Niven, Rev. G. C.

*Bernau, Miss E. M.

*Dunn, Miss J.

*Hill, Miss G. R.

*Jackson, Miss H.

Equatorial Africa), Mrs. A. E. Ball (Punjab), and Mrs. A. H. Bowman (Western India) are joining their husbands. Miss E. M. Goadby (engaged to the Rev. A. Liggins, Palestine) is also proceeding to the Mission-field.

The following have already left for their stations, or will leave before October 2nd :—

SIERRA LEONE—

Humphrey, Rev. W. J. and Mrs.

*McBean, Miss L.

YORUBA—

*White, Miss C.

NIGER—

*Hardman, Mr. E. H.

*Nott, Mr. L. H. W.

*Thomas, Mr. E. A. J.

EASTERN EQUATORIAL AFRICA—

Baxter, Dr. E. J.

*Blackledge, Rev. G. R.

*Pike, Rev. A. J.

*Lewin, Mr. H. B.

*Lloyd, Mr. A. B.

EGYPT—

Wood, Rev. P. G. and Mrs.

PERSIA—

Stuart, Right Rev. Bishop.

Rice, Rev. W. A.

*Conner, Miss H. L.

NORTH-WEST PROVINCES OF INDIA—

Haythornthwaite, Rev. J. P. and Mrs.

McLean, Rev. W.

PUNJAB—

Guilford, Rev. E.

Wright, Miss A. F.

CEYLON—

Napier-Clavering, Rev. H. P.

Denyer, Miss A. M.

JAPAN—

Buxton, Rev. B. F. and Mrs.

Swann, Rev. S.

Cox, Miss G. E.

NORTH-WEST AMERICA—

Winter, Ven. Archdeacon and Mrs.

Taylor, Rev. I. J.

Peck, Rev. E. J.

*Parker, Mr. J. C.

NORTH PACIFIC—

Hall, Rev. A. J. and Mrs.

Gurd, Rev. R. W. and Mrs.

*Beeching, Miss E. G.

Mrs. A. J. Santer (Punjab) is joining her husband. Miss E. Gehrich (engaged to the Rev. A. H. Lash, South India) and Miss M. F. Herbert (engaged to Mr. A. J. Warwick, North-West America) have already left. Miss Stuart is proceeding to Persia with the Right Rev. Bishop Stuart.

MISSIONARY DEPARTURES DURING OCTOBER.

Per s.s. *Orizaba*, Oct. 5th :—The Rev. J. G. and Mrs. Garrett, for Ceylon.

Per s.s. *Australia*, Oct. 12th :—The Rev. W. and Mrs. Light, for South China; Miss Edith Turner, Miss E. Goudge, and Miss M. J. Godson, for Mid China; Miss J. Dunn, Miss H. Jackson, Miss G. R. Hill, and Miss E. M. Bernau, for Japan.

Per s.s. *Shannon*, Oct. 12th :—The Rev. C. H. Bradburn, for Bengal; the Revs. H. J. Peck and H. Mould, for North-West Provinces; the Rev. and Mrs. E. S. Heywood and the Rev. T. Davis, for Western India; the Rev. F. N. Askwith, for South India.

Per s.s. *Scindia*, Oct. 13th :—Miss L. Lewis, Miss M. C. Seton-Adamson, Miss A. N. Jarvis, Miss A. H. Wilson, Miss M. Williams, Miss F. L. A. Roberts, Miss E. A. Cooke, and Miss J. Wenham, for Palestine.

Per s.s. *Locksley Hall*, Oct. 17th :—The Revs. A. E. Day and D. A. Canney, for the Punjab.

Per s.s. *Carthage*, Oct. 18th :—Mrs. Durrant and Miss E. B. Durrant, for the North-West Provinces; Mrs. A. H. Bowman, for Bombay.

Per s.s. *Massilia*, Oct. 25th :—The Rev. E. Hughesdon, Miss E. Browne, and Miss B. I. C. Clark, for Mid China; the Rev. G. C. Niven, for Japan.

Per s.s. *Peshawar*, Oct. 26th :—The Rev. F. T. and Mrs. Cole, the Rev. C. G. and Mrs. Mylrea, Mr. E. T. Noakes, and Mr. A. C. Kestin, for Bengal; Mr. E. Keyworth, for South India; Miss L. Case and Miss C. C. Forbes, for Ceylon.

Per s.s. *Kaisar-i-Hind*, Oct. 26th :—The Rev. T. F. and Mrs. Robathan, for the North-West Provinces; the Revs. E. and Mrs. Corfield, E. F. Robins, and W. F. Cobb, for the Punjab.

Per s.s. *Nubia*, Oct. 27th :—The Revs. H. M. M. and Mrs. Hackett, A. W. Baumann, and T. Russell, for the North-West Provinces; Lieut.-Col. and Mrs. Freeman, for Western India.

HOME DEPARTMENT.

NOTES AND COMMENTS.



At the present time, when a considerably enlarged income is so urgently needed, our thoughts naturally turn to the various existing methods of raising money. We have already more than once mentioned Sunday-schools, because we believe that many of them are only half-worked, and that much more than is, might be raised through various juvenile organisations. We are glad this month to be able, through the kindness of its secretary, to give some account of one of the most successful parochial Juvenile Associations in the country, that in connexion with St. George's, Sheffield, to which a brief reference was made in the September *Intelligencer*.

During the last twenty-five years this Association has sent to the Society no less than 2142*l.*, the amount contributed having risen from 18*l.* 18*s.* in 1869, the first year of its existence, to 182*l.* 3*s.* in 1893.

The movement began in a very small way. One of the teachers in the Sunday-school in 1863, himself deeply interested in missionary work, was dissatisfied with the amount—some 2*l.* 15*s.*—then contributed to the C.M.S. by the school, and tried to bring the matter of the Evangelization of the World before the boys in his class. Their interest being aroused, it soon took a practical form, and then they wanted to have their own box; for at that time there was only one for the whole school. Before long a further step was taken; the consent of the parents having been obtained, small collecting-cards were issued to the boys who could be trusted, and the teacher himself took one. The boys were taught to enter in their book *at once, in the presence of the subscriber*, each sum they received, and every week to bring the money to the school. This plan proved so successful that in one year as much as 10*l.* was raised by the teacher and about ten boys, and the movement, through the enthusiasm of our friend, became by degrees more general, until in 1869 a Juvenile Association was formed. There is no space to record fully the subsequent progress, but we may just mention that in 1875 the 100*l.* was turned, the help of the children of the congregation, as distinguished from the Sunday-school, having by that time been invoked.

The methods at present in vogue are summarised as follows:—

(1) *Collections by scholars.* Boxes (opened quarterly) are now much more universally employed than books, though where the collectors can be trusted, i.e. where the families are known to one of the secretaries to be very respectable, —they are induced, if possible, to have a book. Most of the teachers have a class box for the use of the non-collectors.

(2) *Boxes or collecting-books amongst the children of the congregation.*

(3) *Quarterly meetings*, with a lantern or some other attraction. It is found better to have a good stirring meeting every three months than more frequent gatherings. Besides these general meetings, at which there is usually a collection but no charge for admission, there is a missionary address in the Sunday-school every six months, and the Monthly Sunday-school Letter is also read by each teacher to his or her class. These letters are paid for by private friends.

(4) *Annual service in church.*

(5) *Services of song.*

(6) An *Annual tea* very early in the New Year. A free ticket for this is given to all who have collected half-a-crown. After the tea a meeting is held,

the collection at which generally covers expenses and has several times left a balance in hand. To this tea friends are invited, who of course buy tickets, on which a small profit is made. The meeting is open to all, the parents of the children being specially asked to attend.

(7) *Distribution of papers.* The *Gleaner* is presented to all collectors of one shilling a month, and the *Children's World* or *Awake* to those who collect fourpence a month.

(8) An *Annual report* is printed, showing the amount collected by each individual who has collected more than a shilling.

It ought to be stated that the great majority of the members of this Juvenile Association are the children of working people, and *they*, and not the wealthier children, collect the largest sums. A good deal of the success which God has given is attributed to the union of the teachers for prayer and information; most of those in the boys' school belong to the Young Men's Missionary Union. The secretary of the Association is now trying in his own class, which consists of boys between twelve and fourteen years of age, the experiment of asking each one in turn on the first Sunday in the month to read a short missionary paper. He supplies the lads with the requisite matter for study, and at the conclusion of the paper, which lasts from ten to fifteen minutes, himself takes up the subject from the Scripture standpoint. This idea has been warmly adopted by the boys, and should lead to excellent results.

It will be observed that great stress is laid upon the importance of informing the children about the work in the mission-field. There are two ways in which this may be done. First by means of the periodicals and other papers issued by the Society, not the least important of which is the Monthly Missionary Letter to Sunday-schools. The editor of the East Kent *Gleaner*, who, we are pleased to note, has recently called attention to this matter of influencing the children, states that a Wrangler at Cambridge was moved to give himself to missionary work through reading these letters to the children in his class.

The second method of imparting information is by means of addresses either in the church or in the school. Of course in some places, especially in towns where a Lay Workers' Union exists, such addresses are regularly arranged for; but in the majority of instances local friends are either not warm-hearted enough or not energetic enough to attend to the matter, and consequently the boxes in the Sunday-school are only half-utilised, because the children do not receive missionary information. However, there is still hope. Experience has proved that if the Deputation is willing to speak three times on the Sunday, and asks the Vicar beforehand to make the necessary arrangements, he is very rarely refused an opportunity of addressing the young on the Sunday, and that even when the Sunday is filled up he may usually speak a few words at the day-school on the Monday, and so not only interest the children, but also help on the evening meeting by asking them to bring their parents.

In a paper on this subject read before the Sheffield Lay Workers' Union in 1892 by the originator of the movement, who resigned the secretaryship in 1889, the following important sentences occur:—

"To put into a child's power some opportunity of showing love is one of the grandest educational forces one can bring to bear."

"Children have a reserve of energy and restlessness which will not be satisfied unless it is at work, and if you do not put some useful work into their hands,

depend upon it the old proverb will come true and your enemy will put before them work which is not useful."

Surely for *their own sake* children should be taught to obey our Lord's last command.

We are glad to hear of a Missionary Council which exists in connexion with the Young Men's Bible-class at St. Andrew's, Barnsbury. Various parts of the mission-field have their representatives, who are called upon to answer upon a week's notice any question with respect to their Mission. The questions and answers are taken down and entered in a book kept for the purpose, and cards with names and stations are laid on the table, so that it can be seen at a glance who is to reply to any given question.

C. D. S.

CHURCH MISSIONARY HOUSE.

THE London C.M. Ladies' Union hope to open the winter's work by a Devotional Meeting at the C.M. House on Thursday, October 18th, at 2.30, when the Rev. Alfred Oates will give the address. The L.U. Meetings are held regularly at the C.M. House on the third Thursday of each month at 2.45; they are addressed by missionaries lately returned from the field, and any ladies who like to attend them will be most welcome. The L.U. Secretaries wish to call attention to the *C.M. Work Depot* at 5, Wellington Terrace, Bayswater Road, W. This little Depot, which is open every day from 10.30 to 4.30, is doing good work, and materially assisting the funds of the Society; it ought to be warmly supported by all C.M. friends. There is always a good supply of plain and fancy work for sale, as well as the publications of the Society, and an occasional sale of Indian work is held from the Indian widows' schools. Will friends living in town, or coming up for shopping, kindly bear the Depot in mind, and if unable to pay it a personal visit, will they interest others in it? Small samples of work are sent on approval to any lady applying for them, and boxes containing 5*l.* worth of goods, always fresh, and marked at reasonable figures, are sent out for 1*l.* 5*s.* to any who desire them for local sales; these are found to be a great help in supplementing work and increasing the funds of the Associations. Those who cannot *buy* may perhaps be able to *work* for the Depot this winter: any plain or fancy needlework will be gladly received by Miss C. Smith, at the above address.

LOCAL ASSOCIATIONS AND UNIONS.

BY invitation of Mr. H. O'B. O'Donoghue the Third Quarterly Meeting of the Bristol Lay Workers' Union was held in his garden. Tea was served on the lawn, and a pleasant stroll taken through the garden before the meeting. After prayer by the Rev. F. C. Paul and a few words from Mr. O'Donoghue, an address was given by the Rev. L. Deering, the Vicar of Long Ashton, who, speaking from 1 Pet. i. 16, described the influence of a devoted life either at home or abroad.

The Annual Meeting of the East Herts Union was held on July 17th, at Woodhall, by invitation of Mr. Abel Smith, M.P., who presided. There was a large attendance. The Report read showed that the Union's contribution last year had been 1582*l.* The Revs. Rowland Bateman (Punjab) and Barclay F. Buxton (Japan) attended as the Deputation and delivered addresses.

The Essex Union met on July 26th at Dalethorpe, Dedham, by invitation of J. D. Tremlett, Esq. Addresses were delivered by the Revs. H. J. Schaffter (Tinnevely) and John B. Pelham, Vicar of Higham. The Vicar of Dedham and the Rev. Dr. Ashwin also took part in the proceedings.

The Annual Sermons were preached in eight of the Eastbourne local churches on Sunday, September 9th, and on the following day the annual autumn meetings

were held in the Town Hall at three, and in the Mission Hall of the poor parish of Christ Church at 8 p.m. But we must not omit to state that the whole proceedings commenced with a meeting for prayer in St. Paul's Chapel-of-Ease, on the Saturday evening, September 8th. A large number were present, being summoned in connexion with the local Branch of the Gleaners' Union. The Rev. W. A. Bathurst, Vicar of Holy Trinity, and hon. secretary, presided, and addresses were given by the Rev. H. E. Perkins, from the Punjab, and the Rev. E. N. Thwaites, Rector of Fisherton, who also offered prayer, as did others. Thus the friends of the cause went forth to the local effort confident of the blessing of the Lord on the sermons and speeches of the next days. The Deputation staff was rather a large one, owing to the fact that local clerical help was greatly discounted, no less than five clergy being unavoidably absent from their respective churches, while a sixth church was without a curate. The Deputation consisted of the Rev. H. E. Perkins (Punjab), the Rev. H. J. Schaffter (Tinnevely), the Rev. E. N. Thwaites, Fisherton, Salisbury, the Rev. J. G. Watson, Association Secretary for the Midland District, and the Ven. Archdeacon Hamilton.

Monday was marked by a new departure in local procedure in the shape of an invitation breakfast for the clergy. This took place in a room at the Town Hall, thirty clergy being present. The Rev. W. A. Bathurst presided, and asked the Rev. E. N. Thwaites to give a brief account of his recent tour in India, and what he saw of the spiritual needs of our Eastern Empire, and the success of the means used to meet those needs. After Mr. Thwaites had spoken for fifteen minutes, the plan was for any of the clergy to question him; which they did, many deeply interesting and pointed queries being put and ably answered, the Revs. H. E. Perkins and H. J. Schaffter taking their share in replying. The party, which assembled at nine, did not disperse till half-past eleven, the interest being well maintained, and the replies embracing a wider range of missionary information. The afternoon meeting was presided over by the Rev. W. A. Bathurst, in the absence of the venerable president of the Association, the Rev. E. W. Foley. Interesting and stirring addresses were given by the Revs. H. J. Schaffter and E. N. Thwaites to a very large audience. The collection realised 33*l.* 16*s.* 9*d.* A deeply interesting evening meeting at Christ Church Mission Hall, which was densely packed, was presided over by Alderman Keay, Mayor of Eastbourne, a cordial helper in every good work, and addressed by the Revs. H. J. Schaffter and E. N. Thwaites.

W. A. B.

Anniversary Services were held at Great Yarmouth on September 2nd and 3rd. A well attended prayer-meeting was held at the Vicarage on Saturday evening. The Revs. L. Lloyd, F. T. Cole, W. J. Richards, C. W. R. Higham, and C. G. Mylrea were the preachers at St. Nicholas', St. Peter's, St. John's, St. James's, St. Andrew's, and St. Paul's. The congregations were good. On Monday afternoon a Conference under the presidency of the Vicar, the Rev. J. E. Rogers, was held at the Town Hall, and addresses given by H. E. Buxton, Esq., the Revs. F. T. Cole and C. G. Mylrea. A children's meeting was held in the Priory Hall at half-past six. At eight the mayor took the chair at a public meeting in the Town Hall. The financial statement read by the Hon. District Secretary showed an increase in the receipts of 21*l.* for the year. Messrs. Cole and Lloyd gave most helpful addresses. The Anniversary was one of the most interesting and successful held for some years. There is great cause for encouragement and hopefulness.

W. T. G.

The Anniversary of the Walsall Auxiliary was held on September 9th and 10th. On Sunday, sermons were preached in six of the churches, and on Monday the Annual Meeting was held. The Vicar of Walsall presided, and the speakers were the Rev. F. G. Macartney, missionary in Western India, and Sydney Gedge, Esq. The treasurer's report showed a considerable falling off in the total amount remitted to the Parent Society as compared with the previous year. This was accounted for by the depressed state of trade in the town and district. Mr. Macartney gave an interesting account of work in Western India, and Mr. Gedge delivered an address of great power and interest. The Anniversary may, on the whole, be regarded as successful.

J. W. D.

A ten days' C.M.S. Mission was held in St. Matthew's Parish, Rugby, conducted

by the Rev. J. B. Whiting. Increasing numbers attended the daily service and the evening meetings. Two largely attended garden meetings were addressed by the Revs. J. B. Whiting, A. H. Arden, and H. Knott. By permission of the headmasters, addresses were given in Rugby Chapel, and in the Lower School to over 200 boys by the Rev. A. H. Arden. Mr. Arden also spoke to the boys at the Rev. W. Earl's Preparatory School at Bolton Grange and to the young ladies at the schools of Miss Wood, and Miss Lawrence. Mr. Whiting spoke to Miss Bryan's pupils. The concluding sermons were preached by the Rev. A. Leigh Lye, Vicar of St. Matthew's, Rugby.

A Sale of Work in connexion with St. Peter's, Colchester, was held in the Vicarage Garden on Thursday, July 12th. After singing and prayer, the Mayoress of Colchester (Mrs. Goody) kindly declared the sale open. The Rev. J. G. Garrett, missionary in Ceylon, gave an address, and after this the business of the day commenced, the result being the sum of 30*l.* 5*s.* 11*½d.* handed over to the Society, and goods left over estimated at more than 50*l.*, which will be offered for sale at the half-yearly box-opening in September next. A. P.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, September 11th, 1894.—The Secretaries reported the receipt of a telegram announcing the death of the Rev. E. A. Fitch, at Weston, Suffolk, on the 3rd inst. The following Minute was adopted:—"The Committee learn with much grief of the sudden death, while at home on furlough, of the Rev. E. A. Fitch. They record with thankfulness his faithful labours at Frere Town, at Mochi, and at Rabai since 1884, when he accompanied Bishop Hannington, through whose influence he had been led to volunteer for East Africa." They instructed the Secretaries to convey to Mr. Fitch's family, and especially to his widow, and to his aged father, now bereaved of a second child whom he had cheerfully surrendered to the Lord's service in Africa, the assurance of their deep sympathy.

The Committee took leave of the Right Rev. Bishop Stuart (with Miss Stuart), the Rev. W. A. Rice, and Miss H. L. Conner, proceeding to the Persia Mission; and Miss A. F. Wright, returning to the Punjab Mission; the Rev. W. J. and Mrs. Humphrey, returning to Sierra Leone; Miss L. McBean, proceeding to Sierra Leone; and Miss C. White, proceeding to Lagos. The Bishop and Miss Stuart were addressed by the Rev. G. Furness Smith and the Chairman (General Touch), and the Bishop having replied, the Instructions to the outgoing Missionaries were read by the Rev. G. Furness Smith and the Rev. H. E. Perkins, and the Revs. W. A. Rice and W. J. Humphrey having replied, they were addressed by the Rev. Canon Gibbon, and commended in prayer to the favour and protection of Almighty God by the Rev. C. G. Baskerville.

EIGHTH ANNIVERSARY OF THE GLEANERS' UNION.

THE following arrangements have been made for the Eighth Anniversary of the Gleaners' Union:—

Wednesday, October 31st.—All-Day Conference for Branch Secretaries, Secretaries of Sowers' Bands, and Clergy, at the C.M. House. (By invitation.) The Conference will close with a "Quiet Hour," conducted by the Rev. C. A. Fox.

Thursday, November 1st.—At 10.30 a.m. Prayer-Meeting at C.M. House. At 11.30 a.m. Holy Communion and Sermon at St. Dunstan's, Fleet Street. Address by the Ven. Archdn. Moule of Shanghai. At 3 p.m. Meeting in Lower Exeter Hall. Lady Speakers: Miss Vaughan will represent China; Miss K. Tristram, Japan; Miss Maxwell (it is hoped), Africa; a C.E.Z. lady, India; and Mrs. Hatt Noble and Miss Minna Gollook, the Home Workers. At 7 p.m. General Meeting in Exeter Large Hall. The Very Rev. the Dean of Norwich will preside. Among the speakers will be Bishop Ridley, of Caledonia; Mr. Arthur Le Feuvre, of the Nuddes Associated Evangelists; the Rev. D. J. S. Hunt, Vicar of St. Paul's, Stratford; and (if possible) the Rev. F. W. Chatterton, Hon. Sec. of the New Zealand C.M. Association, who is just visiting England.

NOTES OF THE MONTH.

DEPARTURES.

Eastern Equatorial Africa.—Dr. E. J. Baxter left Marseilles for Zanzibar on September 12th.

Persia.—The Rt. Rev. Bishop Stuart, Miss Stuart, Miss H. L. Conner, and the Rev. W. A. Rice left London for Julfa on September 12th.

ARRIVALS.

Palestine.—Mr. G. F. Packer arrived in England from Palestine on August 31st.—Mrs. J. R. L. Hall and Miss S. L. Barker left Jaffa on August 24th, and arrived in London on September 8th.

Western India.—The Rev. C. W. and Mrs. Thorne left Bombay on August 24th, and arrived in London on September 17th.

BIRTHS.

Persia.—On August 19th, at Ballater, the wife of the Rev. C. H. Stileman, of a son (Donald Fenwick).

North India.—On August 6th, at Allahabad, the wife of the Rev. J. N. Carpenter, of a son.

Punjab and Sindh.—On July 12th, the wife of the Rev. H. J. Moore, of a daughter (Evelyn Christabel).—On August 31st, the wife of Dr. Marcus Eustace, of a daughter.

MARRIAGES.

Palestine.—On August 30th, at St. Paul's Church, Jerusalem, by the Rev. C. T. Wilson, Mr. F. T. Ellis, of Bishop Gobat's School, to Miss C. Low.

Western India.—On August 23rd, at St. Andrew's, Walcot, Bath, the Rev. R. S. Heywood to Miss Mary Isabel C. Whitley.

DEATHS.

Eastern Equatorial Africa.—On September 3rd, at Weston, Suffolk, the Rev. Edmund A. Fitch.

Western India.—On August 7th, Winifred Bertha, infant daughter of the Rev. C. W. Thorne.—On August 14th, at Poona, the Rev. Sorabji Kharsedji.

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—

Church Missionary Sheet Almanack for 1895. For particulars of contents, *vide* page 2 of the wrapper of this magazine, and separate handbill inserted in the magazine. *Price One Penny (1½d. post free); 12 copies, 1s. post free; 25, 2s.; 50, 3s. 9d.; 100, 7s. 3d., direct from C.M. House.* This Almanack is arranged for localising; for particulars *vide* handbill.

C.M.S. Map of India. Printed on linen, about 6 ft. + 4 ft., bound and eyeletted at corners, with the C.M.S. Stations underlined in red, British Territory coloured pink and Native States yellow. Prepared expressly for the use of Branches of the Gleaners' Union, Lay Workers' Unions, Missionary Bands, &c. *Price 7s. 6d. net, post free.*

Medical Missions in China. By the Ven. Archdeacon Moule. A pamphlet of 16 pages, issued in connexion with the Medical Mission Auxiliary Fund. *Free.*

Two new Leaflets, one for distribution during the week previous to the Sunday on which Sermons will be preached on behalf of the Society, and the other (adapted from an older paper) for use at meetings, particularly at the close of a Mission Week or other special effort, or in the Parish generally. *Free.*

Brief Sketches of C.M.S. Workers.

By EMILY HEADLAND.

A further addition has been made to this Series by the issue of a sketch of the life of Bishop Gobat of Jerusalem, C.M.S. missionary from 1825 to 1845. *Price 2d. post free.* Thirteen of these sketches have now been issued; a list of them will be forwarded on application.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

THE
CHURCH MISSIONARY INTELLIGENCER.

THE WAR IN THE EAST.

IT seems but yesterday that we were reading of the appearance of a little cloud, scarcely bigger than a man's hand, in the clear sky of the far East. And it was confidently hoped by imperfectly informed readers that the friendly touch of the far stronger hands of European Powers, with their kindly offers of mediation, would scatter that little cloud and prevent the outbreak of war between China and Japan; more especially so as the cause of quarrel seemed to us insignificant if not inexplicable. Now the heavens are black with clouds and wind, not as in Elijah's day, full charged with blessings for the parched land and converted people; but portentous of changes in the position and policy of energetic and quicksilver Japan, and of convulsions and the terrors of dynastic revolution in gigantic China. And already forked lightnings, leaping from the dark clouds of this particular conflict, flash like warning signals of the danger which was pointed out in one of the very first communications from the East on the then impending war, namely, the danger of Western Powers being involved, however reluctantly, in this Eastern struggle.

But apart from the fact that vaticination as to the results of the war is liable to almost daily confusion or falsification by the rapid progress of the conflict, and the contradictory statements about identically the same events, such surmises and attempted prophecies would ill suit the pages of the *Intelligencer*. Neither can we afford time or space or thought for a discussion as to the scientific value of the recent land and sea battles. "The weapons of our warfare are not carnal." It is natural enough, and in the present deplorable state of Christendom in arms it is perhaps necessary, (but most surely it has a strong tinge of selfishness), to mark and criticise the comparative fighting powers of the Chinese and Japanese navies, as affecting our own future conflicts; a study involving the contemplation of slaughter and mutilation, and the horrors of death drawing near as the torn ship goes down, but involving not a single life at present of our own people.

And here let me urge very strongly the claim which China has on the prayerful sympathy of Christians in the present crisis of her history. To the vast proportion of the multitudes in China this war, sudden, sharp, perhaps disastrous, has burst upon their land without their knowledge, without their vote, and without the possibility of protest save by the suicidal method of rebellion without a leader and without a definite aim. China's woe, the great but unbridled Yellow River, threatens from time to time with its sudden overflow vast tracts of the country; and drought withers the land in other provinces; and now must this great

and marvellously patient people be further plagued by war taxes, by desolated homes, by the panic and exodus caused by the dread of invasion, or the frantic fear of internal civil war? Shall we not pity the Chinese, and cry to God night and day, that in His tender mercy He may spare them and pity them with *His* Divine pity, granting that by the outpouring of His blessed Spirit, now His judgments are abroad in the earth, the inhabitants may learn righteousness.

But our chief study in this brief article must be how this war will affect Christian Missions in China, Corea, and Japan; and this study must not be confined to the necessary and natural but not altogether unselfish consideration of possible danger and loss of property in the Missions, but must rise to the nobler and loftier thought how best we can strengthen and equip our Missions, so as to be standing ready and eager, with the hope of being the instrument in God's hands for bringing good out of evil, peace out of war, and the entrance of the Gospel of peace and everlasting righteousness into the lands rent and gaping from the conflicts of earthly warfare.

In China and Japan, including those at home on furlough, and the proposed reinforcements to be sent out, God willing, before this article is in the hands of the readers of the *Intelligencer*, the Church Missionary Society reckons about 180 of her missionaries. And this represents, I imagine, scarcely a tenth of the whole Protestant missionary army from England and Germany, from the United States, from Scandinavia, from Australia, and from Canada, engaged in the peaceful and beneficent warfare of the Cross in China, Japan, and Corea. It is idle to deny or ignore the danger to which our brethren and sisters in China will be exposed in the event of hostile action on the part of victorious and elated Japan, or in the more probable event of internal confusion and disorganisation of the central and local governing powers in China itself. Factionous animosity is often most dangerous in the neighbourhood of the open ports of China; but the position of missionaries who live and work, some of them nearly 1000 miles distant from the nearest of these river or coast ports, must of necessity imply grave peril. And it must be remembered that the 100,000 Christian adherents connected with Protestant Missions, and the 1,000,000 of Roman Catholic Chinese, will be involved in still greater danger than that of their foreign teachers.

It will not suffice, I think, for us "at home, at ease," glibly to say that missionaries in Heathen lands must *of course* expect danger and tribulation; and with this observation, however true it may be, lightly to lay the question by. But surely it *will* suffice, if with daily united prayer and loving faith we lay the danger of our dear brethren and sisters before God; and ask Him, and *expect* Him to be—aye, almost *see* Him—as a wall of fire round about them, in little companies or as individuals alone and isolated. He can and "He *will* make the wrath of man to praise Him; and the remainder of wrath will He restrain." He can, and He *will* by the Blessed Comforter's presence, "keep them all in perfect peace, with their minds stayed on Him." I saw with my own eyes the wonder of Divine interposition on our behalf, in circumstances of extreme peril, during the T'ai-ping

Rebellion. The same Divine Hand was strong to protect His servants during the outbreak of fanaticism in China three years ago. And intercessory prayer will not be in vain now.

The mention and memory of the Taiping Rebellion suggests the only practical observation which I have to make as to the solemn and blessed duty of standing ready to bring, *Deo adjuvante*, good out of this evil war. Christendom was *not* ready in 1862-3 to step in and heal the sores of tormented and shattered China. Have we forgotten—for a generation has died since then—that there was a time when in vast districts of China “the idols were utterly abolished” by the hands of the iconoclastic Taipings; that the faith of the people was shaken in the power of their ruined idols to save; that there was an opportunity of unique and supreme importance for offering to them far and wide the Gospel of Peace and the knowledge of the true God; that they were predisposed to listen, for Christian powers had, from whatever motive, delivered them from the incubus of the blasting and withering rebellion,—and yet that not a single missionary was sent out by the C.M.S., and scarcely any by other societies, to the regions devastated by the Taipings, at that crisis in the history of China and of Christian influence in China? When at length in 1864 we were cheered by a new colleague, idolatry was already lifting its head and rising from the dust.

Just such an opportunity as that will probably never return till our Lord Himself comes, and the idols fall prostrate before Him. But surely our duty now is by no means to withdraw or hesitate in the face of possible temporary peril, but to stand fast in our Master's Name; and to have large reinforcements ready to occupy, promptly and without delay, such openings for widespread evangelization, or more settled station work, as the issues of the war will develop. China cannot slumber again, and open her gates any longer only ajar. Railways will rush and roar, where the telegraph-lines already stretch in silence. Japan's awakening may, in the elation of victory, lead to intoxication and excess, and to the repudiation or complete revision of all treaties. Great wisdom, “the meekness of wisdom,” will be required in future Mission-work in these great lands, quite as urgently as prompt and vigorous action. But the great lesson for us to learn now is, I humbly think, to be ready, aye, ready, for our Lord's guiding hand and all-conquering call; to “come” like obedient servants when He says, “Come”; to go when He says “Go”; and when He points to special work in China or Japan or in the vast unevangelized world, promptly, gladly, prayerfully, courageously to “do it.”

May I not sum up our desires and hopes in the words of the suffrages at Morning and Evening Prayer, words which strangely offend some as self-contradictory, but which are gloriously reconcilable especially in our spiritual warfare: “Give peace in our time, O Lord; because there is none other that fighteth for us, but only Thou, O God”?

ARTHUR E. MOULE.

October 1st, 1894.

THE C.M.S. CONTRIBUTION LIST.

I.



AN examination of the contribution list of the Church Missionary Society is a very interesting study, and at the present time, when those of us who look forward a little are gravely considering the possibilities of maintaining, developing, and extending our work, very important lessons may be learned from it. For some years past we have said very little about the financial position of the Society in these pages, excepting in last June, when we were explaining the meaning of the deficit which had been so wonderfully cleared off, and the prospects of another in the ensuing year. Our thoughts and our words have been mainly directed for a long time to the supply of men rather than the supply of money. Our excellent friend, Mr. Monro, writes with great earnestness that we do not press the need of men sufficiently as it is. And he writes again and again asking why it is that the Christians at home are content to attend meetings, and enjoy speeches, when they ought to be out in the front of the battle. At the same time we must not forget that we at home have to supply the means for sending out those who are unable to pay their own way; and when a society has a work of such extent and complexity as the C.M.S., it would be failing in our duty to provide things honest in the sight of all men if we did not from time to time give careful consideration to the question of the means of supporting our Missions. Therefore, if we now invite the attention of our readers to the sources from which the Society's Income comes, and the various methods by which it is contributed, it is not because we wish to put money forward rather than men, but because we are persuaded that it is right, and in accordance with the will of God, that we should give attention to both branches of the subject.

Most of our friends are familiar with the fact that the money contributed to the Society comes in two different ways: first, in contributions sent direct by the contributors to the Head Office; and, secondly, in contributions paid through the treasurers and secretaries of local Church Missionary Associations all over the country. It was a great step forward in the history of the infant Society when, in 1813, the first great provincial Association was formed at Bristol; and ever since that time these local organisations have been the backbone of its home organisation, and have provided the greater part of the means by which its work is carried on. It is impossible to over-estimate the debt which the missionary cause owes to the clergymen and laymen and ladies who have, as volunteers, and for the sake of their Divine Master, worked these Associations. The Society itself, indeed, provides a band of what are called Association Secretaries, to whom are allotted large districts, consisting for the most part of two or three counties, in which they are continually employed in setting forth the missionary obligation by sermons, and at meetings, and in assisting the local friends in the organisation of the various means of pushing the cause. But they have no direct relation to the Associations as such. These are managed

by local friends. Some of the Associations cover large areas; for example, the county of Norfolk is worked by one Association, and the money from all the contributing parishes is paid to one treasurer at Norwich, and sent up to London by him. Or, again, the East Kent Association comprises nearly half that important county; the Liverpool Association covers exactly the area of the Diocese of Liverpool; and the Manchester Association comprises also many of the towns in South-East Lancashire. In many parts, however, there are no large aggregate Associations, but individual parishes have independent and isolated Associations of their own, and send their money direct to London. All these, however, are equally reckoned as Associations. We hope in a future article to give some account of their work in the various counties of England; but in the present article we confine ourselves to other sources of income, namely, the contributions sent by contributors straight to Salisbury Square. These are "Benefactions," which is an old term for what are more familiarly known as "donations"; Annual Subscriptions, &c., sent direct to the Office; Legacies, also paid direct; Appropriated Contributions, concerning which more presently; Gifts to Special Funds; and Contributions sent to London from foreign parts and the Colonies. Some little account of these will probably interest our readers.

For the year ending March 31st, 1894, the direct contributions from these various heads were as follows:—

| CONTRIBUTIONS PAID DIRECT TO THE PARENT SOCIETY. | | | | | |
|--|---|---|--------|---------|-------|
| General Fund:— | | | £ | s. | d. |
| Benefactions | . | . | 23,568 | 19 | 11 |
| " towards deficit of 1892-3 | . | . | 1,981 | 18 | 9 |
| | | | <hr/> | | |
| | | | | 25,550 | 18 8 |
| Annual Subscriptions | . | . | . | 3,822 | 8 0 |
| Individual Collections | . | . | . | 218 | 10 5 |
| Legacies | . | . | . | 40,011 | 17 6 |
| Foreign Contributions | . | . | . | 1,108 | 15 4 |
| Gleaners' Union: Receipts for expenses | . | . | 1,131 | 11 | 6 |
| Less Payments | . | . | 656 | 18 | 4 |
| | | | <hr/> | | |
| | | | | 474 | 13 2 |
| Interest on Investments, &c. | . | . | . | 3,148 | 16 9 |
| Appropriated Contributions | . | . | . | 6,598 | 5 10 |
| Special Funds assisting the General Fund:— | | | | | |
| Extension Fund. | . | . | 1597 | 13 | 9 |
| Medical Mission Auxiliary Fund | . | . | 1533 | 11 | 9 |
| Mid-China Interior Mission Fund | . | . | 1042 | 7 | 8 |
| Training of Women Fund. | . | . | 930 | 14 | 0 |
| Various other Funds. | . | . | 3583 | 3 | 9 |
| | | | <hr/> | | |
| | | | | 8,687 | 10 11 |
| | | | <hr/> | | |
| | | | | £89,621 | 16 7 |
| | | | <hr/> | | |

In addition to this, there were contributions to various Special Funds not available for ordinary purposes, amounting to 8195*l.* 9*s.* 3*d.*

Before giving certain details under the above headings, we would call attention to one important fact. The income from Associations (158,844*l.* 19*s.*) is the largest part of the whole; but it is not relatively so large a part as it was formerly. It has increased, but it

has not increased of late years so rapidly as the direct contributions ; and this latter, therefore, have a more important part in the Society's resources than they formerly had. We do not attempt to set forth the figures in this respect with exactness. The accounts have been presented in different ways at different times, and it is only in the last two or three years that after a succession of improvements the present method has been arrived at. For instance, the income of the Disabled Missionaries' Fund has sometimes been included in what is called Ordinary Income, and sometimes not ; it is now so, indirectly, by being included in Appropriated Contributions. Again, contributions to Special Funds, and the Interest arising from such of these Funds as are invested, have been differently dealt with at different times. Now the total Income available for general purposes, including that derived from Special Funds assisting the General Fund, may be said, after making necessary adjustments, to have risen in about ten or twelve years from an average of 204,000*l.* to an average of 244,000*l.* ; that is to say, about 40,000*l.* The rise would probably be found to be a little less if the Interest in former years were carefully distributed. Now the Associations at the former period contributed about 141,000*l.*, while in the last two or three years, after deducting those of the Appropriated Contributions which have come through them, they may be said to have contributed about 158,000*l.* That is an increase of 17,000*l.*, or less than half the whole advance ; whereas, if they kept their due proportion, they ought to give much more than half. In other words, ten or twelve years ago, the income from Associations was rather more than two-thirds of the whole ; now it is rather more than three-fifths. It is obvious, therefore, that the advance in the Society's resources, for which we have all thanked God, has been largely due to contributions for special purposes, of one kind or another, and also to large individual benefactions and legacies.

But it must be carefully borne in mind that the Associations themselves ought to have a considerable part of the credit for the more rapid rise in those contributions which do not come through their local organisations ; for the majority of the donors of Benefactions, Appropriated Contributions, &c., and of the testators who leave the large legacies, are, or were, in fact members of Associations, and it is probable that the influence which led them to give these various gifts came to them through the medium of Association work. It may often happen that the annual sermon preached in the parish church, or a speech at the Annual Town or Parochial Meeting, may not only produce the collection taken on the spot, and not only influence the subscriptions gathered by the local collectors, but also may result in particular friends sending special contributions for other special objects, or for the General Fund, direct to the Head Office. These gifts do not appear under the head of Associations, and for the most part cannot so appear, because it is often not known to what Association they should be credited ; * but it is the Association work that has produced them. Even when contri-

* It has been suggested that whenever a direct contribution is known to come

butions are given in response to some article or paragraph in one of the magazines, it must be remembered that in most cases these magazines have been distributed by the agency of Associations. When, therefore, we draw a distinction between the contributions to Associations and the contributions paid direct, *we are not distinguishing between two different sets of donors, but only between two different methods of contributing.*

We now proceed to notice some of the contributions paid direct to the Parent Society, such as Legacies, Benefactions, Appropriated Contributions, &c., in the year ending March 31st, 1894.

NOTES ON CONTRIBUTIONS PAID DIRECT TO THE PARENT SOCIETY.

The LEGACIES last year, as will be remembered, produced the largest sum on record, except in the preceding year, when the Sparrell Bequest swelled the amount. The total was 40,012*l.* The largest item in the list is the 10,000*l.* from Mr. Douglas Henty. Henty is a well-known Australian name, but in this particular case the money was not made in the Colonies. The 4691*l.* from Mr. Deane, of Sydney, however, is distinctly colonial. This legacy was originally estimated at 8000*l.*, but as the money was invested in securities of fluctuating value, that amount may not be realised, though there is more to come. The other principal legacies are from Miss Usborne, 4408*l.*; from Mr. R. Vaughan, 4000*l.*; from Mr. W. S. T. Sandilands, 1350*l.*; from Mr. J. D. Allcroft, 1000*l.*; from Mrs. Mary Smith, 1000*l.*; and from Mr. J. Rand, 900*l.* (i.e. 1000*l.* less duty). Among the smaller sums we notice 100*l.* from Mrs. Pennefather of Mildmay, and 4*l.* 10*s.* from Miss M. V. G. Havergal, who has been dead some years. The total number of legacies is one hundred and eight.

BENEFACTIONS—or, to use the more ordinary modern word, Donations—produced last year 23,569*l.* The list includes one donation of 2940*l.*, one of 2000*l.*, and three of 1000*l.* each. Of these five largest sums, three are anonymous. The total number of separate gifts under this head is one thousand and fifty, *plus* at least two or three hundred more under 10*s.* each, which are only entered in the aggregate, 121*l.* Two hundred and fifty-three of the larger gifts come through the Gleaners' Union, and about two-thirds of the sums under 10*s.* Among items of special interest are the following:—

| | £ | s. | | £ | s. |
|---------------------------------------|-----|----|----------------------------------|-----|----|
| Beginner's first cheque | 1 | 0 | In memoriam | 5 | 0 |
| "East Africa, Mal. iii. 10" . . . | 50 | 0 | In memoriam, E. A. G. . . . | 150 | 0 |
| "E. H. S., from sale of old prints" . | 20 | 0 | In memoriam, E. H. McNeile . . | 35 | 0 |
| Eighteen days box | 11 | 0 | In memoriam, M. I. C.; sale of | | |
| For a substitute to fulfil the | | | jewellery | 8 | 0 |
| Master's Command | 100 | 0 | In memoriam, M. L. M. . . . | 5 | 0 |
| "Grangewood Sowers and their | | | In memory of Rev. J. A. Lamb . | 50 | 0 |
| friends" | 36 | 0 | In memory of two dear sisters . | 100 | 0 |
| "Here a little, and there a little," | | | In the Master's Name, to provide | | |
| sale of jewellery | 0 | 13 | a substitute | 150 | 0 |
| "Homes for working girls in | | | January 19th, Thirty-sixth Wed- | | |
| London," sale of work at Gar- | | | ding Day; E. C. and E. M. L. . | 10 | 0 |
| field House | 26 | 0 | For a lady substitute | 50 | 0 |
| "I am a debtor" | 1 | 0 | "Lord's tenth" | 5 | 0 |

from a particular Association, or at all events from a particular county, it should be credited to that Association or county. But many donors of these contributions belong to more than one Association and more than one county. Our Treasurer, for instance, gives several subscriptions through different Associations, and direct contributions also.

| | £ | s. | | £ | s. |
|--|-----|----|--|-----|----|
| Matthew xxv. 40 | 20 | 0 | Thankoffering from a village | | |
| "Missionary's first-fruits" | 5 | 0 | schoolmaster | 0 | 10 |
| "Missionary's mother" | 10 | 0 | Thankoffering from one who cannot count her mercies | 100 | 0 |
| "Mother's thankoffering" | 50 | 0 | "Thankoffering in being permitted to celebrate our golden wedding" | 50 | 0 |
| "Nemo," a silent grateful offering | 10 | 0 | Thankoffering in Holy Week | 0 | 15 |
| "Non nobis, Domine" | 15 | 0 | Thankoffering to Loving Father and Saviour for answer to prayer | 1 | 0 |
| "Part of the Lord's tenth" | 5 | 0 | Token of thankfulness for the past and trust for the future | 100 | 0 |
| Psalm xxxii. 7 | 5 | 0 | "To lady substitute" | 50 | 0 |
| Response to God's Voice of Love through Miss Newcombe's, 2 Cor. vii. 9, Nov. 1st, 1893 | 20 | 0 | Towards a pull all together | 5 | 0 |
| Restitution, Psalm xxv. 7 | 0 | 10 | Towards support of a missionary substitute | 10 | 0 |
| Restitution, In memory of a dear mother | 5 | 0 | "F. F." Thankoffering for first ordination in Uganda | 5 | 0 |
| Sale of <i>Blind Bertie's Thanksgiving</i> | 3 | 0 | Gleaner Secretary, Balance last year's income | 20 | 0 |
| Substitute for service | 125 | 0 | Gleaner 7456, Instead of a new mantle | 2 | 0 |
| Substitute for service | 800 | 0 | Gleaner 24,205, Thankoffering for safe return from abroad | 5 | 0 |
| Thankoffering after Keswick Missionary Meeting | 5 | 0 | Gleaner's birthday gift | 56 | 0 |
| Thankoffering for great Providential mercies | 50 | 0 | Gleaner's yearly reclaimed income-tax | 3 | 0 |
| Thankoffering for increased health and strength | 5 | 0 | "One who cannot count her mercies" | 50 | 0 |
| Thankoffering for journeying mercies, from M. H. | 100 | 0 | Bournemouth Self-Denial Week | 42 | 0 |
| Thankoffering for safety in an awful railway accident | 10 | 0 | Brixton, St. Matthew's, for support of lady missionary | 100 | 0 |
| Thankoffering for seventy years' mercies | 25 | 0 | | | |
| Thankoffering for unnumbered mercies vouchsafed to me in bringing up my children | 10 | 0 | | | |

Another list is one of CONTRIBUTIONS TOWARDS THE DEFICIT (3712*l.*) of 1892-3, amounting to 1982*l.* There are two gifts of 500*l.* each, and two hundred and forty-five others, of which one hundred and fifty-eight came through the Gleaners' Union, besides sums under 10*s.* producing 23*l.* The 17,000*l.* raised to cover the Deficit of 1893-4, of course, does not appear. It will come into the current year's accounts.

ANNUAL SUBSCRIPTIONS paid direct to the Society, 1070 in number, amounted to 3822*l.* They include one of 250*l.* and three of 100*l.*

FOREIGN AND COLONIAL CONTRIBUTIONS amounted to 1109*l.* They include small sums from France, Switzerland, Italy, &c.—the largest being 35*l.* from Davos Platz, collected by the winter chaplain there, the Rev. D. Harford-Battersby; also some miscellaneous remittances from India, the Colonies, &c. The Domestic and Foreign Missionary Society of Canada sent 378*l.*, and other Canadian friends 39*l.* The Jamaica Home and Foreign Missionary Society sent 80*l.* for Africa. The most interesting items are those from South Africa, amounting to 345*l.* This sum is sent by four parishes. St. Peter's, Mowbray (Rev. A. Daintree), sends 80*l.*, raised by subscriptions, boxes, a small sale, "Lenten offerings," offertories on "quarterly Quiet Days," &c.; and in addition to this, 33*l.* 6*s.* 8*d.*, being one-third of 100*l.* a year for the South African "Own Missionary" in Uganda. The other two-thirds are raised by Holy Trinity, Cape Town, and St. John's, Wynberg, in the latter case being part of a total contribution of 88*l.* There is also 110*l.* from Kenilworth, "towards sending out new missionaries in October, 1893," the interesting circumstances of which were noted in the *Intelligencer* of that very month of October, p. 783. This heading, Foreign Contributions, has lost contributions of nearly 500*l.* a year which used

to come, by the foundation of the C.M. Associations in Australia and New Zealand.

A new heading in the last few years is CONTRIBUTIONS THROUGH THE GLEANERS' UNION. The amount acknowledged in the report as received through the Union is 1131*l.*, of which 113*l.* came from the collections, &c., at the Anniversary on November 1st; 390*l.* from the twopenny membership and renewal fees; and the rest, 628*l.*, from small gifts sent up along with the fees, "for Union Expenses." But in reality this is only a part of what comes even directly through the Union. The form annually sent out for the renewals of membership contains blank spaces, not only for gifts "for G.U. expenses," but also for C.M.S. General Fund, and for "Our Own Missionary." These last headings produced last year respectively 1069*l.* and 1132*l.*, neither of which sums appear in the accounts under the heading "Gleaners' Union." The former is credited to Benefactions and the latter to Appropriated Contributions. There was also 369*l.* in small sums towards the Deficit of 1892-3; and 384*l.* for various Appropriated and Special Funds; making a total received directly through the Gleaners' Union of 4076*l.* This may be regarded as for the most part additional funds; for the ordinary subscriptions, collections, &c., of members do not come through the organisation of the Union, but through the various Local Associations.

There are certain items in the Contribution List of the Associations, credited to Middlesex, which are not really from Associations, and of which it is worth while to make a special note here. These are the collections, &c., at the Society's Anniversary and other special gatherings. They are as follows:—

| | £ | s. | d. |
|---|-----|----|----|
| Anniversary: Sermons: St. Bride's, Fleet Street, May 1st, | | | |
| 1893, Bishop of London | 53 | 7 | 7 |
| Kensington: St. Mary Abbots, Bishop of Ossory and | | | |
| Ferns | 7 | 14 | 2 |
| Meetings: Exeter Hall, May 2nd, 1893, Morning | 144 | 15 | 6 |
| Evening | 67 | 6 | 4 |
| St. James's Hall " Morning | 53 | 14 | 8 |
| " " Evening | 21 | 15 | 0 |
| " " Sale of Tickets | 28 | 0 | 0 |
| Princes' Hall " Afternoon | 17 | 19 | 1 |
| Westminster Abbey: Sermons | 32 | 11 | 9 |
| Welcome Meeting to Mr. E. Stock and Rev. R. W. Stewart, | | | |
| Exeter Hall, May 30th, 1893 | 25 | 5 | 0 |
| Valedictory Meetings: Exeter Hall, September 26th, 1893 | 42 | 11 | 4 |
| Sale of Tickets | 34 | 12 | 0 |
| Offertory, St. Bride's, Communion Service | 25 | 6 | 6 |
| Farewell to Bishops Tucker, Tugwell, and Evington, | | | |
| March 9th, 1894 | 95 | 7 | 11 |

These amounts make up 650*l.*, and if the offerings at the Gleaners' Union Anniversary, above mentioned, 113*l.*, be added, the result is 763*l.* contributed at these various services and meetings. It may be added that the collections at the Anniversary Meetings at Exeter Hall *this* year, 1894, were considerably larger than those of last year shown in the foregoing list.

Next take the CONTRIBUTIONS TO CERTAIN SPECIAL FUNDS. Of these the most important now is the *Medical Mission Auxiliary Fund*, which raised in the year 1528*l.* The List comprises special gifts for Cairo, Gaza, Nablus, Quetta, Dera Ghazi Khan, Amritsar, Bannu, Kashmir, Pakhoi, Hang-chow, and Metlakahla; and general contributions amounting to 867*l.* Most of the gifts are from individuals; but there are Branches of the Fund at Bristol,

Eastbourne, Southampton, Torquay, Chislehurst, and St. Paul's, Onslow Square. For the *Mid-China Interior Evangelistic Mission Fund*, which supports Mr. Horsburgh's Mission in Sz-chuen, 1042*l.* was contributed. The following are the chief items:—

| | |
|---|-------|
| For maintenance of Lady Missionary | £50 |
| Substitute for personal service, for support of Lady Missionary | 50 |
| Towards support of a Missionary | 50 |
| Towards support of a Lady Missionary | 100 |
| Doncaster, St. James's (2 years) | 105 |
| Exeter, St. Leonard's (2 years) | 120 - |
| Fisherton, Salisbury | 25 |
| Hibernian Auxiliary | 50 |
| Islington (2 years) | 85 |
| Liverpool | 62 |
| Portman Chapel | 41 |
| Smithills Chapel, Bolton-le-Moors | 50 |
| Teignmouth, for Lady Missionary | 75 |
| Torquay, Holy Trinity | 50 |

The *Extension Fund*, which was founded in 1881, and still provides considerable help to the work—there being 6500*l.* in hand, but of course appropriated to objects which will require all that and more in the next two or three years,—received in the year 1547*l.* This includes 520*l.* from Ireland; 240*l.* from St. Paul's, Onslow Square; 250*l.* for Shikarpore; and 300*l.* for support of a missionary in East Africa. The *Bishop of the Niger's Fund* received 747*l.*, of which 500*l.* was a special gift to Bishop Hill at Exeter, for a church at Onitsha. The *Egypt, Palestine, and Persia Fund* acknowledges 100*l.* for Persia. The *Jerusalem Bishopric Fund* received the 800*l.* required for the Society's grant towards the episcopal stipend, of which one friend gave 200*l.* The *Rugby-Fox Memorial Fund* is an old fund started nearly fifty years ago in memory of H. W. Fox of the Telugu Mission, who was a Rugby boy. The bulk of the amount comes in subscriptions from old Rugbeians, chiefly collected by the Rev. P. Bowden-Smith, but partly also at Oxford and Cambridge and in London. These, together with the proceeds of the annual sermon preached in Rugby School Chapel (last year by the Bishop of Chester), and an additional grant from the Chapel Offertory Fund, amounted to 324*l.* The *St. Peter's, Eaton Square, Krishnagar Fund*, which last year raised 500*l.*, consists in fact of the gifts of one donor, who is the chief supporter of the Nuddea Itinerant Mission. The *Training of Women Fund* received 930*l.*, the greater part in specific contributions for the training expenses of individual women.

APPROPRIATED CONTRIBUTIONS is another new heading. We explained fully the meaning of this term in the *Intelligencer* of April, 1891, when the system was adopted; and we need only now say that it includes all sorts of contributions in aid of the work which the Society is actually carrying on in different countries. Thus 1511*l.* was sent, in one hundred and six separate amounts, "for Uganda." Two gifts, of 150*l.* and 100*l.*, were for the maintenance of two of the missionaries in that country. These sums, therefore, are credited, under this head of "Appropriated Contributions," to the General Fund, which on the other hand bears the cost of the two missionaries. Other sums are only specified as "for Uganda," and they assist the Society in maintaining its work there. We should add that the present method of treating Appropriated Contributions is not regarded as perfect; and probably a system more satisfactory both to the donors and to the Missions assisted will be arranged shortly. We give some

of the most noticeable items in the List; and it will be seen that several are for the maintenance of individual missionaries:—

| | |
|---|------|
| <i>Yoruba Mission:—</i> | |
| For a Family Missionary (in ten gifts) | £118 |
| Liverpool Y.M.C.A., towards expenses of Missionary | 45 |
| <i>Niger Mission:—</i> | |
| Towards outfit of Lady Missionary | 50 |
| For Native catechist with Bishop Hill | 25 |
| Towards two Native agents in Iboland | 25 |
| <i>Eastern Equatorial Africa Mission:—</i> | |
| For support of "Our Substitute" | 50 |
| For Kavirondo | 200 |
| Four Sisters, for Family Missionary in Uganda | 100 |
| For support of a Missionary | 150 |
| <i>Egypt Mission:—</i> | |
| Towards support of Lady Missionary at Cairo | 20 |
| <i>North India Mission:—</i> | |
| Towards support of Lady Missionary | 50 |
| Family Subscription for support of a Missionary | 50 |
| For passage of Lady Missionary to Bombay | 26 |
| Willing Offering to support a Lady Missionary | 100 |
| Gleaners' Union, St. Andrew's, Islington, for support of a Missionary | 60 |
| <i>Punjab and Sindh Mission:—</i> | |
| Towards support of a Missionary | 100 |
| Do. do. | 5 |
| Do. do. | 50 |
| Towards passage of a Missionary | 20 |
| <i>South China Mission:—</i> | |
| For expenses of Missionary and Wife [and Children] | 300 |
| <i>Mid-China Mission:—</i> | |
| "From Birdie K—, who is with Christ, which is far better" | 29 |
| <i>Japan Mission:—</i> | |
| For passage of Missionary to Japan | 35 |
| Keswick Convention, for Lady Missionary | 111 |
| Gleaners' Union, Brixton, for support of Lady Missionary | 40 |
| GLEANERS' UNION—"Our Own Missionary Fund" | 1132 |

But it should here be explained that there are other special contributions for the maintenance of additional missionaries, besides those that appear in the foregoing list. First of all, several members of Mr. Horsburgh's party in Inland China are thus supported; but as that Mission has a Special Fund of its own, these contributions are credited to it. See the list on the opposite page. Then, secondly, there are gifts of the kind credited to the Extension Fund, because they are for the support of missionaries sent to fields or stations that were new when the subscription began, viz:—

| | |
|--|-----|
| | £ |
| For Support of Missionary in East Africa | 300 |
| For Missionary Substitute, through St. Paul's, Onslow Square | 120 |
| Ditto ditto | 120 |
| Dublin University, Fuh-Kien Mission. For three Missionaries | 520 |

It should be added that gifts of considerable lump sums in former years to the Extension Fund are still supporting missionaries in East Africa, China, and Japan.

Then, thirdly, there are some contributions of this kind which are paid through the Associations and are not taken out of their Lists, and entered separately. These are of the nature of Appropriated Contributions though they do not get into the account so-called. Two of these are County Funds "for the support of an additional missionary." The Derbyshire Fund is the

oldest, dating as far back as 1865. Lately a similar fund has been started by the Worcester County C.M.S. Union. These funds do not draw from the ordinary Parochial Associations, but are raised by special subscriptions given by the members of the Union. Here is the list:—

| | |
|---|------|
| Derbyshire County Fund, for maintaining an additional missionary | £175 |
| Worcester County Union Fund, for support of a missionary | 220 |
| Croydon Fund, for supporting additional missionary | 116 |
| Bedford, for support of a Bedford missionary. | 124 |
| St. George's, Tufnell Park, "Our Own Missionary" Fund | 43 |
| Christ Church, Summerfield, Birmingham, to support lady missionary in West Africa | 62 |
| St. Mary's Chapel, Reading, "Our Own Missionary" Fund. | 116 |
| Bath Abbey, for support of lay evangelist in the Gond Mission | 67 |
| Glenageary Gleaners' Union, to support lady missionary in Japan | 50 |
| Royal Irish Constabulary, to support lady missionary in West Africa | 80 |

Fourthly, there are seven contributions in the List of Benefactions given above, for maintaining a substitute, amounting together to 1375l.

Altogether, contributions are given to the Society for the support of *forty-three missionaries*. Fifty-three others draw no allowances, and seventeen only partial allowances. And eight are supported by Colonial Associations. These figures, let it be borne in mind, are taken from the Report, and therefore do not include several missionaries supported in the same ways who have been added to the List since March 31st.

Our object being merely to present facts, we do not here suggest inferences from them. Indeed they seem to us to carry their own moral so plainly, that no comments are necessary. In another article we propose to examine the Association returns from the English Counties.

E. S.

SOME RESULTS OF THE LATE MOHAMMEDAN CONTROVERSY.

BY DR. H. MARTYN CLARK.



N concluding an account of the controversy with Mohammedans, published some months ago in the *Intelligencer*, I observed that we had not yet heard the last of the Holy War. Since its close in June, 1893, much has taken place whereof we can say, "The Lord hath done great things for us."

For one thing, the unique interest then aroused has during the past year steadily widened and deepened. The battle with Islam has waxed sore, the sap and mine and storm have been continuous. Books, placards, manifestoes, pamphlets, have followed each other in quick succession, and so far from dying away, the inquiries and energies aroused are to-day keener and more active than ever. The way in which it has all come about is as wonderful as it was unexpected, for in one sense we owe it all to the Mohammedan champion himself.

It will be remembered that this person, Mirza Ghulam Ahmed, concluded with a prophecy. A direct revelation from God was vouchsafed him—within fifteen months, counting one month for each day of the discussion, the Christian opponent, Mr. Abdullah Athim, would die. His death would thus be a direct evidence sent by God to the truth of Islam—His decision, in fact, between the rival creeds. He uttered imprecations against himself in

painful abundance, some horrible, others grotesque, should the prediction fail. In a later revelation, as I am informed, he was good enough to include me with Mr. Athim as one of the doomed unless we both repented and became true believers, that is to say Mohammedans. Those who live in our enlightened homeland, and know not the ways of the East, can have no conception of the immense force and effect of this solemn and categorical declaration amongst the masses in this dark, superstitious, ignorant country.

The Mirza showed a ready wit, a profound understanding of human nature, and withal no little shrewdness. Worst of in argument, by one bold, effective act he appealed to the bar of God. He saw before him an old, feeble, ailing man. Two Indian hot weathers, a cold weather deadly to the feeble, two sickly seasons, were embraced in the "prophecy." While by the better class of Mohammedans the statement was regarded with disgust, it sent a thrill through the whole heart of Islam in India. It is impossible to express the hold it has taken on the public mind. It is a plain, clear issue; it is no longer a war of words, or a drawing of distinctions—a sign from heaven is to be vouchsafed: "Yea, God Himself shall decide in this controversy." It has been the theme of converse, of close attention during the past year. From Madras to Peshawur, through the length and breadth of broad India, thousands upon thousands of men have been watching with thoughts intent on the far northern city where Islam had thrown down the wager of battle, and where God Himself would decide.

As I write, the days are swiftly speeding by and the crisis is now intense beyond words. A bare month is all that remains and the heavens are still as brass. The anxious thought of Mohammedan hearts is, Will the sign come—will Islam be vindicated? In the Mirza's mosque at Qadian, prayer is offered all day long and far into the night, with crying and tears: "O God, save Islam. It is the hour of darkness. Let not Thy faith be put to shame—let the sign be given." What a pathetic picture it is of zeal, but not according to knowledge—of children crying in the night, worshipping they know not what.

Small things show how greatly the Mohammedans are losing heart. One produced consternation at a public meeting by announcing to his co-religionists that he had seen Mr. Athim in a distant city, and not only was he looking very well, but in addition "he had grown fat." Another has had a special revelation in which Mohammed had announced to him that the Mirza was a liar and deceiver, he had displeased God, and Mr. Athim would not die but live. The evident pity of it is that Mohammed did not make this announcement for the benefit of his followers some fourteen months ago.

I have dwelt somewhat in detail on these things, for I think it has still to be realised that Islam with us is not solid, immovable, impregnable. It is sore beset, and in dire straits, and the minds of men are just now being tossed hither and thither in an unprecedented way: and of this the Mirza has been the instrument. Once again Satan has overreached himself. This "prophecy" has been permitted and has been overruled to do incalculable good. Without it the controversy would, after a few days' talk, have passed into the number of the things that have been. The prediction has, on the contrary, riveted men's minds, and driven the truths discussed home. There has been no passing interest and after that oblivion; but, thanks to the Mirza, a most interesting and important crisis has been evoked, and he and Islam now tremble on the brink of the pit which he dug for others.

The situation has had its anxieties. Peaceful in the full assurance that the very hairs of our head are all numbered, we have yet had to take due thought of means. The Apostle Paul, while he assured his fellow-travellers

that no harm should come to them, yet when the sailors would have deserted, said, "Unless these remain in the ship ye cannot be saved." Unremitting care has had to be exercised, and the need is now greater than ever. In a certain quarter it has been decided, as I am informed by a sure hand, that "it is better one man should be hanged than that Islam should perish." Islam, as all its history shows, is the true outcome of the mind of him who was "a murderer from the beginning"; and while such threats in all probability amount to nothing, still they have to be reckoned with. Some months ago the Mirza had a revelation that the death foretold would result from snake-bite. A few days after, in the early morning as the doors were opened, a tempting-looking earthen vessel was found against one of them. It was upset by the servant, whose feelings may be imagined when the contents proved to be an exceedingly lively cobra! The pot had been deposited during the night at the door of a gentleman who bears the same name as Mr. Athim, by some person unknown. We go through the days confident in Him who hath us in the hollow of His hand, in nothing terrified by our adversaries. We rejoice in all that He has done, and look on it as the earnest of much that is to come.

Another most important vantage gained has been the publication of two books by the Rev. Moulvie Imaduddin Lahiz, D.D. This staunch veteran has struck many a good blow in the fight, but never such an one as this. The first, entitled *Tauzin ul Aqwal*, is altogether a remarkable work. It is a scathing exposure of the claims of the Mirza. The criticisms on Mohammedanism are as trenchant as they are unanswerable and unique. Better than all, the claims of Christ are urged on Mohammedans in a way profoundly impressive. The Mirza is shown not even to possess the poor merit of originality; he is merely an imitator of three master-minds who have gone before him. In plain words, Dr. Imaduddin exhorts the Indian Government not to forget its past troubles with Wahabis, and to have a watchful care of this new light of Islam. Concerning Islam, Dr. Imaduddin shows from the Koran itself and other trustworthy Mohammedan sources, that if the Koran be a revelation at all, it is not divine, "from beneath and not from above." This is a unique line of argument, and a very extraordinary and hitherto unnoted verse of the Koran bears out this view in its entirety. The treatment of the third point I have mentioned is singularly interesting. I may give an instance from an unimpeachable Mohammedan authority, one of the most famous books of a famous doctor of Islam; pious, learned, orthodox, he gives the doctrine of the Trinity in its fulness and beauty. The book was written some centuries ago by Abdul Karim Jilani; it is called *Insani Kamil* (The Perfect Man). In treating of the nature of God, the writer considers at length the nature of the angel called "Al Ruh" (The Spirit) in the Koran, who is to judge all men at the last day. Who is he? What is he? His reasoning and conclusions are startling. After a long discussion Jilani says, "Understand thou he is no created being, but from everlasting," and his conclusion is that Al Ruh, who corresponds to the "Angel of the Lord of Scripture," is the manifestation of the invisible God. This book of Moulvie Imaduddin's has produced a profound sensation; it ought to be mastered by all who have to do with Mohammedans.

But important and thrilling as it is, it is quite thrown into the shade by the next publication, which is nothing less than a translation of the Koran in simple idiomatic Urdu. That is a blow under which Islam will reel for many a day. Its safety hitherto has been that its "holy" book was shrouded in unapproachable Arabic, or in cumbrous, ambiguous, translations. This literal, faithful rendering has produced dire consternation. The Moulvie says, "I

am now old and grey-haired. I thought I knew the Koran, but I never knew the iniquity of it as I do now." There is panic in the enemy's camp. "The faithful" have turned in savage wrath on the Mirza as the destroyer of souls and the ruin of Islam, the one of "black countenance" who humbled Islam to the dust, unable to answer Christians, and who has stirred them up to do what would otherwise have been undone. The Mirza is now being baited by his co-religionists in a way most unpleasant, and full of the most uncomfortable possibilities. Sooth to say, Mohammedans have reason for their wrath. This letting in of a flood of light, this letting the Koran tell its own story in the mother-tongue of the people, is a disaster the result of which cannot be gauged. Fury mingles with the terror of Mohammedans: Moulvie Imaduddin's life has been several times threatened, but this stout old warrior merely says, "Let them kill me as soon as they will. I have done my work, and no one can undo it; I have done that which will kill Islam." This translation will be a shocking revelation to many minds, and perhaps a lesson to those who are inclined to look on Mohammedanism as so far a step Godward. One thing has struck the Moulvie Sahib much. "In the Scripture record," says he, "we find men who do not believe on Christ, but who cannot restrain their admiration for Him. They marvel at His wisdom; they go away conscience-stricken, silenced, humbled. They burst out into an involuntary 'Never man spake like this man,' or 'Blessed is the womb that bare thee, and the breasts that thou didst suck.' But of this man Mohammed, all through the Koran not a soul has a good word to say of any kind: he is charged with evil and fraud, and only evil, continually." While still in the press the translation has borne fruit. Two Mohammedan copyists engaged in preparing the press copy have abandoned Islam in sheer disgust. "The word of God!" say they; "it is not even the word of a decent man!"

The unanimity of all converts from Islam concerning that religion is emphatic and startling. "Earthly, sensual, devilish," is invariably in effect their deliverance. Not one of them has ever found it aught else but an evil and debasing thing. They have not felt the genial influences or vitalising power of any of the truths it is supposed to contain. The statement that it has such truths is in itself a revelation to them, and when they hear such have been discovered to exist, their answer, to that and other theories now rather the fashion concerning Islam, is a pitying smile, and a "Well! well! It was our faith, and that of our fathers before us; we do not know of these things, nor have we so found it." As for its being a help towards God and good, it has been their sorest hindrance in the way of life. It has made the acceptance of Christian truth all the more difficult, and the Christian life infinitely harder. One of our best Native pastors sorrowfully said, "After many years of Christianity the poison of Mohammedanism still works in our muscles and makes us weak." They err who think Islam a development, an advance from a lower to a higher plane. It is in reality a retrogression, a degeneration from a higher to a lower state. I took one convert to task for his unbridled speech. His reply was: "My father, you can afford to speak kindly of the thing. You were never steeped to the lips in that mire as I have been. Were it not for God's great mercy, where should I be now!"

The publication of these books marks an epoch, and had there been absolutely no other result than this from the Controversy it would have been well worth all the effort; but there have been other results in plenty, and the best have yet to be told. We have had the joy of seeing results of the kind we specially long for. It is just now a time of great and peculiar blessing in the Amritsar Medical Mission, and the work and the blessing are at the present almost wholly amongst Mohammedans. The fruits of the Contro-

versy are steadily being garnered to the Harvest of the Lord. With the exception of three Brahmins, one Sikh, two low castes, the reaping is entirely amongst Mohammedans. At the present moment six are under instruction for baptism, and seven have already been baptized as the direct outcome of the discussion. The men are all remarkable persons.

The first to come forward was the Jandiala youth who had been the *fons et origo* of the discussion. He was sent to a place of safety, and in due time his wife and family were enabled to join him; all are now rejoicing in the Church of Christ. The history of his wife illustrates some aspects of Mission work. After her husband's escape and confession, she was closely guarded by her relatives—so closely, that after many months of waiting, hope of her joining him was well-nigh dead. At last her opportunity came. She went one day with her two children to her aunt's house at the other end of the town. Her father-in-law accompanied her. She went in, he sat outside on a shop ledge and smoked. She gave her two children to a niece, saying, "If you will take these to so-and-so (a Christian) you will get sixpence." The little girl trotted off by a back door, and the mother came boldly out by the front. She walked past her father-in-law, who observed, "She can't be running away, she hasn't the children with her," and smoked on. In five minutes she and her bairns were under weigh. It was a Hindu festival; many men were about. In another five minutes the alarm was given and a hot chase begun. Pursued and pursuer whirled along to Amritsar at mad speed, separated only by about a hundred yards the whole of the eleven long miles of the race. As they got to Amritsar the pursuing horse helped the woman; he stopped dead at his accustomed stand, while the woman's cart raced on. Some precious minutes were spent in trying to overcome the *vis inertiae* of the horse; then the pursuers vaulted on to another cart, the horse of which promptly backed into a ditch. In these precious few minutes they lost sight of the fugitives, who were shot into my study with a "Here they are!" It was a time for prompt action. In half an hour the train left for the distant haven of refuge where her husband was, and momentarily I expected the pursuing relatives. In a few minutes some sturdy, trusty friends were on their way to the station to be about in case of trouble. Shortly after the woman was on her way in one carriage, I casually followed in another. The tickets were taken, the seats secured, and with one eye on the station door, and another on the railway carriage (with which I had no ostensible connexion), I chatted to friends until to our intense relief the last whistle was given and the train steamed out. It was exciting work, much had to be thought of, and many willing hands made the work light. Soon after came the glad news of safe arrival and the baptism of the whole family. It was a bitter cup for Mohammedans. But there was one still more bitter in store.

The next to come forward was a Mohammedan gentleman of education, position, and good family. A trusted friend and apostle of the Mirza, he had been his ambassador to Jandiala. He was one of the embassy to me to settle the rules of the Controversy, and was the secretary in behalf of the Mohammedans while it lasted. The Akhund Sahib, as he is termed, belongs to Buneyr in Afghanistan, beyond the British border. His father settled in the North-West Provinces, and his upbringing has been in the centre of Mohammedan learning and polish at Delhi. A most interesting life his has been. Reared in the strictest sect of Mohammedanism all his life long, he has been zealous for the faith, and, as touching the law, blameless. A true seeker after God, to him the time came when the husks of Mohammedanism could no longer satisfy the hunger of the soul. He wandered far and wide to the holy and learned of Islam, seeking rest and finding none. At last he deter-

mined to leave "the land of the enemy" (*dar ul harb*, i.e. a land where other than Mohammedan rule obtains) and to seek "the land of peace" (*dar ul aman*), where, under a Mohammedan Government, the virtues of Islam might be found in full flower. Beyond the British border there are here and there colonies of fanatics, whose declared purpose it is to "war against the infidel." They are all that remain of the Wahabis, and are recruited still from the ranks of religious enthusiasts and political malcontents in British India. They lose no opportunity of stirring up strife, and have had a long finger in most of our border troubles. The Akhund left all behind him, and set forward to join these zealots; but it was not to be—God's purposes for him were fast approaching maturity. While he waited his opportunity in the frontier town of Peshwaur, an emissary of the Mirza met him. He learnt that a great prophet had risen in Islam, that Christ the Blessed had come the second time. He abandoned his journey, went to Qadian, and became the Mirza's disciple. He was trusted with much special work, and had the honour of being the leader in the public prayers in the Mirza's mosque. At the Controversy his belief in Mohammed was considerably shaken. Months after he wrote to me from Meerut. It was the cry of a despairing, perishing soul. He detailed his wonderful life's history, the unrest and sorrow of his heart, and said, "If you have any really strengthening prescription for the soul in your *amentarium*, let me have it in the name of God." I cannot relate here the subsequent steps by which he was led to the feet of the Saviour, in whom he now rejoices with exceeding joy. His baptism, together with his daughter, was a wonderful occasion. A short sketch of his life, well worthy of translation into English, has been scattered far and wide, and from all sides come letters of grateful thanks, telling us it is "just the thing" for Mohammedans. It is silently doing a great work. The poor Mirza burst forth into torrents of impotent abuse, and found in this baptism another proof of his Messiahship—for was not this Judas Iscariot? This blasphemy did not, however, deceive even Mohammedans, who have not been slow to point out that the second time Christ comes to triumph, not to be betrayed.

It was a very bitter blow; but the unkindest cut of all came a fortnight ago, when the Mirza's own brother-in-law, his near relative and trusted private secretary, was admitted by baptism into the Church visible. A bright young fellow, very highly connected, his, too, is a history worth hearing. I shall here only note that all through the Controversy he was the trusted confidential agent of the Mirza, who, to use the Oriental metaphor, "sat in his lap." Our friend the Akhund has been privileged already to lead four people to Christ. The Mirza's brother-in-law is a fruit of his labour. They had been fast friends. By a remarkable chain of circumstances the Akhund was led to Delhi a few days before his baptism. His heart could not contain itself for joy. He poured out his soul to his friend, the Meer Sahib as he is called. The dumbfounded Meer reasoned, cajoled, reviled by turns, but to his continual, "What has come to you?" the happy Akhund could only reply, "It is the grace of God."

Two young Mohammedans, a Qazi (Mohammedan judge) and a Rajput, were baptized with the Akhund Sahib and the Meer. As I write the arrangements have been completed for the baptism of yet another fruit of the Controversy. He is a fine, young Afghan, from Yusufzai, who has come through the Akhund Sahib. When he heard of the latter's conversion he came to see if it was true. He had served under the Akhund years ago, and knew him to be a true-hearted, devoted Mohammedan. "What is the teaching of thy new faith?" he queried. When he heard the teaching of our Saviour, "Love your enemies," he said, "Stop. This faith is certainly from God. Our

religion teaches us to give hate for hate and blow for blow—and that is just what is in the heart of man—and the religion which teaches it is clearly evolved by man. But ‘love your enemies’ is a thing that never could enter the heart of man, and the religion which teaches that is clearly not of man, but from outside man. It is divine.”

With the young Afghan a Punjab Moulvie is to be baptized. He is blind, yet nevertheless passed first in the examination of the University of the Punjab for the degree of Moulvie Fazil. He has been the incumbent of a mosque, and a teacher of Arabic in connexion with the Islamiya School (Mohammedan school) here, as well as tutor to a wealthy Mohammedan family.

The day now closed has also brought me another promising young Mohammedan inquirer of good family and condition.

The Mirza made one desperate effort to regain lost ground. He announced a book in Arabic, challenged any Christian to produce one like it, offering a reward of Rs. 5000 as a further inducement. He was so proud of this move that he had the notices translated into English and sent them all over the country. Possibly one was posted to Salisbury Square, for in his concluding sentence he asks Societies to recall all missionaries who do not know Arabic—and none do, according to the Mirza—as hopelessly incompetent. He and his friends were jubilant over this semi-blaspheinous, altogether nonsensical, production. It fell to my lot to “answer the fool according to his folly.” The pamphlet published in reply is a remarkable instance of what sanctified sarcasm (if I may use the phrase) can do. The elaborate notice fell flat. One volume of the redoubtable Arabic work was issued, and shared the fate of the notices, and the second was stillborn.

It will be realised that we have much to thank God for, and as we, who are in the thick of it, think of all these things, we can only say, out of full hearts, “Not unto us, O Lord, not unto us, but unto Thy Name give glory.” The best feature of the whole work is that altogether and all through, in things little as well as big, it is “the Lord’s doing, and marvellous in our eyes.”

When once the fated 5th of September is safely passed, as please God it will be, we shall see marvellous things. Men will in hundreds upon hundreds break away from Islam. I do not say they will all, or at once, become Christians; but the grip of Islam on them will be loosened for ever. We are having good times, but better are coming. There is the sound of a mighty rain on the dry clods of Islam: this desert, too, shall blossom as the rose, and its smell be as of a field which the Lord hath blessed.

ADDENDUM.

[The fated day has, of course, now long since passed. Writing on September 1st, Dr. Clark mentioned that a thanksgiving service had been arranged to be held on the 6th, the day after that fixed by the Mohammedan Moulvie for the death of Mr. Athim and of Dr. Clark. The same letter also mentions further baptisms. Up to September 1st, fourteen had been baptized from Mohammedanism, eleven of whom Dr. Clark regards as a direct result of the public discussion; and there were at the same date numerous inquirers, including a Sikh priest and a Brahmin lad, and a large number of low-caste people. The movement is evidently a remarkable one. Remembering as we do the peculiar difficulties which beset all Mohammedan Mission work, we commend these newly-baptized converts, very young in faith and knowledge, and the inquirers, to the earnest prayers of our readers. Those of them who are sincere converts will meet with very much to try their faith and shake their constancy. May He who in His mercy has begun a good work in them continue it by His grace, and keep them from falling when they are tempted to turn aside from their God and Saviour.—ED.]

OPENINGS IN SZ-CHUEN.



OUR readers are aware that the Rev. J. H. Horsburgh and his party since their arrival in Sz-Chuen in 1892, resided, when not itinerating, in cities which had been already occupied by the China Inland Mission, and that their efforts during 1893 to secure houses in new cities within the district assigned to the C.M.S. were attended with a very slight measure of success. Preliminary negotiations were entered upon with the owner of a house—a Mandarin—at Sintu, a city about thirteen miles north or north-east of Chentu, the capital, in August, 1893, but it was not until May, 1894, that the house in question was really taken over. The long delay in this instance, however, arose apparently not from opposition by officials, but from the difficulty of coming to satisfactory terms with the vendor. In other cities, further removed from the capital, the strenuous opposition of the local authorities has been generally met with in addition to the greed and indecision of the vendors and their friends, as the letters below testify. It appears, indeed, that the further removed places are from cities already occupied by European missionaries, the more difficult it is to obtain houses, and that the extreme conservatism of the people has more to do with this resistance than distrust and dislike of the foreigner. "The Chinese," the Rev. O. M. Jackson says, "are so very conservative in following custom that anything new is looked upon with much suspicion, and for foreigners to come and reside in their midst is considered a great innovation. But when once the missionaries get settled in any place, say for a year, they have established a kind of custom, the officials and people get used to them, and no objection is made to others coming." Mr. Jackson adds: "The missionary may travel and itinerate from place to place and live in inns as long as he pleases, and no objection will be made at all; the officials will even be glad to send escorts without being asked. All is well as long as he is on the move; but supposing after a stay in a certain city he seeks to rent a house, the landlord is at first most willing and the people are pleased, but let him wait until the news has well spread, and perhaps he has taken possession of the room or rooms, then it is that the officials begin to make a fuss, the people begin to be afraid. Perhaps the very same people who one day have been urging him to stay, will the next day do their best to persuade him to go, and false stories are quickly spread which make matters worse." It is a cause for much thankfulness, therefore, that houses in four cities within the C.M.S. district had been secured, or at least occupied—one or two of them for several months—by June last. These cities are Sintu, Chongpa, Miencheo, and Mienchuh Hsien, and are all, except the last, which is two days' journey north of Chentu, marked in the map in the *Intelligencer* for last July (page 495). The following letters from Mr. Horsburgh and Mr. Phillips relate the incidents connected with the occupation of the second and last of these cities.

I. OCCUPATION OF CHONG PAH.

LETTER FROM THE REV. J. H. HORSBURGH.

*Glad Tidings Hall,
C.M.S., Chong Pah, Sz-chuen,
Feb. 5th, 1894.*

Rejoice with us! I have splendid news to tell you. Not the *best*: not about men being saved; but the next best, and what is going to *lead* to the best. Look at the address! Our God has given us a house here right in the

heart of our proposed district. It sounds tame enough news, I dare say, to you, but it means volumes to us. Of the kind, it is far away the best thing that has happened to us since we came. So do rejoice with us, and sound a heart-deep note of praise at the next Thursday Praise-meeting, please.

Chong Pah is a large and very busy market town, one stage (thirty miles) north of Miencheo, and fourteen miles south of Kiang Yiu. It is the centre of a fertile and thickly populated district, and has direct communication by river, like Miencheo and Tong Chuan below it, with Chung-king. It is four stages from Chentu, and five stages from Paolin. Of course, there are no Protestant missionaries anywhere nearer than that. (But please do wake up those good vicars and curates and people of yours at home, and tell them there ought to be, and that *they* are responsible! They really are.)

The house here has come about in this wise. Chong Pah has been in my thoughts ever since I visited it at Mr. Beauchamp's recommendation in 1888. (Mr. Beauchamp has had the place much on his mind.) And last March, after being sent away from Maocheo, I spent a few days here. When at Sin-tien-tsi, Mr. Cassels kindly spoke of letting one of his reliable Chinese teachers come with me, when he could be spared, to try and rent a house in this town. The opportunity never came. But at the beginning of this year Mr. Cassels arranged for a Native to come here with Mr. Jackson, at my suggestion.

After a few days Mr. Jackson was obliged to leave for a wedding at Chentu. Directly after a message reached me at Miencheo, "The Native helper at Chong Pah has heard of 'A House to Let.' Foreigners not objected to." I came up at once, saw the house, and decided to try to secure it. The landlord mentioned his price, my Native helper mentioned ours, and a compromise (as usual) was hit upon and agreed to. This was satisfactory so far. When all was arranged, word was brought that a very respectable old aunt objected to the price, and that the house could not be let to us on those terms. I was unable to climb to the height of the old lady's ambition, but I agreed to give a little more money on condition there was no more beating about the bush, and on the understanding that I went into the house at once. This was hailed with satisfaction by everybody, and on the next morning the landlord, all the middlemen, and myself were to meet and write the agreement. So far, again, so good.

Next morning nobody came! I waited in my inn all day, but still

nobody came till towards evening. Then my helper appeared. There had been the usual delays! At length the landlord and middlemen arrived, bringing with them a *sien-sen* (teacher) to act the part of scribe.

The writing progressed slowly, until by-and-by a little hitch occurred. The scribe rose from his seat; the landlord and middlemen presently rose from theirs; my Native helper, who had had a very trying day, rose from his, and they all decamped, my helper saying he should go back home next day. I was puzzled; but remembering the poor landlord is an opium-smoker, and the scribe is too, the mystery was explained: it was getting late, the opium craving was seizing them, and nothing could be done till it was satisfied. (This wretched, wretched opium!)

The next day, Friday, January 26th (a memorable day henceforth in our Mission), we met again. The agreement was almost finished, when the landlord, who had gone out of the room for a few minutes, returned and said the old aunt was not satisfied—the rent must be just double! Of course, the matter was quite at an end. Again everybody decamped. But by the afternoon the "old aunt's" covetous desires had abated—in other words, the landlord, who had been overawed by objectors, had come to his senses—the agreement was finished, the earnest money was paid, and I with my bundle of bedding and tracts and books took possession of the one room which was empty. Then, the Native Christian first, and afterwards together, we committed the place and ourselves to God.

Twice before within the twelve months I had in new places entered C.M.S. houses which we had rented. At Maocheo I was able to stay four nights; at Kiencheo, one night; and it seemed likely that my stay in this house might be equally short, for scarcely had I come in very quietly at dusk, than loud and angry voices were heard at the gate calling for the landlord. The young wife, a sturdy little woman, kept them at bay, saying her husband was in the country. (He was really smoking opium in the back room!) And for that night they were pacified. Later, others came, but as it was quite dark, they too were persuaded to let things be till the morning. Soon after daylight on Saturday, back they came—the street policeman, the street

elders, and the men from the small Yamen. The Yamen proper is at Kiang Yiu (forty li away), and the small Yamen here has to report affairs to the official there. There was no getting away from them this time, and the landlord had to go to the public tea-shop in the fire-god temple, where the matter was long and loudly discussed. They told him he must return the money, and send me away, or else they would come and pull his house down. Upon his promising to do as they wished, he was allowed to depart. Of course, I refused to take back the money. I told the landlord that the Intendant of Circuit at Chentu had said we could rent houses where we liked, and that therefore he was doing no wrong in renting his house to us. I promised to make good any damage that might be done, and finally I suggested his escaping to Chentu, there, with God's help, and under Dr. Parry's care, to break off his opium. He waited till dark and then disappeared. I must confess my hopes sank very low. Apparently the people and the Yamen were all against me, and the prospect of renting a house in any new place seemed less likely than ever. It was a time of very keen trial and testing. This place, in the heart of our district, is far more to us than Maocheo and Kiencheo put together. Those are outposts; this, a central fortress. Ejection from Chong Pah means practically, so far as residence is concerned, ejection from all this central district; whereas an open Chong Pah may mean, I think, to a large extent, an open district round about us here.

I determined, therefore, to do anything and everything I could to conciliate and win over the people and the Mandarin, and plans were carefully laid (in my own mind and on paper), but without much hope of success. God's Word became very precious—"the Word of His power" in Daily Light for the day (January 27th), and especially Daily Light for the preceding day (January 26th), when the threatenings began. God reminded me that this was His business, not mine, and that He *could* "smite this people with blindness," or, which was what I wanted, "open their eyes," or do with them anything He chose.

A little school incident came into my mind. (I noted it in my diary.) A number of big bullies caught me and

several others one night, and told us off to their study to drink ink out of coffee-cups, and sing a solo each! I was a very small boy in those days, and the prospect of such an ordeal in such company was to my sensitive-plant nature the very refinement of misery. Silently I told God my distress. Suddenly, and without any apparent reason, some one said, "May as well let that little youngster go." And off I bounded, giving glory to God. He, I felt, could inoline the persecutors once more to "let that little youngster go"! He had interposed then, He could interpose now.

On Sunday, when the people found the landlord had fled (the middlemen had got into hiding too), I expected a great outcry. I gathered my little valuables together (chiefly account-books!), and wore them on my person. However, to my surprise, the day passed away quietly, though I understood things were brewing outside.

On Monday, in they came, the Yamen people and others belonging to the place. Of course, I received them with the utmost politeness, and, to my astonishment, they were perfectly civil, and even friendly. They asked some questions, always very politely, copied my passport, and after a time, bade me adieu. One important personage had called on Saturday night. He had a man waiting outside. He was not exactly rude, but certainly not exactly polite; his attitude was not pleasant. These people were quite different. My hopes, which had sunk as they came in, somewhat revived. Nothing more happened that day; but I could see little groups now and again standing at the outside gate, pointing to my one room, and talking in a low voice. No one came in. It seemed like the lull foreboding a storm.

On Sunday morning my Native helper had said there was a good deal of talk in some quarters that our books were bad, that they would scoop out the foreign man's eyes, and so forth. Against all that, God gave me Daily Light again: "As thy days, so shall thy strength be," and the wonderful words of grace and comfort which follow. Prov. xxi. came in my daily reading about the king's heart being in the hands of the Lord as the watercourses; He turneth it whithersoever He will. And *especially the last verse*, "The horse is prepared against the day of

battle" (I had been carefully preparing my "horse," making my plans. And I suppose it is right enough to prepare one's horse) "but *victory*—deliverance—is of the Lord." I did cling to that last bit, and it clung to me. You can hardly tell how very, very much I wanted not to have to go, if it were God's will. To our Mission the issue might be of the gravest import.

Well, on Tuesday morning, January 30th, my helper came in, and at once my beautiful air-castles as to the innocent intentions of yesterday's gracious visitors vanished. The night before, after he was in bed, they had come in chairs, and with lanterns, to tell him to inform me that I could rent a house somewhere else (?), but not in Chong Pah! He answered very sensibly, that if they would get me a house elsewhere, and if I liked it, perhaps I would then give up this one, but how could I otherwise?

All day I sat in my little room; indeed, I had been a prisoner—the prisoner of prudence—ever since I came into it, never once going out excepting into a sort of cooking-shed at the side. I wore a little cabin-bag under my jacket, ready to pop my valuables into it at a moment's notice. Upon every sound at the gate I thought, "Now the Philistines are upon me," not to hurt me, there was very little danger of that, but to insist upon me taking my departure. The strain was considerable, much more so than I had any idea of till I went to Maocheo. It would not be good for one with a weak heart. The strain is in proportion to the importance of the place. If it did not matter much whether one got a house or not, the strain would be very little; in this case it was great. And on this very point the Divine Pruner convicted me. Why was I anxious about the issue? Had I not said this is God's business, not mine? And if so, could I not trust Him to manage His own affairs just in the way He Himself wanted? Did I not know that the Lord He is GOD? And is not that little word bigger than the universe—infinite? What is this little opposition to Him? He led me to see the great thing was not that the house should be retained, but that we—I—should trust Him. Was I equally willing to go or stay? Was I really leaving the matter in His hands, and so resting in Him that I

had no anxious care as to what the issue might be? Was I kept in "perfect peace" about it?

Thank God, it was a very precious time here all alone with Him. I said to myself, I do trust Him—with my will, at any rate. And then the words came, "Wait on the Lord. Be of good courage." "He is managing the business," was constantly a great rest. When I am doing nothing, and can do nothing, He is working. Whoever comes to-day, or whoever does not come; whatever tidings my helper brings to me, or does not bring to me, it is His arranging: He sends them, or He keeps them back.

The whole day (Tuesday) wore silently away; no one came near me, not even to the gate. What could it mean? Was it for good, or for bad? I went to bed. "God is in charge,"—this was my pillow.

And so, indeed, it proved. The next day one of the elders of the street called with the senior middleman. (He was one of Monday's deputation.) "Now it is coming," I thought, the dreadful story, "On a given day, if I have not cleared out, the place is to be pulled down and the foreigner murdered." I was determined to hold on as long as I could. But if all conciliatory explanations and proposals failed, and the people were still really against me, I intended most certainly to go; I do not think it is God's plan that we should defy the people, and endanger our lives, unless the circumstances are exceptional.

My friend, however, had come on no such errand; on the contrary, he was very kind, and seemed to have no desire to hurry me off at all; indeed, he said if I had to go he would help to get me another house in the neighbourhood. This was very good; and better still was the absence of any lurking, evil-looking schemers about the gate. One great advantage was that I had only one room, as the other tenants do not leave till after the Chinese New Year begins. When reports were spread, and mischievous persons of the baser sort came hurrying up to survey the dreadful barbarian, it was no doubt a little baulking to find things going on at the house exactly as usual, and an old woman sitting on the doorstep, doing a bit of sewing, and quietly smoking her pipe a yard long!

In the afternoon a number of people came, group after group, but instead of looting about the gate, they came right in, saluted me most politely, let me talk to them and show them our tracts, and, manifestly, had no evil intentions at all. They had come to call in a very friendly way, and right glad was I to see them.

I had written to my wife on Saturday saying, unless God interfered, the case was hopeless. I now began to think that God must have interposed. And, indeed, He had.

On that very Saturday when the Yamen people and the street people were gathered together to take steps to turn me out, threatening the poor landlord to pull down his house if I did not leave, a proclamation from the Governor-General at Chentu was on its way to this town speaking well of the English (amongst others), and announcing that the Chinese could go to England and trade with us, and that we could come to China and trade with them. I have no idea what is the origin of the proclamation. It is, I find, being posted in all the cities and towns throughout the province, and it reached here on that Saturday evening. In the morning when the people woke up, there was this enormous poster with the Governor-General's stamp impressed, staring them in the face!

The people now waited to see what the Mandarin would do with me. He sent the deputation (so I conclude), though not officially, to suggest my renting a house elsewhere; but as I did not at once fall in with the suggestion, he determined to let me alone. On the Tuesday, I believe, he caused it to be given out that we were good people with good intentions, and that he did not see his way to effect my removal. A kind message from the Mandarin was brought to me, saying I was not to be molested, and that he would issue a proclamation to the effect that the townspeople might come to the house, but that they were to behave well, and that children, being noisy, were to be kept away. I sent back a message of thanks, very sincere thanks, too, but urged that we should be very glad to welcome the children, and did not at all want them to be excluded. (The Mandarin probably has no intention of issuing a proclamation; it is not needed. It was just his Chi-

nese way of saying, "All right, you can stop.")

That was enough; the people who hitherto had been suspicious and afraid, I suppose, to come near me, came round at once, among them being some of the elderly and most respectable men of the place. All were most friendly. And now they come daily, not one unpleasant face amongst them—all hearty, considerate, and as well-behaved as possible. Truly God has interposed. "This is the Lord's doing, and it is marvellous in our eyes." "Praise ye the Lord!"

I was interested to hear that seventy or eighty of us are coming to Chong Pah. Did *you* tell them that at Salisbury Square, (I hope it is true!)—or did the people surmise it from the fact that four or five Chinese families are living in the house, and if so many civilised Chinese can make their home on the premises, the accommodation must be amply enough for four times the number of foreign barbarians? Another report was that two whole boat-loads of foreign women were coming—what to do was, perhaps, not quite clear; but the seventy or eighty men were coming to set up a big *mai-mai* (or trading) establishment. No wonder the busy merchants and tradespeople here took fright!

It has been impressed upon me, especially lately, that it is our duty as God's messengers, and also our wisdom, to seek to conciliate the people in every way as far as possible. I have taken pains, not to laugh at their stupidity, but quietly and seriously to explain to them that the reports are quite untrue; that we are simply missionaries, not merchants, and that no such invasion as they are talking about need be feared. I was glad to give them proof of my sincerity by accepting an offer from the landlord, who did not go so far as Chentu after all, and who is now (and the middlemen) out of his hiding, to rent half the house instead of the whole.

It is much better, I am convinced, in coming to a new place, to get, if possible, a little quiet house at first, and make no fuss. (In coming here I wanted from the first a little place outside the city, but my helper could hear of nothing which he thought at all suitable.) Now it is all right; the people are satisfied as to our *bona fides*, and if we are prudent I believe all will go smoothly. "God is in charge."

It was a great joy to welcome Mr. Jackson on the first—not anniversary, nor yet *luni-versary*—but on the first *weekli-versary* of our entering on possession of this our first C.M.S. station in Inland China. And a great surprise and delight it was to him to find his prayers and plans for a house here already fulfilled.

Now at your next Prayer Meeting do pray for this town, and may Chong Pah and its missionaries henceforth never cease to be “spoken for unto the King” by the Lord’s remembrancer, pleading for us in faith and in the power of the Holy Ghost. Oh, we *do* want you to pray for us, and to pray with us that men may be saved in this place and in this district! And we do want you to pray that more workers may be sent to us—that we may not

have to wait on too long. Do you know how much your prayers mean to us? Amidst the strange mingled feelings of that first Saturday night in the little room there stole into my mind the thought, “Perhaps the people at home are praying for me to-night.” It was very sweet—true balm for a wearied spirit. “You are not alone,” it seemed to say, “the Lord and His people are thinking upon you.” Continue to pray for us, and for dear servants of God in other lands working and suffering in strain and hardship and toil almost unknown to us in this favoured province of Inland China. What a sea-breeze of blessing fills the soul at the remembrance, “We are all one in Christ Jesus”! “Glory be to God on high, and on earth peace, goodwill toward men.”

After writing the above some difficulty arose about the house; but we learn from what Mr. Phillips writes in the following letter, and from the extract in our last number, p. 772, that this difficulty has been graciously removed.

II. OCCUPATION OF MIENCHUH HSIEN.

LETTER FROM MR. A. A. PHILLIPS.

*C.M.S. House, Mienchuh Hsien,
Szchuen, July 11th, 1894.*

You will no doubt have been hearing from Mr. Horsburgh how that the Lord has been opening doors before us in this district quite recently. In quick succession we have obtained a footing in four cities—Sintu Hsien, Chong Pa, Miencheo, Mienchuh Hsien. A few months ago the doors appeared to be fast barred, and continued itineration seemed to be the only prospect before us, and that from an unsuitable centre. Now the whole scene is changed. The Lord has given us as many stations as we can man at the present moment, and I think that as soon as more men are available more stations will be added. How many are you sending to us this autumn?

It is of the opening of the last-named place, Mienchuh Hsien, a city two days north of Chentu, that I am sending you a short account. The first mention that I heard of such a place was by Mr. Murray, of the Scotch Bible Society, when I was passing through Chung-king two years ago. He named it to me as a most desirable place for our Mission to work, and it clung to my memory. In the spring of last year, on my return from Maocheo, I passed through it, and was favourably

impressed with the city. Various causes prevented me from again visiting it until December, when Mr. Callum accompanied me, and we spent a fortnight or more in an inn, receiving numbers of visitors and scattering a good number of books and tracts, also attending to a few people who were suffering with sores, &c., in which work Mr. Callum’s medical knowledge was most useful. We had to leave at the end of the month; not, however, until it had been suggested to us that we should hire a house and come to live in the place.

In March of this year I again came up to Mienchuh, accompanied by Mr. Beach, who is working with us, and this time with the express purpose of hiring a house if possible. Taking up quarters in the same inn as before, we again found the people very friendly, and had much opportunity of telling the Gospel to visitors, also our medical work greatly increased. We of course only undertake cases of the simplest nature, and any one with a little common sense and a few simple remedies can relieve any amount of pain and suffering amongst this people.

Messrs. Callum and Knipe had passed through this city in January on the way to Songpan, and had then told a

man who had been very friendly on our former visit that I should be coming again and should be prepared to hire a house. Very soon our object became known, and we had a good many inquiries and several offers of houses, but, alas! when it came to the point of going to inspect them, excuses of all kinds came in, and we began to wonder if we really should be taken to see a house at all. One friend told us that the Mandarin would not allow us to hire a house, and therefore they were afraid to open negotiations with us. We both felt strongly that the Lord's purpose was to open a station in this city, and so continued in prayer and watching. The opening of stations in these cities, where we know we are objects of much suspicion and distrust, and where a word from the Mandarin can effectually "boycott" us or raise the people against us, is very uncongenial work. But the importance of obtaining a footing amongst the people spurs one on, and waiting upon the Lord we see His leading step by step, and so go forward.

A bit of the comical comes in sometimes. For instance, a man came one morning asking for eye-lotion (?) and then, in an undertone, said, "You want to hire a house, don't you? Well, I will take you to see a fine one on the North Street." Not to appear too anxious, we put him off a little and told him to come in the afternoon. On the way to inspect it, he began to reckon up our requirements in the way of servants, &c., when we get into the house, and expressed himself as quite ready to help us (a small consideration being, of course, understood). On reaching the North Street, one of the principal streets, he called out to a gentleman who was standing at a shop door, "You have a house to let, and I have brought some one to see it." This was rather trying in a matter that required to be kept rather secret and not noised abroad. The gentleman turned round, and perceiving that we were foreigners, manifestly wanted to have nothing to do with us. They commenced talking in low tones to each other, gradually, however, raising their voices, until a quarrel seemed imminent. We thought it better to slip quietly away and leave them to settle the matter as they pleased. Next morning the would-be middleman came and coolly asked for money for his trouble!

At length, after many disappointments, one morning we were really taken into a house, and as the landlord, who was himself living in it, was a scholar, we were assured by the middleman (a necessity in all transactions of this kind) that he feared neither Mandarin, street elders, or any one else. The next matter was to discuss the price, and after two or three days we at length came to a settlement, the agreement was drafted, and some money paid down as an assurance of good faith on our part. We returned to Chentu to await the appointed time of taking possession. The following week I despatched a trustworthy man with a portion of the deposit-money to be paid to the landlord through the middleman, and received in reply an assurance that certain promises should be fulfilled in respect of repairs and alterations.

On Tuesday, May 1st, I had this promise in the ordinary course of my reading, "I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord" (Ezek. xxix. 21). It was the day that we were all ready to start in the afternoon, taking an indirect route in order to visit several places, planning to reach Mienchuh at the agreed time. To our surprise, during the morning the middleman turned up and brought the news that the Mandarin, on hearing the matter, called the landlord and threatened to take away his degree, put him in a cage for public exposure, and do a few other dreadful things as soon as we set foot in the house. Thus our hope that we should quietly get possession of this place was shattered in a moment. It was a great comfort to have had that promise in the morning, and one's faith was strengthened. This caused some delay, but at length, on Tuesday, May 29th, I was joined by Mr. Horsburgh at a city twenty-three miles from Mienchuh (he had just been released from Chong Pa by the happy settlement of matters there), and on Wednesday we started to attempt to get a footing in the house, which partly belonged to us, as we had paid down a sum of silver for it.

It will be difficult for friends at home to realise our feelings as we neared the city and walked round by a quiet street to the house. Would the door be left open? If not, would they let us in? Should we have a great crowd besieging

the place to see us? Would the Mandarin at once take steps to make us leave? These and many other questions we discussed on the road, and made provisional plans for emergencies. Violence of any description we did not anticipate, as the Mandarin, who has held office in the capital, knows too well his responsibility if any serious consequence should occur. Possession is, indeed, nine-tenths of the law in China, and we felt that if we could only get in they might find some difficulty in getting us out. How rejoiced we were to find the door standing open! We found the landlord's son within, and were told that the landlord was at the inn at which I had stayed previously. We were invited to go and see him there. But no; we were in the house, and intended if possible to stay there. He soon came and recited the heart-rending tale of all the Mandarin's threatenings, but our hearts were hardened, and we said we had come to stay. The landlord denied having received the silver, and pretended to be ignorant of the agreement being drawn up. It is extraordinary with what undisturbed countenance these men can lie to one's face. The room in which we were is a long place, resembling somewhat a second-rate English barn, half of one side open to the courtyard. Happily, there were two bedsteads, and appropriating these, we made preparations for rest. I assure you there was the amusing side to it all, and many a quiet laugh we had over it. But how thankful we were that we were actually in the house! And we committed ourselves to our Lord and Master, leaving to-morrow's cares with Him. Next day we quite expected a regular "rumpus," and it commenced promisingly. Very early the landlord came in, and going down on his knees, knocked his head on the ground to each of us—a mute entreaty for us to leave. It would be sufficient to move the heart of any one who does not know something of a Chinaman's tactics. Mr. Horsburgh happily (?) has had a good deal of experience lately in these matters, and was able to estimate pretty accurately the value of such demonstrations. All the time the landlord made no suggestion of returning our money and thus settling the matter. In truth, we were very thankful he did not, as what we wanted was the house and not the money.

A friend of the landlord's kept with us all day, and we did not know how to regard him, whether as friend or foe. On the second day he disappeared, and we continued day after day expecting "something to turn up." Various arguments were used to get us away, but one by one the difficulties, which were declared to be insurmountable, have disappeared, and it became only a question of getting the landlord to remove as quickly as possible. He says that he has eaten a good deal of bitterness over the matter, as the middleman has run off with an ingot of the silver which was paid on deposit. But what to believe and what to disbelieve of their statements it is very hard to know.

Three weeks ago Mr. Horsburgh left me for Chentu, and Mr. Knipe came to keep me company. Last Friday we came to the conclusion that a real effort must be made to get possession of the whole premises. We discovered that it was only a question of raising money that was keeping the landlord from moving, so we agreed to hand over the remainder of the silver on promise of removal in two days. On Saturday the final agreement was drawn up and signed in presence of witnesses, and on Sunday, a day earlier than we had demanded, the landlord removed his furniture and left the house in our possession. This may have been hastened by an incident that occurred on the previous day. On going to a small skin box of mine I discovered that it had been broken open and a piece of silver taken. The responsibility of this theft I laid upon the landlord, who was entitled to it, as he had been keeping us in a doorless room, and there is very little doubt but that the culprit is living on his premises, and probably is one of his relatives. On Sunday morning we were awakened by the cry of a woman knocking her head on the table and lamenting the loss of two pieces of silver, one by the middleman's roguery, and the next by an unknown thief. It was the landlord's wife. Possibly the whole performance was for our special benefit. Any way, it was soon over, and she was in her usual cheerful disposition. All the way along we have been most friendly with all the people concerned in the matter, and they with us. It may seem to be an anomaly, but it is the usual thing here to treat as most

friendly those who, one protests, are doing most unfriendly actions.

Now, thanks be to God, the victory is won; the city is, in one sense, captured. But really the war here is just about to commence; the war, not against mandarins and landlords, but "against principalities and powers, against the world rulers of this darkness." Pray for us that we may be faithful and follow our Captain from victory unto victory, and soon see some of the people of this place giving in their allegiance to our King. The city

is a very busy one, having the biggest market-place that I have seen in Szechuen, which is every other day crowded with people from the country round, who come to sell and get gain, but who know nothing of the real riches of Christ. We hope not to work in the city alone, but to systematically visit the towns and villages in the district, preaching and distributing tracts and books. I feel that the text above-mentioned, Ezek. xxix. 21, is a special promise for our work in Mienchuh Hsien.

FALABA: REPORT OF MR. ALVAREZ.



ON March last, during a visit which Bishop Ingham and Mr. T. E. Alvarez made to Port Lokkoh, a Conference of the Sierra Leone Church missionaries and the C.M.S. workers at Port Lokkoh was held at that place, at which it was urged that the occupation of Falaba by the British Government was a strong call to the Christian Church to advance its outposts towards the interior. A few days after the Bishop's return to Freetown, Colonel Cardew, the newly-arrived Governor, invited Mr. Alvarez to accompany him as his guest on his approaching visit to Falaba for the purpose of delimiting the frontier between the French and British territories. This generous invitation was thankfully accepted, and the following is the report of his visit which Mr. Alvarez made after his return to the coast. The Committee have expressed themselves ready to occupy this new station if they are enabled to do so:—

1. My information is the result of what I myself have seen and learnt by continual questionings, both in the neighbourhood of Falaba and from Mr. J. C. Parkes, Secretary for Native Affairs for the Colony of Sierra Leone. By the kindness of the Administrator, Colonel Cardew, I was allowed to join him in his tour of inspection round the eastern and northern frontier of the Colony (March 26th—May 17th), and Mr. Parkes was naturally of the party. Both during and after the journey I have had ample opportunities given me of learning what I wanted both from him and from his interpreters.

2. Falaba is certainly one of the most ancient towns within the sphere of British influence; very *probably* the most ancient of all. It is the rendezvous for the great caravans from Timbuctoo and the great trade centre for a very large area, and Mohammedans travelling from North Africa continually arrive in Freetown *via* Timbuctoo (or the other trade centres more to the eastward of Timbuctoo)

through Falaba. This in itself makes it an important place as a missionary centre; although at present, owing to the terrible slave-raids and wars of the Sofas and others during the last eight years, unchecked by the British or French Governments, the population of Falaba is not what it used to be, being probably now about 500 (119 houses) or 600. It is estimated that 30,000 or 40,000 people at least have been enslaved or killed during the late disturbances since 1887; hence the most important places like Falaba have suffered terribly. Falaba, which has a strong position, made a most gallant resistance, culminating, when the efforts of the inhabitants proved fruitless, in the old king gathering all of his family who were willing together in one of his houses and burning it over his head. This happened in 1887, when the Sofas attacked them.

3. Falaba stands nearly 3000 feet above the sea-level, and should therefore be considerably healthier than any part of the Colony, even the mountain villages, like Regent. At the first

view, one cannot help being struck with the grandeur of its surroundings, as Falaba is girt round with a close, unbroken belt of gigantic cotton-trees, while on the outside of this one sees what was once a broad, deep ditch encircling the town. A stream of good water runs to the northward, while on all sides mountains of considerable height rise at distances of from one to six miles from the town.

4. The permanent chief, Pa Dinka, who rules over seven or eight important sub-chiefs, is a man of kindly disposition, who, when asked by Mr. Parkes whether he would like a missionary to come and teach his people, answered that he would be pleased for any one to come and do good to his people. He has acted very kindly to the Government, having built them excellent quarters for the eighty Frontier Police now stationed there under a white officer, Major Moore. I have every reason from information received to think that he would do much to help us, if we settled in this town; and even if such were not the case, a grant of land and labourers for building could be obtained at a very small cost.

5. Money has little or no value at Falaba, but as cloth and other articles of barter increase from two to three hundred per cent. in value after thirteen days' transit to Falaba, this would cause but little inconvenience. Rice, fruit, fowls, and meat in plenty are to be obtained, and cows may be purchased at Sinkunia (eighteen miles south-west), yielding excellent milk, so that a European should find no difficulty in living cheaply and well.

6. The language is the Djalunka Susu, a slight variation, I am told, of the Susu, for which I believe the C.M.S. has a grammar. This language is spoken over an area, roughly, of twenty-five by thirty-five miles, as far as I can ascertain, possibly over a still wider area. The area may appear somewhat small, but some of the towns of the sub-chiefs are very much larger than Falaba, e.g. Sinkunia = some 700 inhabitants; Mussaiya = some 900. Both these towns are on the way to Falaba, but there are several to the northward, which, I believe, are equally large and steadily growing. Thus this area represents a comparatively large population.

7. The roads in the neighbourhood

of Falaba are the best I saw outside of the Colony during a journey of 618 miles, and here our average rate of marching was three and a quarter miles an hour; thus the opportunities for itinerating are excellent. The people are courteous and hospitable in the extreme.

8. The Mohammedanelement, though present and strong in Falaba, is by no means supreme, and is confined, as far as I could ascertain, to a few of the chief men, who regard it, I believe, as little more than a trade-guild which enables them to obtain cattle, &c., at a cheaper rate from their Fulah neighbours, who are great proselytisers to Mohammedanism.

9. Port Lokkoh is one day's journey from Freetown. Falaba is twelve days' easy travelling from Port Lokkoh, thirteen days in all. There are some fifty villages *en route*, besides about nine large towns.

10. I have little doubt but that a European missionary would be able to gather round him in a sort of boarding-school the sons of nearly all the chiefs around Falaba for several miles, and most would be able to pay in rice, &c., for their sons' education. The effect of this in the future is evident, if it prove feasible, as the religion of the chief is the religion of his people, at least in name, in the hinterland of West Africa. I was astonished myself at the delight shown by the people in the neighbourhood of Falaba at the prospect of their children being educated, and exceptional care is being taken of them now, as owing to the late disturbances the towns and villages are but sparsely populated as compared with the past, and each town is anxious to become populous once more.

11. As the Government have been putting down the slave-traffic in real earnest, a new method of subsistence will have to be introduced, and this, I think, gives a further opportunity for missionary effort, and is in itself an invitation to the Church to come and teach the arts of peace.

12. There is at present a monthly communication with Falaba, as the pay for the Frontier Police goes up each month. However, only a week ago the postmaster sent to me one of his clerks for the purpose of ascertaining mileage and nature of the ground to be traversed between Waterloo, on the edge of the Colony, and Falaba *viâ* Mongrey (duo

south of Falaba), and I was told that the Governor had asked for estimates for a *bi-weekly* post to Falaba. Even by this circuitous route letters could be taken to Falaba, if passed from town to town as intended, in eleven or twelve days. As some 200 odd Frontier Police are stationed at Mongrey, Falaba, and smaller places, communication is sure to be improved. Many of these Frontier Police are earnest Christians, and as their wives and children are encouraged to join them, some useful work could be done among them. Many of those at Falaba expressed their delight at the mere prospect of having a white missionary among them, and the officer at present commanding at Falaba is a delightful Christian man, who holds divine service regularly for his men.

REPORT ON BUMBA AS AN INTERMEDIATE STATION.

1. Falaba is some 174 miles, as far as I can gather, from Port Lokkoh; it is therefore most desirable that an intermediate station be occupied, and none appears better suited for the purpose than Big Bumba, a town seventy-six miles from Port Lokkoh, which vies with Falaba in point of age, and is the headquarters of perhaps the strongest chief in the sphere of British influence. Kai-Lundo of Kaure Lahun, in the Mende country is his only compeer, these two men having alone succeeded in making head against the Sofas. The chief of Bumba is named Suluku, and one of his sons was for a considerable time with the Rev. J. A. Alley at the Port Lokkoh School, payment being made for his schooling by Chief Suluku.

2. Mr. Cole, our tutor, informs me that an American missionary asked for permission to settle there, but was told that Suluku would prefer the C.M.S. to come. For this I cannot personally vouch: in any case Suluku's answer may possibly have been an excuse, as I have heard much of his independence of mind. He has resisted all attempts of the Mohammedans to gain his favour, and remains a pure Heathen, with his people well under control. The British Government, I believe, are very chary of hurting his feelings, but he is most loyal. As the place is in the heart of a mountainous and well-watered country, it should be fairly healthy; but

from what I can gather, it is but six or eight hundred feet above sea-level, and so cannot compare with Falaba.

3. The three languages between Free-town and Falaba are Timne, Limba (three slightly varying dialects), and Djalunka Susu. The language of Bumba is Limba, but Timne is understood by many.

4. I venture to think that there is a wonderful opening for missionary work in this direction. The Gospel has *never* been preached beyond stations this side of Bumba, and no Society is moving in the direction of Falaba, though some are moving towards places sixty miles to the south of it. A white missionary with a young lay catechist would suffice, I think, for Falaba; ditto for Bumba. We here can only pray the Lord of the Harvest to send us the right men: may God grant to us a speedy answer to our request, if in accordance with His will.

5. It might be desirable for some one to go and make preliminary arrangements at Bumba at least: if I could be allowed to do this, I should be very glad indeed of the opportunity.

6. In conclusion, I will only say that I feel strongly that God has been calling us for a long time to step out to the north-east: may we be enabled to do so now. Before the Brussels Conference, the great caravan route through Falaba and Timbuctoo to Tunis and Tripoli was open, and along parts of this Barth, Ueberwag, Richardson, Clapperton, and Nachtigal passed some forty years ago. Now for a time at least, the Niger basin, some forty miles from Falaba, is in the hands of the French, who will not allow any *foreign* missionary to evangelize and settle. However, our God is able, when the time is ripe, to bring about a redivision of the Soudan, and many things already seem to point to such a possibility, so we can wait His time. Then, I trust, God's messengers will not be slow to brave the risks the French officers now run, hundreds of miles in the interior in command of the Senegalese troops, and to show that those who bear the Gospel message can put up with lives of hardship as well as those whose aim is only to explore and make additions to ethnological science.

THOS. E. ALVAREZ.

July 4th, 1894.

THE VALEDICTORY MEETINGS.

The Committee Dismissals—The Exeter Hall Meetings—The Communion Service at St. Bride's—Notes on the Departing Missionaries—General Instructions to the Palestine Lady Missionaries.



HE words of the patriarch Jacob must have risen into the minds of many when they saw that for the first time the great Exeter Hall Dismissals were to be divided into two this year: "With my staff did I pass over this Jordan, and now I have become two bands." One does not need to be a very old friend of the Society to remember the days when a local hall in one or another of the less central districts of London was found too large for the few friends who cared to be present when leave was taken of the autumn reinforcements. It is an encouraging sign, not only of the growth of the C.M.S., but of the spirituality of that growth, to see that meetings which are chiefly conspicuous for their prayerful, devotional character are now so widely valued.

THE DISMISSALS IN COMMITTEE.

The increase in the numbers of missionaries has had its effect in changing the character of the meetings. Not so very long ago the General Committee became as it were a Movable Committee for the occasion. The Instructions of the Committee to the missionaries as a whole and to each individual were read out in public. Each missionary replied in turn. An address to the missionaries and a commendatory prayer followed.

Now all this is done in the comparative privacy of the Committee Room, at meetings of which only the Committee and the friends of the missionaries receive notice. At the public meetings the Instructions have been dropped, and only representative missionaries speak.

The quiet gatherings in the Committee Room have a solemnity of their own. As between friends, things are sometimes said which would be out of place in a great public assembly. The proceedings impress the onlooker with a sense of what Mr. Wigram well described as the *entente cordiale* between the Committee and the missionaries. The missionaries are frequently assured of the tender concern which the Committee feel for their welfare, and they, in return, do not shrink from frankly urging their own views upon the Committee. There is no question of keeping up appearances before strangers. The feeling is genuine and unforced.

Our space does not admit of our describing the three Committee Farewells in much detail, so that a few general observations may be made, applying to all alike.

The new missionaries are invariably urged in their Instructions to give the study of the language their first and best consideration, while not forgetting to be missionaries in life and conduct even where they cannot as yet be missionaries in word. They are often warned against the temptations of the voyage, the disillusionments which may await them at their stations, the trial of patience during the inevitable time of waiting, until they have passed their language examination. The Instructions to the older missionaries sometimes take the form of kindly references to their past work or their private circumstances, sometimes contain advice and directions which reveal a close study of character as well as of work, sometimes (and this is especially the case with veterans of long service) offer only the good wishes and prayers of the Committee.

In their replies there is naturally more variety, and room for the display of idiosyncrasies. The young missionaries are, as a rule, very brief. They generally express a desire to be faithful to their Instructions, and nearly always

ask for prayer. If it is possible to single out one topic as occurring more frequently than another in the older men's replies, it is that of gratitude to the Committee, especially for the care of their children in the Home.

On Tuesday morning the Persia, Bengal, North-West Provinces, Punjab and Sindh missionaries received their Instructions. Mr. H. Morris was in the chair, and the Rev. F. E. Wigram introduced the party. The Instructions were read by the Rev. P. Ireland Jones, who was careful to explain that they were principally from the pen of the Rev. W. Gray, whose absence was regretted. When the missionaries had replied, Mr. Morris said a few words of loving sympathy with them. The address was given by the Rev. D. J. Stather Hunt, on Christ revealed, glorified, working, living, formed in us, from Gal. i. 16, 24 ; ii. 8, 20 ; iv. 10. It was just what such an address should be—graceful, sympathetic, spiritual. In the afternoon Sir John Kennaway was in the chair, and the room was much fuller, perhaps because there were more missionaries. A large number of the latter were ladies, while the Indian contingent had few, because the C.E.Z.S., the Z.B.M.M., and the F.E.S. relieve the C.M.S. in India. The party consisted of those who are going to Sierra Leone, Yoruba, the Niger, Eastern Equatorial Africa, Palestine, Ceylon, South China, Mid China, and Japan. The Rev. G. Furness Smith introduced the missionaries. The Rev. F. Baylis read the Instructions for the African and Palestine groups, and the Rev. E. T. Higgins those for the Ceylon, China, and Japan sections. It was very appropriate that the Rev. C. C. Fenn, under whose care as Secretary these parts of the Mission-field used to come, should give the address. He founded his remarks upon the end of the Epistle to the Church at Pergamum, in Rev. ii. 17. It is needless to say that his helpful words came with all the weight of his prolonged experience.

The third division of missionaries, comprising the remainder of those going to India, was taken on the following Thursday at 11 a.m. Again Mr. Morris presided, and the Rev. G. Furness Smith was the introducer. The Instructions were read by the Rev. P. Ireland Jones, but as before, we were told they were to a great extent the handiwork of the Rev. W. Gray. Among those who were being dismissed was Mrs. Durrant, sister of the Bishop of Exeter and daughter of the Rev. Edward Bickersteth. It was a curious coincidence that the Instructions should be read to her by one who had been a boy at the Home when the late Rev. Isaac and Mrs. Durrant were Director and Directress. The address, a most encouraging and helpful one, was by Canon Gibbon, from Song of Solomon v. 16: "This is my Beloved, and this is my Friend." It pointed his hearers to Christ as the oldest, the tenderest, the strongest, the unchanging Friend.

EXETER HALL ON TUESDAY EVENING.

The device of separating the two sections of the missionaries was an experiment completely justified by the result. The two meetings were as nearly as possible of the same size, and both filled the hall to its utmost limits without overcrowding it. Had there been a marked inequality between the meetings, so as to produce the old crush on the one evening and a half-empty meeting on the next, the experiment must have been held to have failed. As it was, the careful balancing of the attractions gave us two meetings which filled the hall with general satisfaction.

A minor innovation, but a very useful one, was that the different groups of missionaries were distinguished by placards bearing in large letters the names of their destinations—"Punjab," "Western India," and so forth—which were fixed above their seats in such a manner as to be easily visible from all parts of the hall. In other respects there was no great change. The choir of

ladies, conducted by Mr. Strong, sang hymns from half-past six until the meeting began. It has not been our custom to give lists of names of those whom, as the newspapers say, "we noticed on the platform." Let it suffice to say that staunch friends of the Society, clerical and lay, were present in as great numbers as usual.

There wanted yet a few minutes to the hour when the cheers of the audience greeted the appearance of Sir John Kennaway, the Rev. F. E. Wigram, and their following above the platform staircase. Presently Mr. Wigram, pointing to the clock, said, "That clock is slow!" and gave out the hymn, "All hail the power of Jesus' Name." Then the Rev. P. Ireland Jones read St. Matt. xv. 29 to the end, the passage which contains the account of the feeding of the four thousand, and offered prayer.

In his opening remarks the President referred to the wise precaution which had been taken in dividing the meeting, and thus obviating the risk and responsibility of subjecting those who came to the same ordeal as last year. He thanked God when he remembered at what a cost the band of missionaries before us had been gathered, the doubts and difficulties to be met, and ties to be severed before a man could give himself to the foreign field. How small were the numbers of the ordained missionaries of the Church of England compared with those who laboured at home—600 to 23,000. Yet "Providence" was not always "on the side of the big battalions." To whom did Christ leave the evangelization of the world? To eleven weak men, doubting of their cause, hardly believing in their leader, left to face the power of Rome, the learning of Greece, and the obstinacy of the Jewish mind. The missionaries were but on the threshold of their efforts, and the odds would seem to be against them. Here they might be carried away by the enthusiasm of a great meeting. At their stations a reaction might set in, under the depressing influences of Heathendom, and in sight of the low standard of spiritual life among professing converts. There would be the danger of carelessness, doubt, and despair. To what should they look? Not to the enthusiasm of the moment or the determination of their own heart, but to the power of the Holy Ghost which had transformed those eleven weak and doubting men into champions of the Cross, worthy to carry it through the length and breadth of the world. That strength which was theirs was ours also. The same indwelling Christ was with us, the same Father would hear the prayers of His children. They were about to proceed to India, the brightest jewel in the Imperial crown. There was a legend of an alleged sojourn of Christ in India. He came to India now in their persons. Might they who went, and we who stayed, remember what is our calling, what our responsibility, what is His purpose who would have all men to be saved.

It was now Mr. Wigram's duty to explain the facts about the missionaries. Persia and India were taken to-day, to-morrow those going to the other fields. To-day all were men, with the exception of Mrs. Durrant and her daughter, because the zenana societies provide most of the ladies for India. Analysing the whole list for both days, he said there were sixty-two returning to the field, and sixty-four new missionaries.

The details may be stated thus :—Clergy, 23 returning, 15 recruits ; doctors, 2 returning, 2 recruits ; laymen, 2 returning, 10 recruits ; ladies, 12 returning, 26 recruits ; wives of missionaries, 21 returning, 5 recruits ; engaged to missionaries, 3 recruits.

To the total of 126 Bishop Stuart's daughter should be added. Of the 15 new clerical missionaries, 7 were from the C.M. College, 6 from Cambridge, one each from Durham and Highbury ; of the doctors, one had an Edinburgh and one a London degree ; of the laymen, 9 came from the C.M. College, and one represented the Army and the University of Oxford.

With this preliminary explanation, and after indicating the arrangements for the remainder of the meeting, Mr. Wigram introduced the missionaries one by one. As their names were called they stood up. The name of Mr. Mylrea gave occasion for a sympathetic reference to the health of the Rev. Jani Alli, whom he was to have assisted, but will now, alas! have to succeed. The names of Mrs. and Miss Durrant naturally provoked an irrepressible cheer. Mr. Rhodes' former work in Amritsar under the Church Army, with whose hearty good wishes he is now transferred to the C.M.S., came in for its share of recognition.

Five speeches from senior missionaries followed, of five minutes each. The Rev. A. W. Baumann represented the North-West Provinces; the Rev. F. T. Cole, Bengal; Dr. Eustace, Medical Missions; the Rev. H. J. Schaffter, South India and Educational work; and the Rev. R. Bateman, the Punjab. Readers will observe that the logical solecism of a "cross division" was perpetrated in this selection; but hearers were not disposed to cavil at an arrangement which gave them a set of excellent addresses. A few points only can be noticed here. Mr. Baumann was asked by a Mohammedan in Lucknow, "What have you Christians more than we?" He replied, "You have your hundred and twenty prophets, but you have not a single friend among them. We have Christ in us, the hope of glory." Mr. Cole gave us a curious piece of autobiography. Henry Martyn, when chaplain at Dinapore, was the means of converting Lieutenant and Mrs. Sherwood. The latter wrote *Little Henry and His Bearer*, a book now eighty years old; it was this book which first caused Mr. Cole to think of missionary work. One scene in the book was laid in that very Santal country where he was afterwards to labour. When he went out twenty-three years ago, there were 700 Christians there; now there were 3400. Mr. Schaffter showed plainly that educational work had not made him less of a missionary than the evangelist. We wish the enemies of Educational Missions could have heard his emphatic declaration:—"It is far wiser to tell your scholars clearly, and again and again, that you would very much sooner see one true heart brought to Christ than a thousand passes. Nail your colours to the mast. If the school must collapse, let it go down with colours flying." Yet in twenty-five years he had never known a school collapse from the faithful insistence on the Gospel, although a baptism might empty the school for a time. On the other hand, the influence of the baptism of a high-class man on Hindu society was incalculable.

After a hymn came similar short speeches from five recruits—from Lieut.-Col. Freeman as representing Oxford and the Army; the Rev. F. N. Askwith, for the home ministry; Mr. A. C. Kestin, for business men; the Rev. H. Mould, for the C.M. College; and the Rev. R. S. Heywood, for Cambridge. According to the rule adopted in previous years, these were selected on the principle of illustrating the sources from which the supply of candidates is drawn.

The closing address was delivered by the Rev. T. Houghton, Vicar of St. John's, Park, Sheffield, who urged with much solemnity the plea that we had by our presence taken on ourselves responsibilities of a great and solemn kind. We were pledged not to forget the missionaries when they are gone, to pray for them, and to send them reinforcements. On this last head he appealed to parents. Recently he had gone to visit a lady in his parish whose son had got an appointment in a business house in Calcutta. He had no need to offer condolences, but congratulations. Why should it be different with missionary work? He urged them to put no hindrance in the way of their children if they wished to go out. Lastly, we were under

a responsibility to our Lord and Master to be ready to go anywhere and do anything for Him.

The Rev. E. N. Thwaites offered the closing prayer, and pronounced the Benediction.

THE HOLY COMMUNION AT ST. BRIDE'S.

On Wednesday morning at half-past eleven the missionaries, their friends, and members of Committee partook of the Holy Communion together at St. Bride's. The whole of the body of the church was full of communicants. All the clerical Secretaries and acting Secretaries in C.M. House who could be present joined in administering the elements, headed by Mr. Wigram. They were the Revs. F. Baylis, G. Furness Smith, E. T. Higgins, P. I. Jones, H. P. Grubb, and D. H. D. Wilkinson. The preacher was the Rev. F. S. Webster, Rector of St. Thomas', Birmingham, who took for his text Isa. xxxv. 4, "To say to them that be of a fearful heart, be strong." His sermon was a powerful denunciation of timidity and weakness in the Lord's work. For courage and strength he enumerated three requisites—an all-victorious love to Christ, an ever-ready faith, and a patient hope. The standard of Christian duty was as exalted as its exposition was faithful; and one strong point of the sermon was the preacher's constant use of Scripture, deftly interwoven, to enforce his points. One could not but think of the preacher who had occupied that place last year. Doubtless the preacher was thinking of Bishop Hill also, when he drew the dark picture of what might be before the missionary. At the close he read a letter from the late Rev. J. W. Mills, Vicar of Hull, written by way of farewell just before undergoing an operation from which no success was expected. It contained the passage, "But the Lord sitteth above the waterfloods, and to *die is gain*." "He wrote it on the Saturday," said Mr. Webster, "and he proved it on the Monday."

WEDNESDAY EVENING IN EXETER HALL.

The features of Tuesday evening's meeting were reproduced so nearly on Wednesday that they may be taken for granted, and only the proceedings need to be chronicled.

Mr. Stock took Mr. Wigram's place by the Chairman's side, and Mr. Furness Smith read a passage of Scripture and offered prayer. A glance at the passage, St. Luke ix. 46—x. 2, will show how appropriate it was.

Sir John Kennaway, in his opening remarks, gave it as his opinion that the new departure had been justified by the attendance of the night, equal to, if not exceeding, that of the night before. The little army of those to whom we were bidding farewell was small compared with the work, great compared with what was in the mind of our forefathers when they started the Society. A work so great and far-reaching oppressed all at Salisbury Square with its responsibility. They could not do it in their own strength. If they had been sustained it was through the fulfilment of the promise, "Lo, I am with you alway." Addressing the missionaries on the platform, he bade them remember that we prayed for them week by week at headquarters, and day after day according to the Cycle of Prayer. Might they be carried forward by the strength of those prayers. Let them, for their part, put themselves in our place, realise the responsibility resting on us at home. Let them ask strength for us in return. Here the President reviewed the fields to which they were going—Palestine, once trodden by the holy feet of the Lord Himself, now trodden down of the Gentiles, yet a land of such wondrous expectancy; Africa, long the dark continent but now studded

with bright spots of Christian endeavour; China and Japan, names to-day in every mouth. We know not what might be the effect of the breaking up of the fountains of the vast deep now going on, but when God permitted wars and rumours of wars it was that amidst the clash of kingdoms and the din of arms the Kingdom of Christ might be advanced. But not only in China and Japan were there anxieties. The meeting of a Cabinet Council that day had sent down the Funds one per cent.; that great monarch, the Czar, was struck down with disease; the struggle between capital and labour was carried on with such bitterness as to threaten our industrial supremacy. It was ours to look for warnings of the Lord's coming. He looked to us to do His work, carrying out His command, that we might be a people prepared for His coming.

It has been mentioned that Mr. Stock was taking Mr. Wigram's place. He now went through much the same information with regard to the missionaries as had been given by Mr. Wigram the night before. Without invidiousness, we may perhaps single out the interesting fact that the Rev. J. D. Thomas, whose father was the well-known Thomas of Tinnevely, is represented in that district by a mother, a sister, and a daughter.

The five selected senior missionaries were Canon Taylor Smith, for Sierra Leone; the Rev. J. D. Thomas, for the veterans; the Rev. F. Burt, for East Africa; the Rev. W. Morris, for Egypt; and the Rev. J. Buckley Wood, for Lagos. Canon Taylor Smith mentioned the solemn fact that since January nine of his fellow-labourers had received their promotion and were now in the presence of God, six had been invalidated home, and for the last few months there had been only four or five left in Sierra Leone, and not so many in Lagos. Later on in his speech he narrated the question of a Native convert who had been taken to Keswick—"Why do they not pray more for the Native converts?" Another good point was the simple remark made to him by a boy who only a few weeks ago had become a Christian: "Now we must *allow ourselves to be worked by Him*." Mr. Morris is prevented from going back to his own field for the present, and is really only going to Egypt to recruit his health, though he will doubtless assist Dr. Harpur there as he may be able. One friend who knew of the medical orders to him, had written, asking, "Can't you rebel?" He told us how, after a sermon by Mika Sematimba on the first Sunday after he returned home, on "Love one another," a chief had asked Archdeacon Walker, when he heard of the 23,000 clergy of the Church of England, "Why do not more come out here?"

Mr. Wood's speech gave some interesting facts about his own time of service. He first went out in 1857, *thirty-seven and a half years ago*. He had known of six Bishops of Sierra Leone, five of them in his own time—Bishops Weeks, Bowen, Beckles, Cheetham, and now Ingham, "whom may God spare long to hold the bishopric." As he looked back over this long vista of years the sense of thankfulness prevailed over that of personal shortcoming: "Bless the Lord, O my soul, and forget not all His benefits"; and again, "God is the Lord, who hath showed us light." Another part of the same verse came to his mind: "Bind the sacrifice with cords, even unto the horns of the altar." When he went forth as a young man, he had made up his mind that his service should be for life, or till it was put an end to by the Providence of God. He had no wish to withdraw, although, said he, "my best days are past: I go with less strength and buoyancy of spirit." In three months he would be the only European left in the Mission. The Mission was less strongly manned than when he joined it thirty-seven and a half years ago. The audience hardly seemed to grasp the significance of this saddening statement.

Time had slipped away, and the speakers had exceeded their allotted minutes, so that, to economise a little, Mr. Stock read part of the next hymn, and the people only sang two verses. Now was the turn of the three new missionaries, representing the sources of supply: the Rev. G. C. Niven, from Durham, representing the Universities; Dr. Hill, the medical profession; and the Rev. E. Hughesdon, the C.M. College. To them was added the Rev. J. G. Garrett of Ceylon. Mr. Niven remarked the fact that in the C.M. Almanack the texts for the week had all touched upon peace, and that for the day was, "Lord, now lettest Thou Thy servant depart in peace." The appeals for men had been enough to make a strong man weep. Where were the men who ought to be serving God in the mission-field? "My brother," said the speaker, "it is just possible you know where one of them is." Garibaldi, addressing the young men of Italy, had said, "Young men, I have nothing to offer you but cold and hunger, rags and want, but let him who loves his country follow me." If men were willing to follow him, why should there be any shrinking from following the Lord Jesus?

Mr. Garrett said we had come to the end of talking; now was the time to begin to act. "Don't look at these placards," he cried, pointing to the large tickets fixed up over the groups of missionaries. "Look there!" and he pointed to the notice over the doorway, "Way Out!" Were the whole world, he said, divided into twelve parts and a representative man chosen from each, only one would be a Protestant Christian, two would be Greek or Roman Catholic, while nine would be Heathen or Mohammedans. On this he based yet one more urgent appeal for personal service.

The closing address was by the Rev. C. H. Banning, Vicar of Christ Church, Highbury, who took as his motto-text the words of St. Paul, "God . . . whose I am and whom I serve," from which he deduced much teaching on the head of sonship and service. Towards the close he made a novel and interesting suggestion. "Let us imagine," he said, "that this platform is the vessel leaving the shore, and you are the friends assembled to say good-bye, and wave with your hymn-papers a farewell to them." Instantly the whole hall seemed to become a mass of waving white papers, and the missionaries waved back in return. The only thing lacking was the cheer which in real life would have accompanied the waving. Then, again at Mr. Banning's suggestion, the whole meeting repeated a greeting to the missionary party: "The Lord be with you: we wish you good luck in the name of the Lord."

The last prayer was offered by the Rev. S. A. Selwyn, now of Boscombe, Bournemouth, and the Benediction was pronounced by the Bishop of Honduras. So ended the meeting. "Happy meetings" they have been called. May they lead to happy *partings*, when those who heard the appeals so frequently reiterated respond to them by giving up themselves to the work of the Lord!

J. D. M.

NOTES ON THE DEPARTING MISSIONARIES.

Instead of repeating, with two or three corrections, the list of missionaries sailing this autumn, which we published in October, we now give some little account of them and the work to which they are appointed.

SIERRA LEONE.—The Rev. W. J. Humphrey returns to his post at Fourah Bay College with his newly-married wife, late Miss Dunkley of that Mission. Canon Taylor Smith returns to his important work as Diocesan Missioner. Miss McBean goes to the Annie Walsh School, and Miss Edwards and Miss Hickmott to Port Lokkoh. Both these latter are from the Highbury Training Home.

YORUBA.—The veteran Rev. J. Buckley Wood and Mrs. Wood go back again to Abeokuta after thirty-seven years of missionary service; and Miss C. White, from the Highbury Training Home, joins the Lagos Seminary for Girls.

NIGER.—The new reinforcement, Messrs. Hardman, Nott, and Thomas, from Islington, left in August. Mr. Nott was formerly a lieutenant in the army. Miss Frisby and Miss Warner are returning after furlough, and Miss Maxwell, who went out with Bishop Hill, and was sent home invalided from Lagos before reaching the Niger, returns with them. A missionary from the New Zealand C.M. Association, Miss A. L. Wilson, has just arrived in England for the purpose of joining the Niger Mission, where her brother has been working as a probationer. Mr. H. Proctor also returns after being invalided home from Brass.

EASTERN EQUATORIAL AFRICA.—The four new men for Uganda, the Revs. A. J. Pike and G. R. Blackledge and Messrs. H. B. Lewin and A. B. Lloyd, left in June, and Dr. Baxter, returning to Mpwapwa, in September. Mr. Pike was Rector of Killoughter, Ireland; the others are from Islington College. The Rev. F. Burt and Miss M. A. Ackerman are going back to Frere Town and Rabai respectively, and Miss Conway is a new recruit for Frere Town. Mrs. A. G. Smith and Mrs. J. Burness are rejoining their husbands.

EGYPT.—We all regret that no new man has been available for appointment to this Mission, but the Rev. W. Morris, of Eastern Equatorial Africa, is ordered there for the winter for his health, and he will no doubt be of some help to the brethren.

PALESTINE.—To this Mission the outgoing missionaries are all ladies. The Misses Armstrong, Elverson, Nuttall, and Coote are returning to their posts. Miss Williams is transferred from the Sierra Leone Mission under medical orders, and Miss Lewis, who went to the Niger with her brother in Mr. Wilmot Brooke's original party, and subsequently withdrew, has now, after a course of training at The Willows, been appointed also to Palestine. Five new ladies have also joined this Mission, namely, Miss M. C. Seton Adamson, Miss E. A. Cooke, Miss A. N. Jarvis, Miss F. L. A. Roberts, and Miss J. Wenham. Miss Seton Adamson is the daughter of a well-known Evangelical clergyman in London, the Rev. W. Adamson, Vicar of Old Ford. She is a trained nurse, and goes to Dr. Wright's Medical Mission at Nablus. She and Miss Wenham have been at The Willows, and Miss Roberts and Miss Cooke at the Deaconess House at Aston. One clerical missionary, the Rev. A. Liggins, is joining the Palestine Mission, though not from England. He has been transferred from Mid China; and Miss Goadby, who is engaged to him, has gone out to meet him in Palestine.

PERSIA.—Bishop Stuart, as our readers know, left in September, accompanied by his daughter and also Miss Conner, a new recruit, and the Rev. W. A. Rice, transferred from the Punjab. To Baghdad, which, though an isolated station, is attached to the Persia Mission, the Rev. J. T. Parfit, one of this year's ordained men from Islington, is appointed. Two ladies from Sydney, the Misses Phillips and Wilkes, have been appointed to Persia and Baghdad respectively. Miss Wilkes, who is a trained nurse, has come as far as Bombay, where she will stay for a short time until arrangements can be made for her residing at Baghdad. Miss Phillips has been detained for the present in Australia.

BENGAL.—The Rev. F. T. and Mrs. Cole return to the Santal Mission. The Rev. C. H. Bradburn, formerly of Calcutta, and latterly in the Santal Mission, is now going to Krishnagar to take charge of the Training Institution while the Rev. E. T. Butler takes his furlough. The Rev. C. G. Mylrea,

B.A., Pembroke Coll. and Ridley Hall, Cambridge, was appointed to the Mohammedan Mission in Calcutta, to assist the Rev. Jani Alli, and the much-lamented death of our Native brother throws special responsibility upon Mr. Mylrea. He has been Curate at Great Yarmouth under the Rev. J. E. Rogers, and laboured there with much acceptance. Mrs. Mylrea accompanies him. Messrs. Kestin and Noakes are to join one or other of the Bengal Associated Evangelists Bands. The former has been a business man in the sense referred to in the recent correspondence in these pages, and his speech at the Farewell Meeting in Exeter Hall was a striking vindication of the Society's method in dealing with such men. He has had some reading at Islington College, where also Mr. Noakes has gone through the usual short course for laymen. Mrs. Santer is rejoining her husband at Burdwan.

NORTH-WEST PROVINCES.—The Rev. J. P. and Mrs. Haythornthwaite and the Rev. W. McLean have returned to Agra after short leave, the former to St. John's College, the latter to his evangelistic work. The Rev. H. M. M. and Mrs. Hackett are returning to Allahabad, where Mr. Hackett will resume charge of the Divinity School. The Rev. J. J. and Mrs. Johnson are returning to Benares, and the Rev. A. W. Baumann to Faizabad. The Rev. T. F. and Mrs. Robathan, who were working at Agra, are also returning. The Rev. H. Mould of Islington College, and the Rev. Herbert J. Peck, B.A. (Camb.), lately Curate of St. John's, Hull, who has been residing for a short period at Islington, are joining the Bheel Mission. Mrs. Durrant and Miss E. B. Durrant go in the first instance to Allahabad, where the Rev. G. B. Durrant is Secretary of the North-West Provinces Mission. Miss Honiss, daughter of the Rev. Nigel Honiss, formerly one of the Society's missionaries in Tinnevely, and afterwards in Mauritius, will possibly join the party of ladies at Muttra for a time.

PUNJAB AND SINDH.—The Rev. R. Bateman returns to his beloved Narowal District, the Rev. E. Guilford, after a short leave, to Tarn Taran, the Rev. E. and Mrs. Corfield to the Baring High School at Batala, the Rev. A. E. Day to the Afghan Frontier, Dr. and Mrs. Eustace to Quetta, and Miss A. F. Wright, after her recent brief visit home, to Amritsar. Four new men are assigned to this Mission. The Rev. W. F. Cobb, M.A. (Camb.), late Curate of St. George's, Sheffield, goes, we hope, to Multan. Mr. E. Rhodes, who has already laboured in Amritsar as a Church Army captain, goes back to the same sphere as a lay evangelist. The Rev. E. F. Robins of Islington College joins the Frontier Mission, and the Rev. D. A. Canney of St. John's College, Highbury, late Curate of Emmanuel Church, West Hampstead, goes to Sindh. Mrs. Ball is rejoining her husband, and will be a very welcome addition to the staff at Karachi.

WESTERN INDIA.—Lieut.-Col. T. A. and Mrs. Freeman are appointed to Bombay as honorary missionaries. Col. Freeman is an Oxford man, and has also served in the army in India. He has lately been residing at Oxford, studying with a view to dealing with educated Hindus, Mohammedans, and Parsees. The Rev. T. Davis of Islington College, who read the Gospel at the Bishop of London's ordination last Trinity Sunday, also goes to Bombay. The Rev. R. S. Heywood (M.A., Cantab.), who is accompanied by his wife, is appointed to Poona, for the Divinity School there. He was Curate of Walcot, and as a Cambridge undergraduate was well known as a leader in the Children's Special Service Mission, and as editor of *Our Boys' Magazine*, which circulates largely in our public schools. Mrs. Bowman is rejoining her husband at the Girgaum Church.

SOUTH INDIA.—The Rev. H. J. and Mrs. Schaffter return to the Tinnevely

College, and Mr. Keyworth to the High School at Palamcottah. Miss Gehrich, late of the C.E.Z.M.S. at Palamcottah, has gone out to be married to the Rev. A. H. Lash, of the Nilghiri Mission.

TRAVANCORE AND COCHIN.—The Rev. F. N. Askwith (M.A., Cantab.), brother to the Vicars of Christ Church, Derby, and St. James's, Hereford, and late Curate of the former church, is appointed to the College at Cottayam. He has already two sisters in India, namely, Miss Askwith of the C.E.Z.M.S., Principal of the Sarah Tucker Institution, and Mrs. McKenzie of Amritsar.

CEYLON.—The Rev. J. D. and Mrs. Thomas and the Rev. J. G. and Mrs. Garrett are returning to their former work among the Tamil and Singhalese people respectively. Miss C. C. Forbes is appointed to Colombo, and Miss L. Case, from the Highbury Training Home, to Jaffna.

SOUTH CHINA.—The Rev. W. and Mrs. Light, formerly at Pakhoi, are now going to Fuh Chow, and Dr. L. G. and Mrs. Hill, assigned to Pakhoi, will leave for the Mission early in the new year.

MID CHINA.—The Rev. E. Hughesdon and the Rev. A. Phelps are not new to China, having laboured there already in connexion with the China Inland Mission. They have joined the C.M.S. with the full consent of that Mission. Mr. Hughesdon has been at Islington College, from which he was ordained. Mr. Phelps had been already ordained by Bishop Moule in China; but he also has resided at Islington for a time. Mrs. Phelps is remaining in England with her two children at present, by the Committee's wish, in consequence of the war. The four new ladies, the Misses Browne, Clark, Godson, and Goudge, from The Willows, are also temporarily detained, as explained on page 865. Dr. A. T. Kember, who hopes to sail shortly, is a son of the Rev. T. Kember of Palamcottah.

JAPAN.—The Rev. Barclay F. and Mrs. Buxton, the Rev. S. Swann, and Miss Cox returned to the Mission two or three months ago. The Rev. G. C. Niven, who now joins the Mission, represents the University of Durham. He was also at Islington for a year. Of the four ladies, the Misses Bernau, Dunn, Hill, and Jackson, the first three are from The Willows. Miss Bernau is the granddaughter of the late Rev. J. H. Bernau, formerly a well-known missionary of the Society in British Guiana when the Society worked there. She is a niece of Mrs. Arthur Moule.

NORTH-WEST AMERICA.—The reinforcement for this Mission left a few months ago, the Rev. G. S. and Mrs. Winter being transferred from Moosonee to Saskatchewan, and the Rev. I. J. Taylor, formerly of Saskatchewan, to Moosonee. The intrepid expedition of the Rev. E. J. Peck to Cumberland Sound, accompanied by Mr. J. C. Parker of Islington College, has previously been mentioned. Miss M. F. Herbert went to Athabasca to be married to the Rev. A. J. Warwick.

NORTH PACIFIC.—The Rev. A. J. and Mrs. Hall have returned to Alert Bay, and Miss E. G. Beeching, of the Highbury Training Home, went with them.

GENERAL INSTRUCTIONS TO THE LADY MISSIONARIES PROCEEDING TO PALESTINE.

The Instructions of the Committee to the various bands were necessarily of considerable length in the aggregate, and far beyond the capacity of our space. But we give one section of them which will have a special interest for many friends:—

The first thought which the Committee would seek to impress upon you to-day, dear sisters, is that missionary work must be done at the high-water mark of the Christian life.

At home, those who in real earnest

desire to further the spread of the Kingdom of Jesus Christ discover this truth. Whether their aim be to take part in organising the work, or to fill a place among the ranks of those who plead the cause, to devote some adequate share of their means to the needs of the work, or to pray for those engaged in it, they are sooner or later made to feel that only when they are really living up to their light as Christians have they any satisfaction in what they do. Formal prayers, half-hearted gifts, and perfunctory work are never calculated to be acceptable to God, and nowhere are they more felt to be a failure than in connexion with Foreign Missions. This probably you have all learnt by past experience.

But the same truth ought to come home to you in an intensified form with regard to the actual work of a missionary in the field. Your teaching, your labours, your living witness, can only be what they ought to be on the same terms.

One verse in the Bible suffices to enforce the truth, Rom. xii. 2: *Be "not slothful in business, fervent in spirit, serving the Lord."* It reminds you of three great dangers, a fall into any one of which may take the peace and joy out of the worker's heart, and may endanger the fruit of her labours. If instead of doing always her very best with all diligence, she become in any degree "slothful"; if instead of being always on fire with a zeal that the Spirit of God has kindled and has fed, she lose her fervency of spirit; if instead of ever feeling that each act is done with a loving, dutiful reference to the Lord who has bought her, she forget that she is to serve the Lord Christ,—if either of these happen, what wonder that she should feel the sunshine of her life beclouded?

With such thoughts in mind you will see the truth and the untruth of the idea that each missionary going out as you do, is proved by that very fact a heroine, and is to be looked upon as peculiarly saintly.

There is a truth *behind* such an idea. It is a right notion that the missionary service requires the most saintly and the most heroic life. But it would be untrue to say *that* special work differs in this respect from other Christian work.

Missionary service is therefore nothing in itself to place the worker on a new

and different level. It is peculiar in that it is work done before countless human eyes, and that for it vast numbers of people have the right standard in their minds, however much their views on the subject may be mixed with ignorance. They see that heroes and saints are required by the Master in such service. But then they wrongly put such work on a platform of its own if they lower the ideal for any other Christian work. It is not the missionary call that makes such a demand upon you, but the Lord whom you serve. And He would make quite as great a demand if He called you to do the work, apparently the most commonplace, in the sphere that of all others might seem to you the most humble and most inconspicuous.

Without, therefore, in the least putting you upon any unduly exalted eminence, the Committee can urge you to lay very solemnly to heart the high standard required in your coming work.

If there be any gap (cf. John xv. 5) in your personal, living union by faith with a Saviour crucified and risen, or anything "out of joint" (cf. 2 Tim. ii. 17) in the relation you hold to the great Head of the Church, the least you can expect is that you yourself will suffer; that you may give pain to your fellow-workers; that your Lord's plans and purposes may be in some degree hindered.

Similarly you may think of evil results of any failing in your life where you come into touch with fellow-Christians or "them that are without"; of any twist in the motive, or sloth in the performance, of your service; of any avoidable ignorance, any careless blundering, or lack of thought for others in your methods.

The Committee would desire you, dear sisters, to think of them (as they thus set before you the great needs of your calling) not as severe taskmasters lading you with heavy burdens; but as loving friends and fellow-workers, anxious for you to realise your own insufficiency for these things, that you may throw yourselves with all the more reality of faith and of hope upon God who is "able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work."

Then they turn from this thought, which belongs to all Mission-fields

alike, to one which is specially prominent in connexion with the Palestine Mission—the thought that in thus serving our Lord and Master at your very best you will be wise to keep foremost in your minds the thought of your duties as the “good works which God has before ordained” that you should walk in them. You do not go to plan a work of your own devising if you go in the right spirit, but to carry out His plan. That plan may vary from land to land. What He does among the Pagans of Uganda may not be quite His purpose for the Moslems of Palestine. And if you aim at some scheme of your own devising, you may find that every difficulty and hindrance is a constant source of fret and disappointment, and even the seeming successes may not really be forwarding His purpose, which is better than yours.

His plan, whatever it may be, will be sure to have taken due account of all the difficulties. He will have remembered all the hindrances you will find in seeking access to the people to whom you are sent. He will know of the preliminary difficulty of acquiring a language like Arabic, of the obstacles that you meet in putting clearly first to your own minds, and then to those of the ignorant women of the land, the truth as it is in Christ, already prejudiced in their minds by many false conceptions and degrading associations. He knows the stage, the very elementary stage, at which you find the work after long years of hard work by others; the patient endeavours required to carry it even one short step onward. He knows all the dangers that are actual, and the fears of dangers that may sometimes be imagined, for those who on any near approach to conviction of the truth of the Gospel seem to have so much to dread in the consequences of conversion.

All of these things would be apt to discourage and weary you if they were put over against some plan of your own as to the aim to be reached, the pace of progress to be looked for, and even the methods to be adopted.

On the other hand, as facts and realities which are beforehand taken count of by Him who calls you into the field, they will not and cannot thwart His purposes for you if you go in other respects rightly about His work. God will not expect you to

overleap such barriers, and try to find some work or method which ignores them, but He will have some good and wise plan to gather souls into His Kingdom in spite of them. To allow Him to have the ordering, to be always willing to go in each detail of duty to Him for guidance for the next thing, and to be just as ready to carry forth a basket of precious seed, and sow it at His bidding on what looks like only too unpromising soil, as you would be to hear a call to gathering in some of the sheaves of a long-expected harvest: these are among the requirements for peaceful and successful work in a land like the Holy Land as it is under Turkish rule.

The difference in aim may be thought of, as one has put it, as the difference between “the World for Christ,” and “Christ for the World.” “If we set before ourselves the task of bringing the world to Christ, we have all the unbelief and all the inertia and all the hostility of the world to resist us. If we do as we are bidden, carry Christ to all the world, we have all the impulse and might of His own life and love to carry us forward in our work.” (*Dr. Gordon.*)

To be constrained to set forth to “carry Christ to all the world” must be much the same as it was for St. Paul to feel that he must go with his blessed Gospel to Rome; and when under that constraint a missionary looks boldly in the face and realises all the difficulties that stand in the way, they do not appal at the outset, nor “cast down” in the service. She who goes forth devoutly, patient, and faithful to-day into Palestine may hope in her measure to share the experience of St. Paul described in two verses (i. 15, 16) of the Epistle to the Romans, which have been thus expanded:—

“‘He is ready, and more than ready, to pay his debt to Rome.’ ‘*So much as in me is, I am ready to preach the Gospel to you that are at Rome also*’ (i. 15). There is an emphasis on the ‘me,’ as much as to say that the hindrance, whatever it is, is not in him, but around him. The doors have been shut, but the man stands behind them, in act to pass in when he may.

“His eagerness is no light-heartedness, no carelessness of when or where. This wonderful missionary is too sensitive to facts, too rich in imagination,

not to feel the peculiar, nay, the awful greatness of a summons to Rome. . . . There is that in him which fears Rome. But he is therefore the very man to go there, for he understands the magnitude of the occasion, and he will the more deeply retire upon his Lord for peace and power.

"Thus with a pointed fitness he tells himself and tells his friends, just here, that he is 'not ashamed of the Gospel.' 'I am ready even for Rome, for the terrible Rome. I have a message which, though Rome looks as if she must despise it, I know is not to be despised. For I am not ashamed of the Gospel, for it is God's power to salvation to every one that believeth.'" (*Rev. H. C. G. Moule.*)

May you, dear sisters, go forth with St. Paul's faith to preach St. Paul's Gospel, under the care and blessing of St. Paul's Lord.

As you go forth, dear sisters, some would almost envy you for the sacredness of the land on which your lot has fallen. Others would pity you for the stony nature of the soil on which you are to sow the good seed of the King-

dom. Do not build too much on what you will find. If you do not carry with you all that makes every place hallowed ground, not even Palestine will of itself provide it for you. Neither be over-fearful of the task before you; it will not be impossible if you can pray the prayer of Asa, who "cried unto the Lord his God and said, 'Lord, it is nothing with Thee to help, whether with many, or with them that have no power; help us, O Lord our God, for we rest on Thee, and in Thy Name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee'" (2 Chron. xiv. 11).

The Committee, as you go forth, take the place of Saul as he watches David go against Goliath. They see the giant foe; the strong man armed and in possession. They see you in your simple preparation, as they hope, not trusting in any armour which you have not proved, but going forth ready to say, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." They say heartily and prayerfully, "Go, and the Lord be with you."

AFRICAN NOTES.



BRITISH Central Africa.—Almost simultaneously with the announcement of the revival of slave-raiding in the Nyassa-Tanganika plateau has transpired the fact that the Arabs, expelled from the Congo by Baron Dhanis and discountenanced by the British Administration in Central Africa, are employing powder which has been ferried across the Lake by the *Hermann von Wissmann*. Placed there by the German Anti-Slavery Society, and larger than any of the English vessels, this steamer, in conjunction with the station of Langenburg, has largely assisted the consolidation of German influence. Now, its philanthropic aims are being contravened in a most striking degree; apparently also all representations to the German officials have as yet proved futile. The damaging shadows thus cast on the escutcheon of a great nation's humanity and good faith have awakened a storm of righteous indignation in the English press. Our own unfulfilled obligations, towards Pemba and Zanzibar, in no wise modify the vigorous expression of an alarmed virtue, greatly exercised by a signatory Power's unblushing violation of Articles IX. and X. of the Brussels Act.

But the incidental and endemic drawbacks offered by turbulent Arabs in particular are powerless to neutralise the impetus furnished by the influx of civilisation and labour in general, to the national weal of Nyassaland. Blantyre, for instance, whose European population in 1891 fell short of a score, now numbers over eighty 'souls, of which twenty are women and children. The maritime power, in the space of three years, has advanced with a bound from one trader and eight steamers to fourteen traders, fourteen steamers, and

one hundred boats. Commercial statistics reveal the amazing increase of 100,000*l.* on a sum of 20,000*l.* returned in the balance-sheets of 1891. The printing of the Government Administration, as of the *British Central African Gazette*, devolves entirely upon native effort, unsustained even by European supervision. Telegraphy follows closely upon the press. Bandawè, by Mr. C. Rhodes' arrangement, is the prospective telegraphic station of Nyassaland, and will be placed under the control of the converts of the Free Church Mission.

British East Africa.—The agitation in favour of the Mombasa Railway has as yet failed to awaken any adequate response from the authorities. The parallel between the present short-sighted policy, and that which eleven years ago quashed the suggestion of a Suakin-Berber line, has been aptly emphasised by Mr. Charles Allen of the British and Foreign Anti-Slavery Society. That the disastrous results consequent upon that decision will repeat themselves in Uganda is a calamity whose demonstration is as needless as its prevention is urgent. Meanwhile, the development, religious and commercial, of British East Africa continues to engross an increasing space in public attention. Mr. McDermott, the British East Africa Company's agent at Machako's, some months ago expressed a highly favourable opinion of the Ukambani country and its people, "the predominant tribe in this part of Africa." The fertility of the land and the industry of its people, one million in number, he considers to offer trusty pledges of the excellent harvest which will inevitably follow upon the construction of a railway. The Leipsic missionaries labouring amongst these Wa-kamba have, however, conceived a far less favourable opinion of their spiritual receptivity, their attitude towards the Gospel being characterised by apathy and indifference.

An interesting departure lately initiated by the Leipsic Mission is the expatriation of Tamil converts (pariahs) with their families into British East Africa. These are intended to aid largely in the construction of the Mission buildings, in view of setting free the European agents for the more direct evangelistic work.

The Berlin Missionary Society and the Neukirchen Mission have both sustained a severe loss within the last few months, the one in the home-call of its director, the other in the premature death of one of its pioneer missionaries. The extensive experience, iron diligence, and great literary abilities of Theodor Wangemann, of the Berlin Missionary Society, had won for him the reputation of being an expert in his own calling, while they secured from the general public a far wider recognition of the Society's claims and objects. His fertile pen and high powers of organisation were for the twenty-nine years of his directorate unstintedly devoted to the consolidation and extension of the Society's influence at home; its Missions abroad were quickened and strengthened by dint of personal visitations and efforts that would have taxed the energies of far younger men.

The Neukirchen Tana Mission is also lamenting the removal of one of its pioneer missionaries in the Vitu province. To the linguistic powers of Frederick Würtz we are indebted for numerous works on the Pokomo and Swahili languages. His intimate acquaintance with the various dialects of the latter would probably, had he lived, have procured him the position of teacher in the Berlin Oriental Séminary. His mechanical genius was freely placed at the disposal of his fellow-workers and the Natives. Shortly before his death he had intended to enter a machinist's shop in order to master every detail in the construction of the petroleum Mission boat now required

upon the Tana. This was denied him; he lived, however, to see take firm root in the Tana country the Gospel which he himself had first planted there.

The Basel Missionary Society speaks of an awful mockery of the Gospel work in the Cameroons, originated by the Heathen party there. Foiled in their attempt at a restoration of Paganism, some of the Natives have introduced the worship of the brandy god, "Almela," from the Dualla tribe. The rites of the so-called "Almela Church" are closely modelled upon those of Christianity, even to the conducting of "Sunday services"; at these the practice of Bible-reading is caricatured, and a discourse delivered upon the advantages of brandy-worship, &c. Many of the Bongo people have joined the Almela Church; there prevails a universal impression that its origin is European, an offshoot of one of the numerous ecclesiastical bodies in the white man's country.

The annual report of the Basel Missionary Society announces receipts amounting to 1,254,227,15 frcs., with an expenditure of 1,299,242,33 frcs. For the Gold Coast stations the year has proved an exceedingly fruitful one. Among its shadows we note the expulsion of the Christian king of Krobo and a number of converts from Church membership.

An exhaustive article (founded on the reports in *Les Missions d'Afrique*, Cardinal Lavigerie's organ) on the work of the White Fathers at Lake Tanganyika has appeared in the *Allgemeine Missions Zeitschrift*. We gather from it a clear view of the methods of the Mission and its growth since its first acquisition of the Belgian forts, Mpala and Karema, "loaned" to it by l'Association Internationale Africaine. The Mbungu purchased by Lieutenant Becker for the erection of these and afterwards retained in a sort of feudal connexion, formed the nucleus of the present numerous following, dwelling under the protection and supplying the strength of the Mission. Their number is continually augmented by the addition of slave-children, redeemed by the donations of the faithful. This method of procedure furnishes the Romish worker with a vineyard "within his gates," while substantiating his oft-repeated admission, "*Autant de rachetés, autant de convertis.*"

A propos of the last remark we append the following literal extract from a recent number of *Les Missions Catholiques* :—

"Of the sums collected for the redemption of slaves, his Eminence Cardinal Ledochowski, Prefect of the Sacred Congregation of the Propaganda, has granted to Mgr. Barthet, Vicar-Apostolic of Senegambia, 30,000L. (Italian); to Mgr. Toulotta, Vicar-Apostolic of the Sahara, 10,000L.; to Mgr. Hirth, Vicar-Apostolic of the Victoria Nyanza, 20,000L.; to Mgr. Lechaptois, Vicar-Apostolic of the Tanganika, 20,000L."

This is Rome's quota to the healing of Africa's open sore !

The prospects of Liberia are not rose-coloured. Its longstanding financial difficulties and internal discontents, whose regular and periodical ebullition forms an integral part of the Republic's existence, are conjoined to the proximity of neighbours less kind than encroaching. The latest Franco-Liberian delimitation treaty has raised a storm of unavailing protest and unheeded requests for intervention, from the weaker party. The Liberian boundaries are trenched upon by a superior European power, and unrespected even by turbulent Native tribes.

Internecine broils and external friction render indispensable the exercise

of pre-eminent caution in the work of evangelization. Its very scope, including both the Native and Liberian element, has frequently jeopardised its existence : its Native agents, in some instances, have contributed to the peril by their injudicious intermeddling in secular party strifes. Bishop Ferguson's last annual report anticipates results unfavourable to the work on the Cavally river and east of Cape Palmas, from the French occupation of the land. One catechist has already been dismissed from the district with the significant assurance that France in future can provide her own teachers.

The German conscience for its apathy as regards the flourishing Gold Coast trade in powder and spirits is severely censured by the *Basel Evangelische Heidenbote*. The route from the coast along the Volta river to the Salaga market is used for the transport of slaves, whose purchase is effected by brandy and gunpowder. Those brought from the interior are almost exclusively children, their pliability and youth commanding the highest prices. Many are sold *en route*, but large numbers reach the German and English Gold Coast colonies. In the former at least as many slaves are found as in the whole territory between Salaga and Anum. Where then, questions the *Heidenbote*, can the blessing on German commerce enter, when the means of corruption, not even restricted by heavy customs, are so briskly bartered? The small powder-barrel that in English ports costs from eighteen to twenty marks, may, in German, be obtained for six and a half; while gin, instead of a price—all too small—of twelve marks, is sold for six and a half.

South Africa.—The year's report of the Berlin Missionary Society's work in South Africa is, on the whole, one of steady progress and hopeful prospects. Unfortunately the growth and extension of the stations has, in some instances, been handicapped by the influence of rival denominations and Bapedi secessionists. Locusts, small-pox, floods and drought have not tended to facilitate a task whose achievement is heavily hampered by the corruptions of civilisation. In Natal the custom of *lobola*, i.e. the sale of girls for cattle, dies hard: the Christian Kaffirs enslaved by, and endeavouring to conceal their adherence to, its practice form a fruitful source of anxiety to the Berlin agents. In Mashonaland, the work at the Bonyai station has received large impetus from the destruction of the Matabele power, an impetus by no means confined to the German Mission alone. The united Mission zeal of South Africa is now prepared to work the country recently opened up between the Zambesi and the Limpopo. The S.P.G. has already founded four stations. To the Wesleyans has been granted by the British South African Company the possession of every "farm" and site upon which they may elect to settle. The American Board has equipped an expedition for the benefit of the mountainous regions lying near the sources of the Busi. The London Missionary Society is preparing for an increase of energy at Buluwayo, and in the Bonyai country stations have been founded by the Dutch Reformed Church.

Herr Merensky's thoughtful article, in the *Allgemeine Missions Zeitschrift*, on the late political events in South Africa, naturally keeps well in view their bearing upon the development of Missions. The difficult social question raised by the strained relations between the colonist and coloured population presses hardly upon the converts. Many of these in the Transvaal, against their will, are constrained to take service under the Boers. All, more or less, are made acutely sensible of the disadvantage at which they are placed by the superior strength of the European immigrants. G. E.

THE MISSION-FIELD.

WEST AFRICA.



HE Rev. T. J. Dennis returned to Sierra Leone from the Canary Islands at the end of August, and Miss A. J. Long returned a few weeks later.

We were in error last month in saying that Mr. T. Jays went to Lagos after his illness in June. On reaching Ibadan from Ogbomoso he met the Rev. T. Harding, just arrived from Abeokuta, and, learning that Mr. Fry was seriously unwell at Abeokuta, he went to the latter place. He reports Mr. Fry as convalescent, and he himself was about to return to Ogbomoso at the end of August.

Bishop Tugwell remained at Onitsha until the last week in August, when he went up to Lokoja, returning to Onitsha on September 4th. Nurse Taylor, who accompanied the Bishop to Lokoja, remained there. Bishop Phillips had preceded Bishop Tugwell to Lokoja, and remains there for the present. The Rev. C. Robinson, of the Hausa Association, brother of the late Rev. A. J. Robinson, also accompanied the Bishop up the river, and was hoping to proceed on his journey to Kano a few days after the Bishop left. The Bishop writes favourably regarding the healthiness of the climate of Onitsha, that is, as compared with that of Lagos. The new houses lately erected he considers remove all grounds of anxiety for the health of the missionaries there, due prudence and care on their part being exercised. He describes the work at Asaba, under the Rev. J. Spenser, as "very hearty."

The Rev. F. Melville Jones, writing from Lagos, refers to the death of a Native student, Samuel Mba, who had gone from the Niger to Lagos for a course at the Training Institution there. He mourns his loss very sadly, as he had counted upon him as a valuable helper in the work on the Niger in the days to come. His comfort is that he was a sincere Christian and ready to go to the higher service above.

News has been received from Benin of the three recruits for the Niger who started in August.

EASTERN EQUATORIAL AFRICA.

Bishop Tucker visited Rabai in August and confirmed eighty-seven candidates on the 20th. He wrote soon afterwards, "I do not know that I have ever returned to Frere Town after paying a similar visit with feelings of deeper joy or with a more praiseful heart." The Bishop's letter is published in the *Gleaner*.

Miss E. Wyatt, who went to East Africa with Mrs. Douglas Hooper at the beginning of 1893, has been accepted by the Frere Town Finance Committee as a missionary in local connexion.

The Rev. J. C. Price wrote at the end of July that all were well at Mpwapwa and Kisokwe, with the exception of Mrs. Cole, whose health had not been good for some time.

The New South Wales localised *Gleaner* contains extracts from journal and letters sent to the friends at Sydney by Mr. E. W. Doulton, a few weeks after his arrival at Mpwapwa. He says:—

The usual meetings and services held here are as follows:—Prayer and reading of God's Word and meditation thereon every morning except Sunday about 6 a.m.; morning and afternoon day-school, Natives taught to read, &c., and occasional instruction in singing by Mr. Price; 7 p.m., meeting for prayer and exposition of Scripture by Mr. Price or leading Native Christian, Nathanieli. After each evening service we have reading of the Old Testament in Swahili, on Wednesday evenings there are meetings specially for prayer, and

each Friday afternoon meetings for Christians; besides these Mr. Price has his meeting of inquirers, and on Saturday afternoon there is preaching in the open-air, visiting one or more of the small villages which are not far from the Mission premises: at these meetings there is generally a good and attentive gathering. You may easily imagine how intensely one longs to be able to speak. On Sundays we have shortened form of morning Church of England service about 9 a.m., and prayer-meeting for Christians after-

wards. Sunday-school in afternoon, and at 4 p.m. Gospel service for the Heathen. This is generally a very good meeting, usually from 100 to 150 present. The first Sunday that I was here the church was crowded, as they came to see the new Mzungu (European) who had arrived. Sunday evenings are spent in hymn-singing. We meet at the Lord's Table once a fortnight.

The Mission premises are rather prettily situated at the foot of a high hill and we have mountains all around us, but I suppose I must confess to one disappointment I have had since landing on the shores of Africa. I had expected to find scenery much finer and something like the wonderful tropical vegetation I had seen in Ceylon, but I have yet seen nothing of this, and during a great part of the journey from the coast I might have imagined myself in a very uninteresting part of the Australian bush. Mr. Price tells me every-one coming out here first

experiences this disappointment. The buildings are not very elaborate, and are constructed for the most part of small stones and mud with grass roofs. The framework is first made of small saplings and then mud and stones are built in. I have a house to myself, built thus, twenty-four feet by twelve feet, divided into two rooms, and very happy and comfortable I am in it. Two lines of a favourite hymn come to me just now :—

“ A tent or a cottage, why should I care ?
They're building a palace for me over there.”

I have my walls set off with some beautiful texts and photographs of dear Australian and English friends. Of course it was a little vexing to find other occupants when I came, in the shape of white ants, who were busily engaged in eating the wood part of my mansion, but one must not mind such trifles, and it is almost impossible to keep them out.

Letters have been received from Mengo dated up to June 12th. Archdeacon Walker and Mr. Pilkington appeal strongly for more men. The latter considers that the population of Uganda has been greatly underrated. From what he has seen while itinerating, and from the reports of Natives, he is inclined to think there cannot be fewer than three millions of people in the country. But he was hoping to send home shortly a more carefully prepared computation.

BENGAL.

We regret exceedingly to learn that the Rev. Jani Alli died on October 15th.

Sir Alfred Croft paid a visit to the Krishnagar Girls' Boarding-school at the end of August, and expressed himself highly pleased with the simplicity of the school and the efficiency of the training.

Among the temporal blessings which follow the reception of the Gospel, the improved bodily health and vigour which distinguishes Christians, and especially those of the second generation, from their Heathen fellow-countrymen, is a matter of frequent comment. In this connexion such notices as the following, from the North India *Gleaner*, have a real importance :—

It is a matter for congratulation that in the competition for the shield presented by Sir Charles Elliott to the best football team from among the schools affiliated to the Calcutta University, two Christian schools were left in for the final tie, viz. the Calcutta

C.M.S. Boys' Boarding-school and the Bishop's College team. Although the latter team proved the winners, the C.M.S. boys acquitted themselves most creditably, and deserve our warm congratulations.

NORTH-WEST PROVINCES.

A united prayer-meeting, arranged by the Lucknow United Missionary Conference, was held at Lucknow on August 20th. Addresses were given by the Rev. G. L. Litchfield, on Conviction; the Rev. A. W. Newbould (of the Wesleyan Methodist Mission), on Cleansing; the Rev. J. Parson (of the same Mission), on Holiness; Miss Thoburn (of the American Methodist Episcopal Mission), on Surrender; and by the Revs. A. E. Hensley and W. A. Mansell (the latter of the American Methodist Episcopal Mission), on the Holy Spirit. The testimony

of one who was present was, the North India *Gleaner* says, that the meetings were "full of blessing."

The Rev. J. W. Hall baptized a young Jew, twenty-five years of age, named Yusuf Isaac Sassoon, on July 22nd at Meerut. The convert was born at Constantinople. He has well-to-do connexions in India. As a merchant he visited the important cities of North India, and also travelled as far as Peking. While on his way from Bombay to visit Afghanistan and Bokhara, he was drugged and then robbed by his companions, in the Khyber Pass. On his return journey to Bombay, while seeking employment at various places more or less on his route, he met a C.M.S. catechist at Ghaziabad, to whose preaching he listened, and who took him to Mr. Hall at Meerut, with the result that he was baptized as above-mentioned.

The Rev. A. E. and Mrs. Johnston, of Allahabad, have come home.

The Rev. Dr. C. Baumann contributes to a printed Report of the Mission the following statement regarding the inadequacy of the evangelistic force, and also refers to the ascetic to whom reference has frequently been made in our publications:—

When we remember that Benares is the stronghold of Hinduism, one of the largest cities in the North-West Provinces; that it has a fixed population of 210,000, besides a floating population numbering 150,000,—we cannot but regret the present paucity of workers. In a city of such magnitude the missionaries have ever found more than they could overtake lying immediately around them, and their labours have, therefore, been restricted almost exclusively to the city. But beyond it there is a dense population in the 1946 towns and villages which constitute the district. They are reputed to contain a population of 892,684; and the province of Benares a population of 9,820,728. It is to me a matter of the deepest regret that we have not a single missionary at work beyond the city; so that, as far as we are con-

cerned, the vast population of the province is entirely neglected.

Some cases have interested us greatly. We had several inquirers, of whom eleven received regular instruction, in the course of last year, and regarding some of whom, though they have left us, we entertain strong hopes that they will yet be drawn by the Good Shepherd into His fold. We would also remember the most celebrated ascetic of Benares, who, though worshipped as an incarnate deity by the Hindus, and believed by them to possess miraculous powers, seems favourably disposed towards Christians, and never fails to embrace us when we visit him. May the instruction he has received and the New Testament we gave him, and which he promised to read, bring light to him and his followers!

PUNJAB AND SINDH.

Among seventeen adults baptized at Bahrwal during 1893, one was a convert from Mohammedanism, whose wife forsook him just before his baptism, taking off their only child. This man is now at Bannu, being taught compounding by Dr. T. L. Pennell, and was rejoined by his wife and child in June; the former was under instruction for baptism in August when Mrs. Pennell wrote to the Committee.

Dr. H. Martyn Clark's account, in this number, of some results of the Mohammedan Controversy which took place at Jandiala in June, 1893, will be read with much interest. One of the Mohammedan converts enumerated in that paper—the blind Moulvie who passed first in the Lahore University Examination for the degree of Moulvie Fazil—sent a printed notice to his friends telling them of his baptism, of which the following translation has been forwarded by the Rev. R. Clark:—

Christ said, "I am the Way, the Truth, and the Life."

I, Háfiz Nabi Bakhsh, Maulvi Fázil, son of Miyán Muhamad Bakhsh, resi-

dent of Kalánaur, in the Gurdaspur district, at present Arabic teacher in the Islámiya School, Amritsar, do hereby publicly notify that on Sunday, the

12th day of August, 1894, I received eternal baptism, at Amritsar, together with one Adam Khán, son of a certain Afghán, Qásim Khán by name, by the Rev. Maulvi Imad-ud-din, having abjured Mohammedanism and have received the honour of admission to Christianity.

I have assumed the name Khuda Bakhsh, instead of Nabi Bakhsh as formerly. I therefore greet all my relatives and other dear ones, especially my pupils, praying that God may similarly guide them aright.

(Signed) HÁFIZ KHUDA BAKHSH,
Maulvi Fázil.

WESTERN INDIA.

The Rev. J. G. Deimler writes with much sorrow of the death of Maulvi Mirza Abdulla Beg, a remarkable convert from Mohammedanism, an account of whose conversion was given in the *Intelligencer* for Dec., 1891. For the past few years he has been engaged as a catechist among the Mohammedans, working under Mr. Deimler. He died at Poona on August 4th, whither he had gone for a few days' rest and change. Mr. Deimler says:—

On August 3rd he went in the evening to the Society's preaching-hall, and addressed about two hundred persons for two hours. He spoke most earnestly and persuasively. His almost last words were, "Jesus Christ is living"; upon which he went home. On arrival he complained of pains in the chest, of which he was relieved by the help of a doctor, towards three o'clock in the morning of August 4th. During this time some of the students of the Divinity School kindly visited him. At eight o'clock, feeling better, he took some food, and spoke to his brother-in-law, among other things, of his departure, and his wish that his wife and relations should embrace Christianity. All at once, about ten o'clock, he bowed his head and was gone from this world (as we fully believe) into the joy of his Lord and Master.

Thus a most useful agent of the

The Rev. C. W. and Mrs. Thorne have been compelled, in consequence of the ill-health of the latter, to come to England.

The Rev. A. H. Bowman delivered a series of lectures to educated Natives in Bombay last Easter, which were much appreciated. He was invited later to visit Poona and to repeat the same course of lectures there, which he did. A writer to the Bombay localised *Gleaner* says:—

Everything was done to make the lectures a thorough success. Notices were distributed broadcast in the city. Posters were placed in every corner of the stronghold of Brahminism, and the very walls seemed to proclaim the advent of the message of the Gospel. What reception did the Natives give to news of the lectures? Well, nearly all the Indian papers in the city printed the notice free. Hindu gentlemen helped to give out the handbills, and the headmasters of almost all the high-schools distributed the programmes of the lectures among their students; nay,

Society, of whom we hoped that he would be still for years to come beneficial to the Mohammedan Mission in Western India, was removed from his labour most abruptly and suddenly. His is the gain, but ours is the loss. By his thorough knowledge of Arabic, and the experimental course he had passed in Islam, through the Koran, the Traditions, the Imams, to no satisfaction of his heart, and by the heartfelt experience of the blessed Gospel, coupled with excellent talents, a sound mind, and much common sense, he proved to be a true evangelist in the cause of Christ, who could defend his statement calmly and persuasively to any learned antagonist. I never had a catechist like him. By his removal the Mission suffers a great blow. It is, however, the Lord's doing, to Him we patiently submit, and He can give the increase.

some of them even advised their boys to attend them "for their spiritual edification." What does this all show? Is it not that they are favourably inclined towards the religion of Christ? Does it not show how much they realise the grandeur of the Christian morality, and how appreciative they are of the efforts that are being made for their spiritual welfare? Many of them, they tell us, are believers in Christ as their Saviour, but they lack the moral courage to make a public profession. May the Holy Spirit stir them up from this cowardly attitude!

Well, Mr. Bowman came up to Poona on Monday, July 9th, and the same evening he gave his first lecture, on "God, the Soul and Immortality." On Tuesday he visited Pandita Ramabai's Sharda Sadan—"the home of knowledge"—where a large number of widows have been rescued from the horrors of Hindu widowhood, and are being educated to earn an honest living by that talented Indian lady. In the afternoon he addressed the boys of the Poona Native Institute, about six hundred in number. He earnestly pointed out to them the true way to success in life. At 6 p.m. he gave his second lecture, on "God Revealed by Jesus Christ," and closed his busy day with an address to the medical students of Poona in the Victoria High School. He there spoke on the three C's of the Christian life—"Conversion, Confes-

sion, and Courage." On Wednesday morning he gave an earnest missionary address to the children of the Victoria High School, and in the evening he gave his third lecture, on the "Soul and the Miracle of Resurrection." He closed the series with a lecture on Thursday, on "Immortality." Mr. Bowman spoke most earnestly all through the lectures; appealing not only to the intellect, but to the heart and conscience also, and the Gospel was put in the plainest form possible. The lectures were highly appreciated by the Natives. One intelligent young Brahmin, impressed by what he had heard, obtained a copy of the Bible and read it, as he himself said, "till his eyes watered," in his determination to find out the Truth. May the Holy Spirit continue the work which has been begun in the hearts of these men!

The Rev. A. Manwaring sends the following interesting communication :—

A few days ago a friend lent me a manuscript in which an old Hindu pupil of the Robert Money School in Bombay had described the school and the life they led in it forty or fifty years ago. It was, indeed, before the present building in memory of Robert Money was erected. Among a great deal that was exceedingly interesting, as to the kindness of the missionaries; as to the fact that the Scripture was then taught by a heathen master; as to the strong hold that caste then had over the pupils—there was one reference which I thought sufficiently pleasing to copy out. It shows, as the whole manuscript shows, how good may be the influence of Mission-school work in India even when it does not lead to the immediate baptism of the

pupils. This is the part I refer to :—

"Before the commencement of the school business we were made to stand in a line, and the superintendent, standing at the head, offered a short prayer, and we repeated along with him the Lord's Prayer at the end. This was also repeated in the evening at the time of closing the school, and the boys were made to march off as they do in regiments. Ever since then I have most regularly offered that prayer at the Throne of the Most High, our Heavenly Father, singly or in company with my partner in life, and I have felt the consolation that my prayers were heard by Him, for we both felt supremely happy at its termination."

TRAVANCORE.

A Brahmin gentleman, Mr. V. Nagam Aiyar, has compiled a report on the recent census of Travancore, the value of which the Maharajah of Travancore has recognised by presenting him with an honorarium of Rs. 2000. The following remarkable testimony to the work of missionaries among the depressed classes is quoted from the report :—

By the unceasing efforts and self-denying earnestness of the learned body of the Christian missionaries in the country, the large community of Native Christians are rapidly advancing in their moral, intellectual, and material condition. . . . Those who have directly come under their influence, such as Native Christians, have nearly

doubled the number of their literates since 1875. But for them these humble orders of Hindu society would for ever remain unraised. Their *material* condition, I dare say, would have improved with the increased wages, improved labour market, better laws, and more generous treatment from an enlightened Government like ours; but to the

Christian missionaries belongs the credit of having gone to their humble dwellings, and awakened them to a sense of a better earthly existence. This action of the missionaries was not a mere improvement upon ancient history, a kind of polishing and refining of an existing model, but an entirely original idea, conceived and carried out with commendable zeal and oftentimes in the teeth of opposition and persecution. I do not refer to the emancipation of the slave, or the amelioration of the labourer's condition; for these always existed more or less in our past humane Governments. But the heroism of raising the low from the slough of

degradation and debasement was an element of civilisation unknown to ancient India. The Brahmin community of Southern India are not doing to the lower classes what the casteless Britisher is doing to them. The credit of this philanthropy of going to the houses of the low, the distressed and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Englishman. I do not think the Brahmins, or even the high-caste non-Brahmins, can claim this credit. It is a glory reserved to this century of human progress—the epoch of the happy commingling of the civilisation of the West with the East.

NORTH-WEST AMERICA.

The Rev. B. Baring-Gould's visit to Winnipeg from September 17th to 21st was exceedingly appreciated by the missionary brethren, who gathered thither to meet him from Rupert's Land, Saskatchewan and Calgary dioceses. Lieut.-Governor Schultz and Mrs. Schultz gave a reception at Government House in honour of his visit, and spoke in warm terms of the indebtedness of the Indians and of the Colonial Church to the efforts of the Society, and to the spiritual character of the agents it has sent out. A missionary meeting, the largest ever held in Winnipeg, Archdeacon Phair says, was held on the evening of the 20th, at which the Archbishop of Rupert's Land presided and spoke with much power. Mr. Baring-Gould and Miss Cox (of the Japan Mission) described the Society's work.

The Rev. I. J. Taylor, who formerly laboured at Onion Lake in the Saskatchewan Diocese, and has been sent out temporarily to render assistance at Moose Fort and to set Bishop Newnham free to carry out the plans referred to last month, arrived at Moose on August 11th.

The Rev. S. Trivett, formerly a C.M.S. missionary in the Saskatchewan Diocese, and now the Rector of a church in the State of Michigan, sends to the Committee a minute which was passed on his motion at a recent Convocation of the clergy of his neighbourhood. The minute expresses the joy and satisfaction of the clergy in question on hearing of the large number of missionaries being sent out this year by the C.M.S., and assures the Committee of their earnest prayers "that God will, for His Son's sake, fill each missionary with His Holy Spirit and deign to use them in winning souls for Christ."

Letters from Bishop Bompas, the last one dated June 4th, have been received. The winter of 1893-4 was the severest one he has experienced, the thermometer showing at one time, the Bishop says, the startling figure of 77° below zero. The following changes of location among the three stations in his diocese had been arranged and were about to be carried out during the summer. The Bishop and Mrs. Bompas were to remove from Buxton to Selkirk; Archdeacon and Mrs. Canham were to go from Selkirk to Rampart House; and the Rev. B. Totty was to be at Buxton. Besides the two Sunday services for the Indians, the Bishop held a Sunday afternoon service during the winter for the miners, congregated there from the numerous mines in the neighbourhood of Buxton, to which they dispersed again with the advent of spring. From twenty to thirty of the more seriously disposed attended these services. The temptations to drunkenness and other sins which are presented to the Indians by the miners are a grave hindrance, and the Bishop has felt constrained to make urgent representations on the subject to the

Canadian Government, in the hope that legal restraints may be brought to bear upon the liquor traffic.

NORTH PACIFIC.

The Rev. A. J. Hall wrote from Alert Bay at the beginning of September that the work there had been very encouraging since his and Mrs. Hall's return.

The Annual Conference of Missionaries was held at Vancouver on August 24th and 25th. The Rev. B. Baring-Gould arrived from Winnipeg about noon on the former date, and in the evening the missionaries met at his hotel for a devotional gathering, and he addressed them on Heb. xi. 5 and Gen. v. 24. On Sunday, the 26th, two of the missionaries preached at Christ Church, and missionary addresses were given to the children in the afternoon. In the evening Mr. Baring-Gould again met the missionaries for mutual edification and prayer, and the following day they returned to their stations, and he with Miss Baring-Gould and Miss Cox proceeded on their journey to Japan.

FOREIGN MISSIONS AT THE CHURCH CONGRESS.



In a diocese presided over by Bishop Bickersteth, and containing a distinctly missionary element in the composition of the Cathedral chapter, it was to be expected that Foreign Missions would be allowed a larger space than usual in the proceedings of the Congress. Nor were such expectations disappointed. There was, it is true, no more than one session of the Congress entirely devoted to the subject, but a great part of another session bore indirectly upon it, and, what was much more important, in the great Devotional Meeting in the Cathedral, always one of the best attended of the whole series, the work of the Holy Spirit in the conversion of the world was one of the subjects brought forward.

Above all, the Bishop of Exeter, in his Presidential Address, strongly urged the claims of Foreign Missions upon the Church.

The Foreign Missions session had the following points set down for discussion:—“(1) How best to awaken the Church to her missionary responsibility. (2) The supply and training of missionaries. (3) The missionary influence of the national life of England.”

It was a clear gain to have Sir John Kennaway in the chair, for there have been past Congresses in which some person of distinction has presided who had no special sympathy with or knowledge of the subject; whereas it is needless to say that the President of the C.M.S. and of the London Jews' Society had both these qualifications in a pre-eminent degree. He used his position in the chair to give an intelligent direction and warm tone to the whole meeting.

It is not a very common thing for the sessional chairmen at the Congress to address the meetings over which they preside, but Sir John broke the rule to good purpose. He pressed home the fact that the friends of Foreign Missions do care for the spiritual needs of the teeming millions at home, thus rebutting a charge which has not yet become obsolete in the minds of many who attend Congress. His remarks upon the prospects of the cause, and its pre-eminent importance, were well-timed. He had a word to say also on the not very popular subject of Missions to the Jews.

Then papers and speeches began. Bishop Scott of North China and the Rev. A. J. Robinson of Marylebone were entrusted with the first of the three sections into which the subject was divided. Bishop Scott drew out a great scheme for annual Diocesan Missionary Festivals to be held in the Cathedrals, and to be addressed by Missionary Bishops. The writer may be

pardoned for observing with peculiar satisfaction that throughout his paper the Bishop laid great stress upon the work of Junior Clergy Missionary Unions. These were his two principal points. Mr. Robinson addressed himself to the parochial side of the question, and did so with all that practicality of suggestion which is his forte. Truths which are axiomatic in C.M.S. circles are novelties to many Congress members, so that one was glad to hear Mr. Robinson enunciate (1) that missionary interest in a parish must begin with the clergyman, and depends largely upon him; (2) that Foreign Missions ought to run like a thread through all the parish organisation; (3) that Foreign Missions were our Lord's Last Command, and the Church's Marching Orders; (4) that Missions are to be undertaken as a preparation for Christ's Coming. Into the details of Mr. Robinson's suggestions there is no space to enter. He has never spoken better.

The supply and training of missionaries was the subject allotted to the Rev. Sir J. E. Philipps of Warminster, who, as connected with the Missionary College at that place, and as Hon. Secretary to the recent Missionary Conference of the Anglican Communion, could speak with some authority, and to the Rev. T. W. Drury, "the respected and valued head," as Sir John Kennaway said, of the C.M. College. I cannot help recording that the former, like Bishop Scott, expected great things from the Junior Clergy Missionary Unions: in fact, High Churchmen generally are disposed to make much more use of this agency than ever before. Mr. Drury's address was directed towards the best methods of encouraging, guiding, testing, and training the missionary enthusiasm which already exists, and needs to be carefully fostered unless it is to run in channels outside the Church. It was an excellent and well-delivered speech, much too valuable to be left to meagre newspaper summaries or buried in the Official Report.

At this point the Chairman used his prerogative to excellent effect. He stopped the meeting in order that it might engage in the noontide prayer for Foreign Missions which was initiated by the American Church at Chicago last year. This intervention, and the plea for more prayer which came from nearly every speaker, imparted a spirituality of tone for which one was very thankful.

The third subject, that of the missionary influence of the national life of England, was one that opened up wide areas of thought, but it was not strictly adhered to. The Bishop of Brisbane soon deserted the general question to enlarge upon the circumstances of his own diocese, and Sir T. Hope also went off into side issues.

An animated general discussion followed, to which the Rev. G. Ensor's plea for a Woman's Missionary Section of Congress, and the Bishop of Sierra Leone's reference to the Rio Pongo Mission, were the two most important contributions.

The other session to which allusion has been made was that on Christian Ethics, one of the last meetings of the Congress. This subject was subdivided into six parts, of which three had relation to the ethics of Hinduism, Buddhism, and Mohammedanism respectively. The missionary bearing of these questions is obvious. They were all entrusted to missionaries, the first to Dr. Pope, late of Madras, the second to the Bishop of Colombo, and the third to our own missionary the Rev. F. A. P. Shirreff, of Lahore. In the general discussion the Bishop of Honduras and the Rev. G. Ensor took a prominent part. The result was that there was a missionary flavour given to the whole meeting. It seemed to be a piece of the scientific study of Missions of which we have heard so much.

The task of setting forth the Operation of the Holy Spirit in the conversion

of the world at the Devotional Meeting could have been placed in no more capable hands than those of the Rev. H. E. Fox of Durham. His address was one which will not bear summarising here; but it may be mentioned that among other topics he controverted the idea that our Lord led us to expect the world to be converted before His Second Coming.

Outside the Congress proper it ought to be mentioned that the local S.P.G. Junior Clergy organised a luncheon which was so successful that the sale of tickets had to be stopped. Canon Jacob was the chief speaker. Throughout the week exhibitions of the Universities' Mission and of the Japan Mission were open. I heard of no efforts corresponding to these on the part of the C.M.S. group of societies.

To sum up, Foreign Missions secured for the first time something approaching to their due proportion of notice, and were set upon that high level which all true believers desire for them. It is to be hoped that this advance will be maintained and even surpassed at Norwich next year.

J. D. MULLINS.

We append the opening and closing sections of the Bishop of Exeter's opening Address, which are a loud and impressive call to the Church of England to rouse itself to its great task of taking the lead in the evangelization of the world:—

The Bishop of Exeter's Address.

"The many and manifold subjects chosen for our study and discussion will, I believe, mainly revolve around the two foci of Church Reform and the Church's Mission. They are inseparably connected. One axis, *Thy will be done in us and by us*, runs through them both. And, indeed, it is only an oblique section of the cone which presents us with the two foci of an ellipse. When the section is parallel with the base of the cone, a perfect circle is the result, and the two foci coalesce and form the one centre from which all lines radiate. Our basis is the Word of Truth. Our sections of thought are, I trust, becoming more and more parallel with it; and as we pray believingly, 'Let Thy continual pity cleanse and defend Thy Church, that it may be devoutly given to serve Thee in all good works,'—Church Reform and the Church's Mission will be more and more fused into one, till they both find their consummation in the fulfilment of the prayer, *Thy will be done on earth as it is in heaven*.

"I need not say that in the collects of which I have quoted fragments, the word Church embraces the whole Church militant here in earth. But for us in our Congress, Church Reform means the correction of what is wrong, the supply of what is wanting, the strengthening of what is weak in England's Church, the Church of our fathers and the inheritance of our children—England's Church, of course, including every diocese and every parish from Berwick-on-Tweed to the English Channel, and from Yarmouth to Cardigan Bay. And so for us in our fraternal consultations the Church's Mission must chiefly mean the work which we ourselves are called to do at home and abroad. But in this opening address, which by your courtesy I am allowed as President to deliver, I shall venture still further to limit the vast subject of our Church's Reform and Mission by leaving others to unfold the complex responsibilities of the Church's Mission at home, and confine my words to the need of perfecting that sifting and solid Church Reform already begun, if we as Churchmen would gird up our loins and obey what the Iron Duke called 'our marching orders,' the orders of the Captain of our Salvation, when He said, All power is given unto Me in heaven and in earth: go ye therefore and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you all the days, even unto the end of the world.

"Eighteen centuries, and three score years to boot, have passed over the Church since that charge was given her by her Risen Lord. Has she made disciples of all the nations? Alas! two-thirds and more of the human family, for every member

of which Christ died, know Him not, love Him not, serve Him not. The population of our globe, which has rapidly increased during the last hundred years, is now reckoned at 1500 millions, and the latest estimate only claims 500 millions of those who profess and call themselves Christians in all the Protestant, Greek, and Roman Churches. And what of the rest? They are Jews, Moslems, Buddhists, Brahmins, Atheists, and Pagans, living and dying in darkness and the shadow of death. Allowing thirty years as the average duration of human life, every three seconds of the clock two souls at least are born into time and two pass into eternity. God forbid that we should usurp His throne, and even in thought pass judgment on those who are feeling after Him if haply they may find Him, or predict the final destiny of those who live and die without the knowledge of His redeeming love. Shall not the Judge of all the earth do right? Doubtless there are now, as in the Apostolic age, those who, having no law, are a law unto themselves. But oh, the dumb cry of those non-Christian myriads, who day by day are toiling through the valley of tears without a Comforter, and when flesh and heart fail them, step into a dark, unknown futurity!

"St. Paul said that the Gospel of the glory of the Blessed God was committed to his trust; and you admit that he was especially chosen and called of God to be a vessel of mercy to the Gentiles, himself an Hebrew of the Hebrews and yet a Roman citizen, cultured, devout, burning with zeal, counting all things but loss for Christ, and clothed with the Spirit; and that the time was come, for the conquests of Alexander had diffused the fertilising Greek language far and wide, and the legions of Rome had prepared highways for the Gospel in all lands, and the weary world was then craving for some herald of better things. Surely we only need to ask ourselves, Has not England been trained for a like embassy in these last days? We think how the Gospel was planted here from the first century of the Christian era, and of the noble succession of saints and martyrs who have lived and died in this island fortress from age to age. We thank God that after long conflict with a tyrannical foreign Church, we were visited and revived by the dawn of the blessed Reformation. We bless His Holy Name that love of freedom, and indomitable courage, and the freshness of Evangelical life, and the reverence for Apostolic order, have all combined to form the national character and the national Church. Then the dominions of England are vaster than those of ancient Rome. Our Colonial Empire and our mercantile ascendancy give us access to almost all the peoples of the habitable globe. And year by year the English language becomes intelligible to new regions under our rule or influence. May we not then conclude without presumption, but with humbling confession of our past shortcomings, that God has destined and disciplined the Church of the imperial Saxon race for missionary work, and has committed to our trust as a nation the Gospel of His Kingdom? We make no exclusive claim to this great responsibility. We rejoice in the missionary labours of other Churches and other Christian lands. But though there were many apostles in the Early Church, St. Paul was pre-eminently the Apostle of the Gentiles. Has not his mantle fallen on England?

"Why then are two-thirds of human-kind unevangelized? Why has not the Church of Christ arisen in her might, which is God's might resting on her, and done her duty herein? I know the question ought to thrill the heart of all Christendom. But to-day we ask, Why has not the Church of England done her part? We are the sworn liegemen of Christ: the cross was stamped upon our brow in baptism; at His holy table we continually offer ourselves soul and body to be a reasonable holy and lively sacrifice unto Him. The charge is plain as the noonday, 'Go ye into all the world and preach the Gospel to every creature.' We ought, for He commands us; we can, for He never mocks, when He commands. Why do we not answer as a Church, We will? All other questions seem to me to occupy a secondary place. I believe the secret lies in the want of more thorough Church Reform. We must all gratefully acknowledge much has been done. But are there not yet gaps to be filled, sores to be healed, obligations to be met? How can we hope to make disciples of all nations, while we suffer home abuses to remain unredressed? When Achan hid the goodly Babylonish garment and the shekels of silver and the wedge of gold in his tent, all Israel turned their backs before the men of Ai; and the Lord said to Joshua, Up, sanctify the people: thou canst not stand before thine enemies, until ye take

away the accursed thing from among you. Pardon me, then, if I turn aside from the far-reaching duties which devolve on our branch of the Catholic Church to touch very briefly some of the subjects bearing on Church Reform which will be discussed in our Congress.

[The Bishop then took up the various points of Church reform and developments which were the subjects on the programme for discussion, and then concluded as follows:—]

"Thus Church Reform brings us back to the Church's mission to preach the Gospel to every creature. Again I ask, How can we expect to evangelize the world unless we are at the same time doing our utmost to perfect that Church Reform which, thank God, has been so faithfully and hopefully commenced? Every wrong unremedied cripples us, every want unsupplied hampers us, every weakness that is not overcome relaxes 'the wrestling thews that throw the world.' And if we suffer scepticism to sap the very foundations of the faith of many in God's Word Written; if the union of His people, for which Christ prayed, does not fire our hearts and find frequent utterance in our prayers; if the Mother Church of every diocese is not a centre of spiritual life and power; if there are among us some careless clergymen who feed themselves and not the flock, and yet whom the appointed pastor of these pastors cannot touch; and if there are other good men disabled by age and infirmity, who for poverty's sake cannot resign and for pity's sake cannot be urged to resign; if Church discipline is so relaxed, by reason of cumbrous law courts and obsolete canons, that, notwithstanding the remonstrances and godly admonitions both public and private of the Bishop, in some parishes Roman ritual is imitated and (far worse) Roman doctrine taught, and in other parishes the rubrics of our Prayer-book are persistently set at nought (such parishes may be few and far between, not one in a hundred, but the scandal is great and the example is contagious); if superstition overshadows some hearts, and incredulity paralyses others; if there are rate-paid schools in Christian England which teach no Christianity; if intemperance is not grappled with and kept in check, and the healthy desire for neighbourly intercourse not met and satisfied; if the ministry of devoted women is not welcomed, and does not occupy the place which God has designed for it; if our sailors and soldiers are not witnesses for the right and against the wrong, for the pure and against the impure, for the true and against the false in all seas and lands; if the so-called Christian world prides itself that it has discovered the secret of serving God and Mammon; and if those who are not of the world fail to realise the fact in the fulness of its enabling power that this is the dispensation of the Holy Ghost; if these things are so, and we are not striving to reform them, how can we hope to go forth conquering and to conquer all Heathen and Moslem lands for Christ?

"Nor do I see how we can expect that the Christ, the Saviour of the world, will fully bless us at home while we leave hundreds of millions of souls in outer darkness abroad, and carry on with forces altogether incommensurate with its stupendous importance that missionary work which lies so near His heart, and which demands the noblest offerings of men and means that our Church, as a Church, can lay at His feet. Heroic missionary deeds, it is true, have been done and are being done by our Church societies, and, thank God, by our Nonconformist brethren also, in this our day and generation. And may I say, standing where I stand, *our* St. Boniface, born in Devonshire, A.D. 680, the apostle of Germany, has not been without his disciples and followers among the sons of Devon during the last thirty years. It is as easy, as it is ungenerous and unjust, for a recent self-asserting critic to sow broadcast base and baseless suspicions regarding the missionary methods adopted by the Church of Christ. The record of the ambassadors of the Cross is in heaven: and I doubt not that for self-devotion, for self-discipline, for self-denial, yes, for self-sacrifice, the Christian Missions of this century are numbered among the choicest memorials of the Church of God.

"But still the fact stares us in the face, Christ 1800 years ago commanded His Church to evangelize the world, and the world is not evangelized. What more can we do? We need not revolutionise systems of Missions which have worked well, or substitute new ideal systems which some think would work better: the

best is often the enemy of the good. Probably the Church of England cannot now do evangelistic work more efficiently than through her two great missionary confederations, the S.P.G. and C.M.S., with their many younger sister societies. But ought she not to double her missionary forces before the twentieth century dawns (that is, in rather more than six years), and account this as only an earnest of far greater things? Is it too much to say that if we gave one-tenth of our clergy and of their faithful lay helpers to the manifold mission-fields (sorely as we should miss them at home), England's Church would be the gainer, not the loser; for the blood which is the life would course more freely through her veins. If we were making disciples of all nations, it would be our strongest Church defence, a mighty magnet for home reunion, a signal to the ends of the earth, 'The Lord is at hand.' Some devoted men would go forth in brotherhoods as members of community Missions; some holy women would go, as deaconesses or sisters; neither men nor women, I hope, bound by vows of celibacy. That saintly French prelate of the seventeenth century, Nicholas Pavillon, Bishop d'Alet, entirely prohibited the goodly fellowship of sisters he gathered round him and employed in his diocese from taking vows, feeling, as he wrote to the Princess de Conti, 'It is better to serve God with a full heart and a mind at liberty, than to expose yourself to the temptation of regretting the sacrifice which you have irrevocably made, and *which you may make with freedom daily.*' Doubtless both married and unmarried missionaries are needed; but the more closely we follow apostolic usage, marriage will be the rule, celibacy the exception, for St. Paul asks, "Have we not power to lead about a wife who is a sister (i.e. a sister in Christ) even as the rest of the apostles?" (*ὡς καὶ οἱ λοιποὶ ἀπόστολοι*). St. Paul was a widower, St. Barnabas was probably then unmarried; but the rest of the Apostles in their world-wide Missions (we may certainly gather from these words) presented to the churches they founded that most powerful and persuasive of all object lessons, the example of a Christian family.

"Finally we must not forget the mobilisation of forces has proved itself a most essential factor in modern strategy. In the Franco-German war of 1870, France was conquered not only by the greatest of Emperors, and by Bismarck, the ablest of diplomatists, but also by Moltke, who with mathematical precision had wrought out the plan of the campaign before a shot was fired. Japan is teaching the nations of the Far East the same lesson both by sea and land. Has the Church militant learned how rightly and rapidly to mobilise her missionary forces? She must expect as the end of her long warfare draws nigh, that her last conflicts will be the most severe; for the hosts of darkness will not yield their realms without a bitter struggle. Is Christendom ready for it? Is England's Church ready?"

"If only Church Reform and Church Missions advance *pari passu*, the Gospel of the Kingdom will ere long be preached in all the world for a witness unto all the nations, and then, according to the Master's sure word of promise, the end will come, and He will return to reign for ever. Then all Israel shall be saved, and Israel converted to Christ is the residuary legatee of the great missionary inheritance, when the prayers of the Jewish Psalmist will be fulfilled, God be merciful unto us and bless us, that Thy way may be known upon earth, Thy saving health among all nations. Then the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea. And, if I may venture to express in verse the triumphant challenge of the prophet Isaiah, I would close with asking,—

"Watchman, what of the night?"

The night clouds break away;
On the far mountains streaks of light
Foretell the spring of day.

"Watchman, what of the field?"

The Cross is battling on;
They close in fight; the foemen yield;
God speed the lingering sun!

"Ho, watchman, sound the blast;
He comes, Whose right it is;
Our weary strife is almost past;
The victory must be His.

"Charge, brothers, one and all;

The Lord of hosts is nigh:
Charge, hear ye not His trumpet call?
Conquer to-day, or die.

"Through the ranks of friends and foes

The pealing summons ran;
And lo, the hosts of God arose
As rises up one man.

"They charged in His great Name;

That Name alone sufficed:
The kingdoms of the world became
The kingdom of His Christ."

IN MEMORIAM—TWO HOME FRIENDS.

I. JOHN WILLIAM MILLS.



THE Church Missionary Society had no truer friend than the late John William Mills. He was "to the manner born." His father and mother showed what could be done in a small village for the Society when there is a real desire to turn to account for missionary purposes resources of various kinds. For more than thirty years Orton Waterville was a model village Association. In 1862 that little village, with a population of 309, sent up to the C.M.S. the sum of 41*l.* 10*s.* 10*d.* Amongst other unusual items of income appear these: "May Garland, 13*s.* 2*d.*," "Sale of Flowers, 13*l.* 12*s.* 10*d.*," "Sale of Rabbits, 2*l.* 0*s.* 6*d.*" At that time John W. Mills would be sixteen years of age. I wonder had he anything to do with the Sale of Rabbits? In 1892 we learn that by "the late Rev. John Mills" there had been sent to the Society from Orton Waterville 110*l.* 6*s.* 6*d.*, surely almost a record for a village Association. In that year there appear these items: "May Garland, 1*l.*," "Sale of Bulbs, 12*s.* 6*d.*," Sale of Flowers, 35*l.* 14*s.* 9*d.*," "Sale of Walnuts, 1*l.*" No wonder that having been brought up in a place where for so many years such work was done for C.M.S., J. W. Mills was himself a worker for Missions to the Heathen.

My first acquaintance with Mr. Mills was on this wise. The Deputation who was to have attended the Annual Meeting at St. Lawrence, Essex (of which parish Mr. Mills was then Rector) in 1880, was unable to fulfil his engagement. At the earnest request of Mr. West, who then had Essex in his district, I went to fill the vacant place. I went overnight, because it would be inconvenient to send for me on the day of the meeting.

St. Lawrence lies in a corner of Essex remote from the rail, near to a river, which there broadens out almost into an arm of the sea. After a long drive through pleasant lanes I reached St. Lawrence, and was warmly welcomed by a big man with a big voice, which seemed strangely out of proportion to the pretty and recently restored little church that was close to the Rectory. There were hardly any houses in sight. I began to wonder why I had taken my journey. "That's where our meeting will be held," said Mr. Mills, pointing to a tent capable of accommodating about 800 persons. "Where will the people come from? I suppose you haven't 800 in your parish, all told?" said I. "Oh, dear no! Our population is 212, but it will be all right, you'll see, to-morrow." And so it was. How well I remember walking up and down the garden that lovely summer night. The star-studded sky, the intense quiet, the soft air, fragrant with the perfume of flowers, the pleasant converse with one who had much to say that it was good to hear—all made that time one "much to be remembered."

Next morning I was bidden to amuse myself as best I might, for every one was high busy preparing for the afternoon. Nor did I find it difficult. The day was lovely. The broad river was a beautiful blue, like the sky which it reflected; here and there white sails fluttered in, but were not filled by, the gentle breeze, which did not even cause a ripple on the surface of the water. Butterflies chased one another in the sunlight. It was the perfection of a dreamy day, delightful to one who had just left busy London.

Early in the afternoon there began to arrive one after another vehicles of every kind. The place looked like a country town on market-day. It soon became clear that, big as the tent was, it would not be a bit too big to accommodate the people who kept pouring in from far and near. When Mr. Mills began to speak, I could see at once that he knew exactly how to manage a

missionary meeting. There was no stiffness, no dulness, yet, at the same time, no one could forget that the business on hand was the Master's. What a voice that was! Without an effort it filled the place. I felt mine to be quite a feeble pipe, in comparison, when I rose to speak. Except a meeting on a lawn without any covering, a tent is as bad a place to speak in as can well be found. The clever way in which everything was done, and the life thrown by the Rector of St. Lawrence into that meeting, impressed me deeply.

I next met Mr. Mills at a gathering of Honorary District Secretaries for the County of Essex. He read an admirable paper on the work done in the county for Missions. It bristled with carefully drawn up statistics. One saw that no labour had been spared to render the information given accurate and useful. Nor was the paper in the least dry. Information was imparted in order that improvement might be the result. One has sometimes heard such information given with an apparent pleasure in laying bare the nakedness of the land. It was not so in this case. The probe was used with unfaltering hand; but it was clear that it was in hope of being able to find a remedy.

During the early days of the Essex C.M. County Union, Mr. Mills was its life and soul. He had sufficient leisure to enable him to do the work thoroughly; he had a great gift of organisation; he felt deeply that the better working of the C.M.S. throughout the county meant the promotion of spiritual life, hence he threw himself very heartily into the work of the Union. Thus it came to pass that the influence he had gained amongst the clergy, partly as a Diocesan inspector of schools, partly as a Rural Dean, and last but not least, by virtue of his high character, clear-headedness, and genial manners, was used as a means of furthering the interests of the Society which stood first in his affections, though he was by no means slow to aid other great religious societies. Many a man in a small, out-of-the-way parish would have done little or nothing beyond routine duty. Mr. Mills was the sort of man who would always find work to do, and who having undertaken a duty would never fail to do it up to the full extent of his ability. More than once he was laid aside by rheumatic fever. No sooner was he able to move than he was actively at work.

Like most country clergymen, Mr. Mills found it no easy matter to get his duty taken in his absence, and was therefore not able often to go out as a Deputation for the Society, except on week-days. When he could get away he was a very effective speaker. From this point of view his powers were much developed during the Simultaneous Meetings of 1886. That movement very specially commended itself to his mind. He loved to make the spiritual side of the missionary subject prominent. It may not be amiss to remind my readers that "the features recommended for the conduct of the meetings were mainly three, one above all others: (1) They were to present missionary work as the glorification of Christ, the great Head of the Church, and the obedience to His commands; (2) They were to plead the cause of Missions rather than the claims of a Society; (3) The question of funds was to be kept in the background" (*vide* C.M. Report for 1885-6, p. 258). The wise and spiritually-minded advocates of the Society had always emphasised the points here put forward; but it may fairly be granted that the F.S.M. movement brought them out into greater prominence, and pressed them strongly on all who undertook to plead the cause of Missions. It is beyond doubt that Mr. Mills sympathised deeply with the spirit of the movement, and in his own person carried it out into practice. He went to Great Yarmouth at a time when the C.M.S. was not in special favour there. By his earnestness, wisdom, and spiritual power much was done to strengthen and confirm where it already existed, to create where it was non-existent, enlightened interest in

the work of Christian Missions. I have heard him speak of that time as one in which he himself gained much help in his own spiritual life. In all this God seemed to be preparing him for a wider sphere of usefulness.

It was in 1889 that Mr. Mills became Rector of St. George's, Birmingham. No contrast could well be greater than that presented between the parishes, churches, and rectory-houses of St. Lawrence, Essex, and St. George's, Birmingham. It is in many cases a very doubtful experiment to transplant a man after several years of labour in a country parish to one in a large town. The country clergyman has everything pretty well his own way. In a parish like St. Lawrence a man of tact can hardly fail to carry his people with him in whatever he wishes to do. But Birmingham is very democratic. If a man is to rule there it must be as a constitutional, not as an absolute, monarch. He may lead, he cannot drive. I, for one, had no fear that the removal in this case would be a failure. Mr. Mills had had excellent training in town work under his able and highly esteemed father-in-law, Archdeacon Richardson, at Bury St. Edmunds. But much more than training or experience, valuable as these are in their own way, are personal character and natural gifts. Given a deep desire to do God's work in His way, that sort of tact which is the result of a sympathetic nature, and the physical gifts needed for a large church and a large parish, and you have the conditions of success either in town or country. Mr. Mills' magnificent voice was almost thrown away at St. Lawrence, whereas at St. George's unless a man had a fairly strong voice he would be useless; for the church could, at a pinch, accommodate not many less than two thousand persons. The tact, courtesy, genial manners, and intense reality which had won for him in Essex influence far beyond the limits of his little parish, were just the qualities needed at St. George's. The church is in more than one point of view on a hill—"a city that cannot be hid." It has had famous Rectors—Archdeacon Garbett, Canon Cockin, Bishop Thornton of Ballarat, and Mr. Dixon, now of Cambridge. There was no lack of organisation, nor of workers, nor of earnest spiritual life. True, the parish is now poor; the wealth has long since left it, and in many ways it is a very difficult one to work. With characteristic energy and force, aided not a little by his equally energetic wife, Mr. Mills set to work to keep in good order what already existed, and so far as possible to develop the organisation of the parish. Especially did he desire to deepen and extend interest in missionary work. The parochial calls were so many and so pressing that it would have been impossible to largely increase the amount sent up to C.M.S. *at once*. But whereas in 1888-89 St. George's sent up 52*l.* 0*s.* 4*d.*, in 1890-91 it sent 76*l.* 4*s.* 8*d.*, and in 1893-94, 97*l.* 16*s.* 8*d.* The increase was "all along the line," but especially in the amounts contributed from the schools, various classes, and in missionary-boxes. The schools had always done creditably: in 1888-89 they sent 26*l.* 6*s.* 10*d.*, just half the total amount; in 1893-94 the schools contributed 34*l.* 5*s.* Missionary-boxes rose from 7*s.* 6*d.* in 1888-89 to 21*l.* 9*s.* 8*d.*, of which sum 11*l.* 15*s.* 10*d.* was in boxes which produced less than 10*s.* each.

But it was not only by work in his own parish that Mr. Mills proved his interest in the C.M.S. When Canon Eliot removed from Aston to Bourne-mouth, Mr. Mills became my colleague as Secretary of the Birmingham Association. A very helpful colleague he was, for he was a capital man of business, and was good enough to take as his special department the main work of arranging about the sermons at the Birmingham Anniversary. This is a task which needs no little tact, care, and attention. Last year, when he was too ill to leave his bed, he was so anxious about this matter that we went

over the whole business together, as he lay still and quiet, the victim of rheumatism. I could not help admiring his cheerfulness and patience, and the indomitable courage which would not allow him to leave undone what he regarded as a duty, even when he was lying on a sick-bed. I have had long and happy experience of work for C.M.S. in conjunction with others, but I have never had a more able, unselfish, and pleasant colleague than I found in Mr. Mills. The first time he spoke in my parish it was at our Annual Church Missionary Tea, when he charmed us all by his pleasant humour, accurate information, and earnest appeals to the conscience. The last time he spoke in Holy Trinity parish it was to the members of our Communicants' Union, including nearly a hundred young people who had been recently confirmed. That was in June, 1894. His address made a deep impression on every one present. There was a depth of spiritual power and experience in his words which could not fail to produce a great effect. He told us more than once he had looked death in the face, and had found that the promises of God at such a time did not fail. There was a solemnity, a reality, a tenderness in his dealing with souls that one felt could only be the outward expression of deep spiritual experience. He had then been appointed Vicar of Hull, and I thought as I listened to his earnest words, "God is preparing Mills for great usefulness in his new sphere of labour." Little did I think that the evident growth in grace and spiritual power meant rapid ripening for the heavenly kingdom itself. It is true that even then he looked far from well. Not many days later, at our Birmingham Anniversary, many friends noticed that he was thinner and paler and more haggard than he had been before. But we hoped that this merely meant that he was feeling deeply, as indeed he did, separation from his beloved congregation, and the many friends, lay and clerical, he had made in Birmingham. We thought that a month's rest would set him up for his new work. It was not to be. The last time I saw him was at New Street Station, when he spoke in his own cheery fashion about the work which lay before him. Even then the disease which proved fatal to him must have begun to do its deadly work. A member of my own congregation heard Mr. Mills' first sermon at Hull. He was greatly impressed with its earnestness and power. One sentence especially remains in his memory. The subject of the sermon was "abundance of blessing." The new Vicar told his people that he had not come to "tickle their ears, but in the assurance that the declaration of God's truth would be accompanied by 'abundance of blessing.'" To us who knew, honoured, and loved him who has been taken from us at the early age of forty-eight, it seemed as if he were the very man needed for the work in Hull. We thought that he would win his way to the hearts of his own people, gain the confidence and affection of the citizens at large, rally round him the clergy, be a leader and example in good works, do much to help forward the extension of the Redeemer's Kingdom in a great variety of ways. But "God's thoughts are not our thoughts." The touching letter read by the Rev. F. S. Webster at the Dismissal Service in St. Bride's Church put in very few words the feelings of our departed friend when once more "death stared him in the face": "Dear brother, good-bye. I have been unwell for some time, it now turns out to be cancer. The doctors are to operate to-morrow, but none of them have any hope of success. The Lord sitteth above, and to die is gain. Pray for me and mine. Best love to all. Affectionately yours, J. W. Mills." The brave spirit, "strong in the strength which God supplies," of an unselfish, devoted servant of the Lord passed away when, after some hours of great pain, at length he was at rest.

Surely we may use with fullest confidence with regard to him the words which have brought comfort to many a mourner: "Blessed are the dead which

die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them " (Rev. xiv. 13).

HENRY SUTTON.

II. WILLIAM MARSDEN HIND.

BY the recent death of the Rev. William Marsden Hind, LL.D., Rector of Honington, Suffolk, the C.M.S. loses a lifelong very warm friend and supporter. After a faithful ministry of fifty-five years, nearly twenty of which were spent as Rector of Honington, the summons "to depart and be with Christ" came to him, as *we* say, suddenly ; albeit, we cannot doubt that in his case sudden death was sudden glory. On September 13th, at a clerical meeting in a neighbouring parish, Dr. Hind was in the act of reading a paper he had prepared on 1 Pet. iii. 19, 20, and while quoting a text of Scripture he became unconscious, and in a few minutes quietly passed away.

It was as Association Secretary of the C.M.S. that I first made the acquaintance of Dr. Hind, some years ago. Since then I came to know him intimately, and the better I knew him the more I was impressed with the beautiful simplicity of his Christian character and with his whole-heartedness in the service of the Master. He was a man of wide sympathies. The London Jews' Society, Irish Church Missions, and other kindred agencies had in him a warm friend ; but I think I may say that the claims of the Heathen held the first place in his regard. To help send the Gospel to them was no mere hobby with him, but was regarded as a necessary part of his work as a Minister of Christ, from a profound conviction of the solemn obligation resting on all who love the Lord to be obedient to His last command.

He was in thorough harmony with the principles of the C.M.S. and had confidence in its management. In short, he loved the Society, and taught his children to love it ; he cheerfully gave up his son to the foreign mission-field—the Rev. J. Hind, now labouring in Japan ; and he did his best, not without success, to rouse his people to a sense of their responsibility. Honington is a small parish of about 300 souls, chiefly farm-labourers, yet last year their contributions to the Society, in spite of the bad times, were over 25*l*. If all parishes professing to support the C.M.S. gave in proportion to Honington, the returns from Suffolk would be at least double what they now are. Is it too much to hope that some will be encouraged by the example of our departed brother "to go and do likewise" ?

W. S. P.

LETTERS TO THE EDITOR.

THE OPIUM QUESTIONS.

DEAR SIR,—The Indian ryot has to labour from dawn to dusk as hard as his Chinese brother for the bare necessities of life. This is a small matter for correction in passing, in Dr. Mears' valuable letter in the October *Intelligencer*. The Doctor has done good service in this Opium controversy by clearly pointing out that our conclusions on the Opium question must be logically based on correct premisses. He shows that it is not only illogical, but inaccurate, to argue on the ground of some ascertained facts as to conditions prevailing in one country, that therefore certain conclusions are thereby established with regard to another country. In other words, he makes clear that starting from the comparative immunity of India from injury from opium, it is illogical to argue on to the conclusion that we need not therefore be over-concerned as to the effects of opium in China. Nor must we again argue back from the effects of opium in China to some conclusions

as to the use of opium in India. The premiss and the conclusion are on wholly different lines, and have nothing, may I say, to do with each other. I am aware that not a few fear we may anticipate, from certain ascertained effects of opium in China, that similar effects will follow in India. But opium is not a thing of yesterday in India. With no desire to beg the question which the Opium Commission will report upon, it is generally thought by well-informed persons that the observed effects in India have not been the same usually as in China.

So much as to Dr. Mears' useful paper. I now venture to add some more words briefly in this letter, which I have myself found helpful in clearing the ground for a more lucid consideration of this difficult subject. They may perhaps help others. What is your opinion on this Opium question? Most of us have been brought up in front of such an inquiry a score of times, all over the country. My reply has generally been by another inquiry, Which Opium question do you refer to, for there seem to be three? To be very brief, they are: (1) Opium in India, with its own facts and arguments; (2) Opium in China, with its sadly familiar facts and arguments; (3) The relation of India to itself, and to China, in the opium supply. Each of these is an important Opium question, the latter containing two separate topics which we may group together. Consideration for your valuable space forbids my entering into an examination of the facts which gather round these three quite separate sections of the subject. But it would much contribute to accuracy of statement, and clearness of argument, if speakers and writers would bear in mind that three such definite lines of thought are comprised in this perplexing problem. Each of these three subjects deserves and demands the sober and well-informed consideration of Christian men. We may hope for an authoritative statement as to one of them, i.e. opium in India, from the expected Report of the recent Commission. But I venture to think that the third of the three sections named above is the most important of all, certainly the most difficult. Apart from its great moral aspects, this third question involves problems of Government, as to Finance, Excise, and Control, among our subject nations in India, which are well known to Christian Civil officers, past and present, such as India possesses. On these problems they may well give the benefit of their experience, with counsel and suggestions. It is here, I believe, that the *crux* of the whole problem lies. Accepting certain facts stated on authority as to opium in India, granted certain facts which cannot be controverted as stated over honoured names, as to opium in China, but still question three and its solution holds the field as *the* problem urgently demanding the sober judgment and calm deliberation of Christian statesmen, who may deprecate some methods of the opium agitation, but are by no means indifferent to the moral issues concerned. The extreme difficulty in finding a just solution of the problem should not deter them from lending the aid of their judgment in enabling sober men, in the fear of God, to arrive at right conclusions as to the best course of action. If we could hope that the Report of the Opium Commission would give an authoritative pronouncement on this subject, we should be indeed thankful. *Mais nous verrons.*

P. I. J.

SUGGESTIONS AS TO NEW WAYS OF CONTRIBUTING TO MISSION WORK ABROAD.

DEAR SIR,—1. As there are many of the leisured and monied classes in England interested in Mission and Gospel-spreading work at home who can, and do, for their own amusement, afford to travel abroad in the Colonies, India, China, Europe, or elsewhere, let them in the future make these journeys and holiday trips missionary ones, by looking up some one Mission and settling near it, say for a month or six months, according to the time and means at their disposal, and work with that Mission in the same manner as they would at home; or if they found no Mission in that place, to go among the Natives while there, regularly distributing Scripture portions (taken out with them) in their own language, even though they were unable to teach or explain them, sowing the seed broadcast, watering with prayer, and leaving the results to the Master of the Harvest. The fields are very wide and all cannot sow alike and in like manner, but surely if one hand sowed even a few seeds this way in new ground, much good would be done and an attempt would be made to carry out in practical shape the command,

"Go ye." Many unfitted physically to remain, or bound to this country by ties which they ought not to sever, could thus realise in future that, in this form, their holiday was to be a "contribution to missionary work."

2. Are none of the earnest medicos of vast London in need of an interesting holiday? Could they not go off, if only as far as the Palestine Mission, and do something there?—stay at the Mission and instruct some few of the workers in practical lessons daily how to treat some of the local illnesses they see around them? Or, if they cannot afford to travel abroad during a holiday, could they not invite some candidate or worker preparing for or returning to the foreign field, and give such an one a few weeks' free benefit of their brains for future use? This would save the candidate expense and be a "contribution to Mission work."

3. The clever girls from Girton and all our numerous colleges, and our young men just leaving Oxford and Cambridge,—could they not use some of their knowledge in instructing some candidates going out, in languages, theology, or figures?

4. The business man and accountant, in whose life figures take so prominent a place,—could not you in your sea-trip arrange to "drop in" at a Mission station, where the tired worker has everything on his or her hands—where the "last straw" seems about to fulfil its proverbial destiny—and put all the accounts straight, and audit the books for the month or so that you are there, making a prosaic but thankfully received "contribution" of your time and labour to the work you really have at heart?

5. Look, just now, at all the clergy, a string of names, getting themselves appointed for their "outing" to Continental chaplaincies for a month, and often three: some of them could have afforded to have taken their time in relieving a sorely-tried C.M.S. worker instead. Many places also are as good for wintering in as the Continent—why not winter in some of them and do some Mission work? Laymen, too, speaking French or Italian, might benefit others by that talent when away from these shores. A month under Count Campello with his marvelously spreading work among the Italian peasants, or in Paris with the McAll Mission, would return a greater percentage of good and consequent blessing than spending all the time in contemplation of the ruins which held in the Christless past the souls of those who had never heard His Name. C.

COST OF MISSION SCHOOLS.

DEAR MR. EDITOR,—A pamphlet, entitled "Mission Schools: Considerations respectfully submitted to the Supporters of Missionary Societies," has reached me. I desire to controvert the computation as to the amount of money spent on educational work. It begins with a theory (basing it on English statistics) that each child in a Mission-school will cost 1*l.* 8*s.*, and that in Indian schools this may be reduced by fees and Government grants to 9*s.* 4*d.* a head. In this way he reckons that the C.M.S. spends 67,286*l.* a year on educational work! Such a statement, if true, would indeed be a serious indictment against the Society, and, although it is utterly false, it may do immense harm if it is allowed to pass unchallenged. My experience is limited, but I subjoin a statement of the expense of the five vernacular village schools which were under my management last year. These schools were unusually expensive, as two out of the five received no grant from Government, one being below Government requirements in numbers, and the other being a new school, and therefore not receiving a grant until this year. Besides this, in one place a schoolhouse with schoolmaster's room attached was built and a lease of a piece of land taken for fifteen years.

H. P. NAPIER-CLAVERING.

Trinity College, Kandy, June 28th, 1894.

| | Rs. | Crs. |
|---|-------------|--------------|
| Total cost of five schools | 1281 | 67 |
| Government grant for three schools | 629 | 50 |
| Number of children in five schools, 269. Average cost of each child after deducting Government grant from total expenditure | 2 | 42 |
| Reduced to English money at present rate of exchange | 2 <i>s.</i> | 7½ <i>d.</i> |
| N.B.—The expenditure over and above the amount of Government grants was more than defrayed by local subscriptions. | | |

EDITORIAL NOTES.



OUR thoughts and our prayers are naturally much directed towards China at this time. What will be the influence of this sad and disastrous war upon missionary enterprise in that great empire? It appears to be the unanimous opinion of those most competent to judge that if China suffers further defeats, confusion and turmoil are sure to ensue. Even if there be no serious revolt against the present Tartar dynasty, there can be little doubt that local outbreaks and outrages must certainly be looked for. These, however, we have been accustomed to all along, ever since China was accessible at all; and almost anything will answer as an occasion or excuse for them. Many parts of the country are no doubt honeycombed with secret societies, which may at any time either organise a general rebellion, or at least cause grave disturbances in particular districts. But it is needless to indulge in speculations. One of the highest living authorities, Archdeacon A. E. Moule, discusses the situation in this our present number, and it is only for us to say what the C.M.S. Committee have done.

At first, there seemed no reason to interpose at all with the small reinforcement that was to start for China this autumn; and the new missionaries themselves were looking forward to sailing without a moment's hesitation. But when the telegrams in the public papers seemed to foreshadow a possible speedy concentration of Europeans at Shanghai and other Treaty Ports, it appeared a doubtful policy to add to the burdens of those on the spot by sending to their care recruits to whom the Chinese people and language would be absolutely strange, and who were more likely to be an embarrassment than a help to the responsible leaders in the field. It was therefore arranged to defer for a little while the sailing of four ladies from England and two from New South Wales, and also of the wife and two children of one of the men. But the Rev. W. and Mrs. Light, the Rev. E. Hughesdon, and the Rev. A. Phelps, all of whom have been in China before (the two latter in connexion with the China Inland Mission), have sailed; and as the two young medical men, Dr. Hill and Dr. Kember, were not to start for a month or two, there will be time to consider their case further.

Then there are the brethren and sisters out there. Naturally, their relatives and friends are asking, Will they be safe? In an earthly sense, it is impossible to say that any one of them is safe; yet they are absolutely safe in the hands of the Lord, if they trust Him and seek His guidance.

The Committee anxiously and prayerfully considered whether any helpful instructions could be sent to them from here; but in the total uncertainty as to what may happen day by day, it was felt both impossible and undesirable to send any definite directions. They fully trust the wisdom and discretion of the senior brethren, and the following telegram to Shanghai, which was sent on October 10th, with instructions to our Secretary there to send it on to all the missionaries, will assure them of the Committee's confidence:—"God grant to all courage, wisdom, peace, guidance, safety, blessing. Committee trust brethren to act together discreetly for Christ's cause. Psalm xlvii."

WHAT is the duty of missionaries in danger from hostile attacks? It is impossible to lay down any rule that will apply to all cases. "If they persecute you in one city," said our Lord, "flee to another"; but that does not seem to mean, Flee at the first rumour of possible peril. On the other hand, while every true missionary will stick to his post if duty demands it, there may frequently be occasions when it is actually best for the Mission and the missionary cause that he should withdraw for a time. If his presence

seems necessary for the help and comfort of the Native converts, he will of course stay, at any risk and any cost; but there are cases where the converts are safer without him than with him. His presence might bring down upon them the wrath of a mob who would leave them alone if he were absent. Probably it was so with the Thessalonians and Bereans when they sent St. Paul away.

As a rule, it is certainly desirable that missionaries should obey the injunctions of the British authorities, consular or otherwise; but that is a different thing from continually appealing to them for protection. It is a consul's duty to protect British subjects if he can; but it does not therefore follow that he is always to be asked to do so. If English men and women, for Christ's sake, spread themselves over a great country like China, they do not look for a gunboat to be always within reach. They have no such expectation or desire; but sometimes their home friends have to learn that going out in the name of the Lord, and trusting Him, and being ready if need be to suffer in His cause, are real things. In fact, a missionary in danger has a rare opportunity of showing that he does indeed believe in the Living God about whom he preaches; and the Heathen themselves are quick to understand a calm faith like that. Even in the matter of obedience to distinct consular orders, we cannot forget the refusal of the brethren at Mamboia and Mpwapwa to leave their posts when Sir C. Euan Smith sent word to them to do so; and we can all see now that they were right. Probably their firmness then saved the Usagara Mission.

THE Committee are now earnestly considering the possibility of sending lady missionaries to Uganda. We mentioned in our May number Bishop Tucker's hope that this important and much-needed development of the work would not be long delayed. There are, of course, real difficulties, especially connected with the long and arduous journey from the coast; and the question is how far these can now be successfully faced. The Bishop hoped that the way might be open for a party to go up early in the ensuing year; and it will indeed be a token of God's favour if this should prove to be possible. But what sort of women should go? Certainly not young wives; nor, for the present, as many think, such as might perhaps become so in Uganda. What is really wanted is a party of four or five married couples, not too young, and (as the phrase goes) "without encumbrance"; that is to say, whose children, if they have any, are old enough to be left at home without anxiety or a necessity for the parents' early return. If such a party could be formed, single women could also go under their wing; only these would have to be very carefully chosen.

We are persuaded that this preliminary intimation of what is not yet finally settled by the Committee will produce offers and inquiries at once. Will all our friends make it a matter of special prayer that the right persons may come forward?

THE Committee are also considering the desirableness of sending to India a "missioner," not for one short cold-season visit, but for three or four years. If God gives us the right man, this scheme, which is in response to the earnestly-expressed wish of our missionaries from all parts of India when assembled at Bombay two years ago, may be fraught with blessing to our Missions.

WE must now announce, as we do with unfeigned regret, the retirement from the Secretariat of the Rev. W. Gray, in consequence of the increasing

weakness of his eyesight. Mr. Gray was for many years missionary in Tinnevely and at Madras, and subsequently an Association Secretary of the Society at Nottingham. In 1874 he was invited to Salisbury Square to take charge of the correspondence and business connected with India, which was being relinquished by General Lake. He has therefore laboured in the office for more than twenty years. It has been a great sorrow to lose in one year the counsel and co-operation of two such veterans as Mr. Fenn and Mr. Gray.

READERS of the *Intelligencer* should hail with special satisfaction the appointment of Canon E. A. Knox to the Suffragan Bishopric of Coventry. His father, the late Rev. G. Knox, was for several years Editor of this periodical, and even after other editorial arrangements were made, he continued to contribute its most important articles. The signature "K." was always sure to be appended to powerful writing. Another of his sons is Director of the C.M. Children's Home at Limpsfield; and yet another, the Hon. Justice G. E. Knox, is a leading member of the Allahabad Corresponding Committee and Treasurer to the North-West Provinces Native Church Council. Canon Knox himself has had another link with Missions in the person of his late wife, who was a daughter of Bishop French. It need not be said that as Vicar of Aston he has been a hearty supporter of C.M.S., and one of the agencies in the parish is a Deaconess House, at which two or three C.M.S. lady candidates have received some training.

THE two vacant Bishoprics in New Zealand have been filled up in quite different ways. The Synod of the Diocese of Wellington, on the resignation of Bishop Hadfield, committed the choice of a Bishop to the Archbishop of York and the Bishop of Durham; and they have appointed the Rev. F. Wallis, Fellow of Caius College, Cambridge, Examining Chaplain to the Bishop of Salisbury. Mr. Wallis has just been married to a daughter of Colonel Robert Williams, a well-known C.M.S. friend in Dorset, as well as a member of the firm who are the Society's bankers, and for many years an active member of the Committee. The Synod of the Diocese of Waiapu, on the other hand, resolved to elect its own Bishop to succeed Bishop Stuart, but came to no decision at their meeting last April. In September they met again, and we hear by cablegram that the choice has fallen upon Archdeacon W. Leonard Williams, C.M.S. missionary at Gisborne, and Secretary of the Mission Board which administers the Society's work in New Zealand. The Archdeacon is a son of the late Bishop William Williams, the first Bishop of the same Diocese of Waiapu. He was born in the Colony—or rather, in the Island, for there was no Colony then—in 1829. He was educated in England, and graduated from Magdalen Hall, Oxford, in 1852. Then he was for some months in the C.M. College, and was ordained by Bishop Blomfield in 1853. Ever since, he has laboured among the Maori people; and in particular, he has trained many of the Native clergy, and has been for some years Principal of the C.M.S. Theological College at Gisborne, of which his son, the Rev. Herbert Williams, is Tutor. He is a faithful and devoted missionary, and we heartily rejoice at his elevation to the Episcopate.

THAT valiant champion of Evangelical truth, Dean Macartney, of Melbourne, has at length received his home call, at the age of ninety-five. He took a deep interest in the C.M.S. Deputation to Australia, and an active part in the establishment of the new Victoria Church Missionary Association. The Parent Committee, in that year, 1892, appointed him a Vice-President of the

Society, which act afforded him great satisfaction. He was a leader of men to the last, and his loss will be deeply felt in the Diocese of Melbourne.

WE have received with deep regret the news by telegraph, on October 15th, of the death of the Rev. Jani Alli of Calcutta. We hope to have a worthy notice of him to insert hereafter.

THE last of the veteran pioneer missionaries to the Yoruba Country has been removed by the death of the Rev. Isaac Smith. After receiving his training at the Islington College, he went out to West Africa in 1837, the same year that John Ludwig Krapf commenced his missionary labours in Abyssinia, and John Henry Gray in Madras, and John Theodore Wolters in Syra. Mr. Smith first engaged in work in Sierra Leone, but in 1847 he was transferred to Yoruba, in which Mission he laboured until his retirement in 1855. He held for several years the Incumbency of Crosby-Garrett in Westmoreland, but he has lately resided at Clevedon in Somersetshire.

WE are sorry to find that the death, on June 17th, of the Rev. E. D. Wickham, Vicar of Holmwood, Surrey, was not recorded in our pages at the time. Mr. Wickham was a very old friend of the cause, and had worked for the Society more than sixty years. He had been appointed an Honorary Governor for Life in recognition of his services.

THE late Lord Charles Russell, formerly Serjeant-at-Arms to the House of Commons, was for forty years a Vice-President of the Bedfordshire Church Missionary Association, and frequently presided at meetings at Woburn and elsewhere.

ON another page we give some extracts from the Bishop of Exeter's opening Address at the Church Congress. It was remarkable for the prominent place given in it to Foreign Missions; and our extracts will show that the Bishop treated the Evangelization of the World as the first and greatest duty of the Church,—as the purpose, indeed, for which the Church exists at all,—and urged various reforms and developments at home on the express ground that they would fit her the better for her one great task. Never before, we believe, has this great fundamental duty been thus put forward in an official episcopal address; and we rejoice that Dr. Bickersteth had the boldness and courage to enunciate the truth so plainly. The Church papers, however, have scarcely noticed the point; while the *Standard*, which did notice it, only did so to pass it by as a kind of fad to be expected from a Low Church Bishop. But the *Standard* is rarely satisfactory on Church questions, and even in the matter of information tells its readers much less than its Radical rivals do. This by the way. The Bishop's address is a noble summons to the Church of England to rise to her responsibilities.

WE would remind our friends that the Day of Intercession for Foreign Missions, appointed by the Archbishops and Bishops, is the eve of St. Andrew's Day, November 29th. We wish the observance of this day were more general and more hearty. The missionary cause owes much to its original establishment in 1872. There is no doubt that ever since that day there has been a growing readiness to offer for foreign service. It is indeed difficult to throw ourselves back in thought to the surroundings of 1872 with regard to Foreign Missions. Let us thank God for the change that has taken place

and use the Day of Intercession more earnestly in praying for yet more labourers to be thrust out into His foreign service.

WE call special attention to the truly wonderful article by Dr. H. Martyn Clark in this present number. We may add here that a distinguished Indian missionary of another Society, labouring among Mohammedans at another great city, writes to us, "I have seen something more like the anger of inner conviction than I ever saw before. There is a leavening process going on. One evening as I stepped down from the platform of our hall, a respectable man came forward and shook my hand fervently. It touched me much." No wonder it did; for such a thing in a meeting of Mohammedans is most significant.

REVERTING to the jurisdictions of the English and American Bishops in the Main Island of Japan, we should have drawn attention in our notice last month to the fact that, under "Mission Field" in the same number, the kens or counties comprised in each of the four missionary jurisdictions into which that island and Shikoku are divided are named, so that those who possess a C.M.S. Atlas can ascertain exactly the extent of each of these districts. The North Tokyo and Kyoto jurisdictions are under Bishop Mackin, and those of South Tokyo and Osaka under Bishop Bickersteth. In one particular our note was in error, namely, in implying that the cities of Tokyo and Osaka are territorially divided. They were so by the provisional arrangement agreed upon between Bishops Bickersteth and Haro in 1891; but in this particular the arrangement was modified last May, and the clergy and congregations of these two cities are attached to the jurisdiction of the Bishop with whom the work of their respective Missions is connected.

ANOTHER training home for lady missionaries has been opened. Mrs. Bannister, who is well known as a chief speaker at the Ladies' Meetings held in connexion with the Keswick Convention, and as editor for some time of the Y.W.C.A. monthly organ *Go Forward*, has opened a house in Eton Avenue, South Hampstead, in which she can receive fourteen female candidates for training. Their doctrinal instruction is to be arranged and supervised by Canon Girdlestone, who has taken an active interest in the establishment of this home.

THE Committee have approved the appointment by the Gleaners' Union Auxiliary Committee of the Rev. Martin J. Hall as Visitor to the Gleaners' Union for six months. Mr. Hall is well known in connexion with the Church Parochial Mission Society and the Children's Special Service Mission, and he accompanied the Rev. E. N. Thwaites on his Mission tour in India last winter. The Visitor's work will be to seek to stir up the Gleaners' Union branches and Sowers' Bands and encourage the secretaries, in which way it is hoped to arouse and deepen the interest and zeal of the members. Applications for a visit from Mr. Hall should be addressed to the Editorial Secretary.

THE Committee of Correspondence on September 25th accepted an offer of service from Mr. Arthur C. Clarke, B.A., Emmanuel College, Cambridge; and took into full connexion Miss Adelaide H. R. Bull, who has already worked at Benares.

WE again remind our readers that the eighth Anniversary of the Gleaners' Union will be held on October 31st and November 1st. The programme of the proceedings was published in our last number.

THE Valedictory Meetings are fully described elsewhere, and we need not

enlarge upon them here. The proceedings from first to last were most impressive, and call for much thankfulness.

THE ZENANA SOCIETIES' REINFORCEMENTS.

At the Valedictory Meeting of the Church of England Zenana Society, on October 10th, a number of ladies were taken leave of. The following is the full list. *Returning after furlough*:—Miss Hensley, to Calcutta (*via* Australia); Miss Gore, to Burdwan; Miss Brown, to Bollobhpur; Miss Hall, to Bhagulpur; Miss Bartlett, to Amritsar; Miss Dixie, to Batala; Miss Dickson, to Ajnala; Miss Clay, to Khutrian; Miss Hobbs, to Jandiala; Miss Catchpool, to Narowal; Miss Mitcheson and Miss Werthmüller, to Peshawar; Miss White and Miss Brook, to Sukkur; Miss S. L. Oxley, to Madras; Miss Ewart, to Bangalore; and Miss H. Newcombe, to Kucheng. *New*:—Miss Kent, to Calcutta; Miss Scott, to Baranagore; Miss C. Dickson, to Howrah; Miss Leslie and Miss F. Leslie, to Bollobhpur; Miss E. Chambers, to Bhagulpur; Miss M. Hall, to Jabulpur; Miss Davies Colley and Miss E. Davies Colley, to Mirat; Miss Mason, to Batala; Miss Barthorp, to Khutrian; Miss Richardson, to Jandiala; Miss Houghton, to Peshawar; Miss E. Brenton-Carey, to Karachi; Miss A. Lillingston and Miss Potter, to Bangalore; Miss Ashwin, to Masulipatam; and Miss Wedderspoon, to Foo-Chow.

The Valedictory Meeting of the Zenana Bible and Medical Mission (or I.F.N.S.) was held on October 16th, when the following ladies were taken leave of. *Returning after furlough*:—Miss Baumann, to Gorakhpur. *New*:—Miss Cornall, L.R.C.P. and S. Edin, to Lucknow Hospital; Miss Catt, Miss Hayward, and Miss Kenward (the two latter associated workers), to Gorakhpur; Miss M. Hill and Miss Price, to Jaunpur; Miss M. Smith, to Benares; Miss Crawford Hill, to Lahore; Miss Harris, to Bombay; Miss Sims, Miss Thompson, and Miss Willison (a new band of associated workers), to Malegaon.

At the Valedictory Meeting of the Society for Promoting Female Education in the East, held on October 9th, the following ladies were taken leave of. *Returning after furlough*:—Miss Johnstone, to Hong Kong; Miss Bland, to Agra; Miss Eger, M.D., to Multan. *New*:—Miss Baker, to Hong Kong.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for the missionaries and Native Christians in China, and that the Church at home may be ready promptly to reinforce the Missions when the way is open. (Pp. 801, 865.)

Thanksgiving for the results of the late Mohammedan Controversy; prayer for recent converts from Islam. (Pp. 812, 848.)

Thanksgiving for openings in Sz-Chuen and in West Africa; prayer that "the Word of the Lord may have free course and be glorified." (Pp. 819—829.)

Thanksgiving for very impressive Valedictory Meetings. (Pp. 830—845.)

Thanksgiving and prayer for recent converts in North India and the Punjab. (Pp. 847-8.)

Thanksgiving for the lives and work of friends and missionaries of the Society recently called to their rest. (Pp. 847, 858—862, 867-8.)

Thanksgiving for recent appointments to the Episcopate. (P. 867.)

Prayer for the Gleaners' Union Anniversary and for recent developments in the organisation. (P. 869.)

MISSIONARY DEPARTURES DURING NOVEMBER.

Per s.s. *Peninsular*, Nov. 2nd:—The Rev. J. J. and Mrs. Johnson, for the North-West Provinces.

Per s.s. *Golconda*, Nov. 2nd:—The Rev. J. D. and Mrs. Thomas, for Ceylon.

Per s.s. *Sutlej*, Nov. 15th:—The Rev. F. Burt, Mrs. A. G. Smith, Mrs. Burness, Miss M. A. Ackerman, and Miss M. E. Conway, for Mombasa.

Per s.s. *Rufford Hall*, Nov. 17th:—Dr. and Mrs. Marcus Eustace, for the Punjab.

Per steamer sailing Nov. 17th:—Mr. H. Proctor, Miss E. A. Warner, Miss R. Frisby, Miss L. M. Maxwell, and Miss Wilson, for the Niger.

THE BISHOP OF LONDON ON THE STUDY OF MISSIONS.

Address to the C.M.S. Younger Clergy Union, Oct. 15th, 1894.

AM very glad of the opportunity that has thus been given me of speaking to a Union formed for such an excellent purpose, and doing, as the Report shows, such an excellent work. I am very glad of the opportunity of proving to you what I should wish to impress upon all the diocese, the very warm and the very deep interest that the Bishop takes in everything which is done for the service of God by such Associations as yours. I listened just now with the very greatest interest to the admirable, lucid, and spiritual speech of the mover of the Report, and I felt that it was somewhat singular that so much of what he said was running in the line of what I had intended myself to say. It seemed very natural that it should be so, for we were both thinking of the same things, but I intended to preface what I had to say by something which he did not think it necessary to speak of, yet which seems to me is of the very highest importance as the beginning of all such work as yours. He said that there were certain things which were necessary for all missionary enterprise; enthusiasm, and prayers, and money he put at the beginning, as I understood. But there is something which I want to put before prayers and that is knowledge, for I am quite convinced that very generally indeed that which chills our missionary work is the ignorance of a very large number—not only of the laity but of the clergy—of anything whatever that is done in the missionary field.

I find that it is not only the case that the clergy have great difficulty in studying such matters as concern the missionary field, but they have great difficulty in keeping up their own personal study of the Bible, and I never ordain any minister without warning him that if he is to be a minister of the Gospel and to do the Lord's work well he must be studying the Bible down to the very day of his death, and that there is no time when it is possible for any minister of the Gospel to set aside that study as if he had completed it. I am constantly saying to all that at the very beginning they are bound to make arrangements for their own personal study, and to keep it up in accordance with such arrangements, and I am quite sure that what I have to say in this respect is really needed. I am quite sure of it because I can see constantly that clergymen find it very difficult indeed to keep up their study as it should be kept up. I am not going now to reiterate what I have said to every candidate for Orders that has been ordained in this diocese since I came to it, since this is not the special occasion when that is necessary. But I may mention it as the reason why I cannot blame those clergy who have left all missionary work outside their ken; I cannot blame them, and yet I very earnestly exhort them to take all that within the circle of their inquiry and their persistent study. If this country, if this Church is to do its work in the Lord's way, it is really necessary that we should everywhere get the body of the people to the utmost of our power to understand what is being done abroad; and in order to do that we must begin with ourselves; we must make ourselves really intelligent teachers of the work that is to be done, of the work that is being done; and unless we do that I do not believe it will be possible to create the enthusiasm with which the mover of the Report began his list of requisites for missionary service. It will not be possible to create a widespread enthusiasm except through the interest of a widespread knowledge; and it is not as if I regarded this as something which is a mere addition to, as it were, what we have to do. We have our work to do as clergymen in various capacities and in various places, and that must of course take the first place; and in order that our work may be well done there must be the study of God's Word, for without that we cannot do the work well at all. But besides that there is really needed for the healthy life of the Church that we should have some regard to the calls made upon us by our Heavenly Father to spread the knowledge of the Truth all over the world. It is impossible for us the moment we begin; at the threshold of any such study it is impossible to ignore the fact that the Providence of God has marked out this nation beyond any other nation on the face of the earth as intended to be the missionary nation to the Heathen. There is no other nation with the same opportunities; no other nation that has been so abundantly blessed; there is no other nation where you can trace the same quiet, and at the same time wonderful, growth of missionary enterprise.

I sometimes think that in all this we have an illustration of what was predicted by Daniel when he said, as he was commissioned to say, that there was to be "a stone cut without hands . . . become a great mountain." It is without hands. It is impossible for us to say that the history of the Church, and the way it is prepared, and the way it is conducted in the doing of it,—it is impossible for us to say that this is really the result of any human guidance, or is due to any human agency. It goes

on year after year growing before our eyes; the work goes on and the openings for the work go on, and the Lord pours down His blessing on it.

And if we ask ourselves, as we naturally do, why all this appears now more than it did in bygone years, we cannot tell. It is sometimes an astonishment to me to look back and to see how at the time when great discoveries were being made, and the world was beginning to be laid open not long after the Reformation, how very little nevertheless was done by this Church of ours for missionary purposes. It was not that they did nothing, it was not that they were unconscious of what was to be done; but it did not seem to strike them. The Lord had not made the way open before them. Why was it? We cannot tell. But whatever we may say about that period, we can make no mistake about the present period. At present it is clear as daylight that the Lord is calling us, and with an imperative voice to which no man with a Christian conscience can turn the deaf ear.

Who are to undertake the duty of impressing this call on all who are concerned, of impressing it upon the clergy generally throughout the Church; of impressing it upon the great body of our people? Such an Association as yours is admirably fitted for that purpose, and I trust as it has begun it will go on with the same work, creating enthusiasm,—yes, creating enthusiasm by making people feel, see, and understand how it is that the Lord is blessing what you are already doing, and what it is that the Lord is calling upon you to do. Make men feel that this is necessary for the true health of the Church. For the fact is, and it is a fact which we cannot learn too soon or press into our own hearts and those of others too deeply,—it is a fact that no Church can long continue if it is content to remain within its own limits. The Church is sent to preach the Gospel to all nations, and any branch of the Church which is content to leave that command alone and to say, “We are here to deal with people on the spot, and have nothing to do with those outside,”—any branch of the Church which thus disregards our Lord’s final command to His disciples, assuredly will suffer before long, and find that stagnation in foreign work inevitably leads to stagnation in home work. You cannot separate the two. If you are to go on with the Lord behind you, and with the Lord before you, you will have to take the Lord’s command as a whole, and not to cut it up into parts and say, “This is our share of the work: let others do the other share.” Still less can England dare to take such a line as that.

And so I would have you make it your business to study all this matter, and to study it in three ways. In the first place, I would have you study very carefully the records contained in the New Testament of how this work was done in the times of the Apostles. Study it carefully, look at the New Testament in that light, see how they spread the Gospel, examine carefully the exact circumstances, read such of the commentators and such other writers as will throw light upon it all, and you will find there is a good deal more than appears at first sight. You will find that if you read the New Testament with all that distinctly in your mind, there is a deal that will strike you as something new that you had not previously observed. Take such things as these: we think of the spread of the Gospel. Has it ever occurred to us to ask what was the size of the churches which were founded by the Apostles? How large were they? Were they quite different from such as we are able to found now? Were they of such magnitude, of such force that we may fancy that we have a right to fear that the Lord is not blessing our work as He did that work? No! But if you look closely you will find a wonderful resemblance between the spread of the Gospel then and the spread of the Gospel now. If you look closely you will find how very, very much of the work was done by quiet, by individual labour, and how very much of it was done among small bodies of men. . . .

So again look at another thing in the spread of the Gospel—how little it bulks in the world’s history. We read the New Testament, and we think, Here is a wonderful work being done, a wonderful work; but what impression did it make at the time? How did it affect the world at large: did it seem a very great thing to outsiders generally? Had the Jews any idea of what was coming out of it? They might be expected to have had a clearer apprehension than any others, for they were God’s chosen people. And if we look into the general literature of the day, was there any such impression made as to foretell as it were, even to the most sagacious eye, what was presently coming? It was by very little things that “this small stone, cut without hands, began to grow and to become a great mountain.” It was by doing very little here, and by doing very little there. The Apostle St. Paul, who goes about preaching and founding churches, he goes from one place to another, he gathers a few in one spot and a few in another spot; everywhere he founds a small Church. Is he disheartened because of this? Not at all. He evidently thinks that all this is in God’s hands; he is doing what he is bidden to do, and it is the Lord that gives the increase, and the Lord only. . . .

And then, in the next place, will you go on and study afterwards how that Church grew? Look into Church history, especially the history of the two first centuries. Look

there and see—and the study is not a very large one—the first two centuries of which I have been speaking do not supply us with a very large amount of Christian literature. It is not beyond the reach of any one of you to make yourselves completely master of pretty nearly all that was written during that time. See how the work was being done. See there what it really was that blessed the work. There can be no question but what really carried on the work was the devotion of the ministers, a devotion constantly ending in martyrdom. What really carried on the work was that big spirit of faith which knew that the Lord was coming, and relied absolutely on His promise, leaving all results entirely to Him, and thinking only of obeying His commands. And the same thing goes on. It may not be possible to trace down the history very far; it may not be possible to go into the great conversions of the later times when the Northern tribes had spread over the Roman Empire and overwhelmed it, and to see how it was when they became Christians; and yet all that is the most interesting study. That may be beyond us; it would take very possibly too much time; yet there are some who could look even into that and find very great profit from looking into it. And then, to all this study, add the study of what is going on in our own day,—add the study of the actual work now to be done and of the actual work needed being done. Make it your business to know where the missionaries are, what they are now doing, what they are hoping to do, and make it your business not only to know this, and to know it well, but to talk about it, preach about it, frequently, to make it the common and natural topic among your people, among one another to begin with, and among them all in the course of time. You may depend on it that if you really study the subject you will make it most interesting to your own people. Sometimes I hear it said that sermons on such subjects are not very interesting. . . . But if we are really in earnest in the matter our sermons will not be dull and our people will not say, “I wish he would preach us the Bible a little more,” because it is quite certain that the man who is full of the missionary work will explain much of the Bible in the act of preaching about that work, and will constantly be saying, “Here is an illustration of God’s wonderful promise; here is an illustration of such and such a precept of St. Paul; here you see how the Church is following the example of one of the Apostles; here you will see distinctly how the Church is doing precisely what the Lord commanded.”

I have spoken particularly of these three branches of study, i.e. the study of the New Testament under this aspect, the study of the earliest Church history, and the study of the work at present being done. I want you to make a point in your Union, yourselves personally, of giving some time to this kind of study. I am quite confident that you will not really succeed unless you will do that. An enthusiasm which means very fervent speaking, and does not mean hard work,—believe me that kind of enthusiasm is a very shallow thing. It has a terrible tendency to die out of every man; and long before it has died out of the man trying to kindle it, it has already died out of those to whom he is speaking. I want you to look at all this work as work to be done in your studies, to be associated with your devotions. You cannot, of course you *are* not doing any work of this sort without prayer, without prayer especially on the subject. But prayer is not enough, there must be more than prayer. There must be thought, there must be real learning of the facts, there must be the endeavour to penetrate into the meaning of those facts and an endeavour to be constantly applying the past to the present, and in hopes of the future. . . . Just as I began by pointing out and insisting upon it, that a man cannot do his ordinary parochial work well unless he is studying the Bible all the time, he cannot preach unless he is a learner at the very time he is preaching, and he cannot teach unless what he has to teach is quite new and fresh in his own mind. . . . So study your subject under the guidance of the Spirit of God and endeavour to draw into everything that you say that which God’s Word inspires in you as you read it. So you will be able to do a great and very real service. Not only will there be your own enthusiasm and your own prayers, but that enthusiasm will kindle the enthusiasm of others, and your prayers will help others to pray. And if it were possible to obtain from this Church of England a great volume of missionary prayer rising from the hearts of millions to the Throne of God, I believe that everything else would follow of itself. . . .

I pray God with all my heart that God may bless your endeavours. I pray to Him with all my heart that you may sow the seed widely which shall grow up into an abundant harvest. I rejoice to think of the way in which in your Report, and in the speeches that have been given, you accept the energy of the society that has been formed in imitation of yours [the S.P.G. Junior Clergy Union] as provoking you to good works. That is the true way of dealing with it always. Let their energy provoke yours, until your energy shall provoke theirs. Go on with the work in the indomitable spirit of men believing in their own work, and believing in the Lord’s blessing upon it, which will assuredly not be lacking.

HOME DEPARTMENT.

NOTES AND COMMENTS.



THE Association Secretary for the South-Eastern District, which comprises Sussex and those parts of Kent and Surrey which are more than twelve miles distant from St. Paul's, has kindly sent us an exhaustive analysis of the amounts contributed to the Society by the Associations for which he is responsible. Several interesting facts appear in these lists: for instance, we find that out of 971 parishes, only 378 do anything for the C.M.S., and that 174, more than one-sixth of the total number, transmitted nothing last year either to our Society or to the S.P.G.! But this is not all. Of the 378 parishes supporting the C.M.S., there are 100 in which no Sunday collection was given, and therefore there was no opportunity of speaking of our work to the people in general, for only a small proportion of church-goers will attend a week-night meeting. This is in a well-worked, strong C.M.S. district, and yet we are told sometimes that the Society is "sweeping the board"!

Turning to the details of the contributions, we notice that, in round figures, 4800*l.* came through subscriptions, 3370*l.* from collections after sermons and meetings, 2580*l.* from boxes, and 1210*l.* through Juvenile Associations. In other words, more than one-fourth of the amount was raised by subscriptions, one-fifth by collections, one-seventh by boxes, and one-fourteenth by Juvenile Associations.

A friend has written as follows:—

"This is only a very poor agricultural village, but we find for our C.M.S. funds nothing answers so well as the 'surprise table.' We ask every one to contribute anything they like—flowers, fruit, plants, butter, eggs, clothing (old and new), household furniture, cakes, tarts, books, meat, baskets, calico, dishes, tinware, and even poultry, alive or dead. These are placed on a long table down the room: the services of an auctioneer are secured, and he sells from one end of the table. In 1892 we raised 16*l.* in this way."

We would venture to link a message from West Africa with one from East Africa, in order to call attention to a most important subject for prayer, which in the new arrangement of the Cycle may perhaps sometimes be overlooked.

Bishop Oluwole writes (*Intelligencer*, p. 685):—

"The present state of the country is a call for prayer that this may be a new epoch in its missionary annals, and I know of no more suitable prayer to this end than that for *Native converts* in the prayer used at the Annual Meetings of the C.M.S."

The Annual Letter of the Rev. Douglas Hooper, of Jilore, contains the following passage:—

"When do we hear of time being spent in prayer for the *Native Christians* that they may be baptized with fire and the Holy Ghost? Not a few have warned me 'not to expect too much of Natives'; and new workers coming out are given the same damaging advice. Will not you in England begin joining us in prayer that God will show what He can do by Natives?"

In this connexion the whole of Mr. Hooper's letter should be read. It may be found in Part X. of "Extracts from the Annual Letters of Missionaries."

It is very interesting to study the contribution lists in the Annual Report, and observe the varied resources of ingenuity for raising money. One of the most novel which has come under our own notice is practised at Malvern.

A very warm-hearted friend there has a small piece of ground outside his shop, which is in the centre of the town; on this he has placed an automatic machine containing sweetmeats, the entire profits from which are devoted to the Society. Probably there are but few cases in which this plan can be literally copied, but is there not room for greater energy and resourcefulness in many instances?

The Islington localized *Gleaner* has one specially valuable feature, viz., the definitised Cycle of Prayer. We append a specimen from the October issue in the hope that the plan may be adopted elsewhere:—

- 13th. *India—Madras and Tinnevely.* That work may soon be commenced in the Wynaad country amongst the Hill tribes, the greater number of which have never heard the Gospel. For the 148 Native teachers in the Madras Presidency.
- 14th. *India—Telugu.* For Mr. and Mrs. M. Browne, and all the pupils in the Ellore High School, and that the opposition of the Hindu party against it may be overcome. For the Rev. H. W. and Mrs. Eales (Rhavagapuram).
- 15th. *India—Travancore and Cochin.* For labourers to work amongst the high-caste people in the Arrian Mission, who for lack of time and trained agents are as yet unreached. For the twenty-six Native clergy.
- 16th. *Regions beyond India.* That wisdom may be given to the Rev. A. Turnbull (Ch. Scot. Mission, Darjeeling), engaged on the translation of the Scriptures in Nepali for the Goorkhas (three millions) in Nepal.

C. D. S.

CHURCH MISSIONARY HOUSE.

THE Annual Meeting of the Younger Clergy Union of London was held in the C.M.S. House on October 15th, the President, the Rev. E. A. B. Sanders, Rector of Whitechapel, in the chair. After the usual business had been transacted, an address was delivered by the President, and thereafter the Lord Bishop of London, who was warmly welcomed by the large meeting, addressed the Union. The speech, slightly reduced, will be found on another page.

The Annual Meeting of the Ladies' Union for London was held in Salisbury Square on October 18th, Mr. Eugene Stock presiding. After the Report had been read and business transacted, a devotional address was given by the Rev. Alfred Oates, Vicar of Christ Church, Ware. On October 12th, there was a meeting for prayer and conference at Chepstow Place, to ask a blessing on the work of the Union during the ensuing year.

A meeting of the Sierra Leone Diocesan Fund was held by permission of the C.M.S. Committee in Salisbury Square on October 5th. The Bishop of Sierra Leone presided, and the Bishops of Jamaica and British Honduras were present. There was a large attendance. The Bishop delivered an address on the position and needs of his diocese, pleading for the establishment of the Diocesan Fund on a basis similar to that of the Bishop of London Fund. Thereafter Canon Taylor Smith reported on his work as Missioner, and Mr. F. Lucia read a paper strongly recommending industrial training as one of the missionary agencies of the diocese. The Bishop of Jamaica spoke in favour of the proposal to employ Natives of the West Indian Colonies as pastors and evangelists in Western Africa; and Mr. Morton Smith made a brief statement as to the finances of the fund.

The Twelfth Annual Meeting of the London Lay Workers' Union was held in Salisbury Square on October 8th. There was a full attendance, and Mr. H. R. Arbuthnot occupied the chair. After devotional exercises Mr. T. G. Hughes, Hon. Secretary, read the Report, and Mr. G. M. Tait, Hon. Treasurer, the abstract of the Balance Sheet, adoption of which was moved from the chair. After some discussion regarding future work of the Union, Mr. E. Luckock, a former member, and lately missionary in the Seychelles Islands, now designated

to East Africa, delivered an address on "A Business Man's Experience of the C.M.S."

At the C.M. Children's Home, Limpsfield, on Friday, September 28th, a large party of relatives and friends of the children attended, the occasion being the Annual Prize Day. The Rev. Canon Rhys-Jones, Vicar of Limpsfield, gave a short address; the Director, the Rev. F. V. Knox, read a very encouraging report, in which some conspicuous successes of the pupils were mentioned; and the Rev. F. E. Wigram, in the absence through illness of the Ven. Archdeacon Richardson, distributed the prizes.

LOCAL ASSOCIATIONS AND UNIONS.

The Annual Meetings of the Shropshire C.M. Association were held at Shrewsbury on September 10th. The Bishop of Shrewsbury presided in the afternoon. Addresses were delivered by the Rev. T. T. Smith, formerly missionary in North-West America, and the Rev. H. A. Bren, formerly Principal of the Robert Money School, Bombay. The Report was read by the Rev. A. C. Thiselton, secretary. The receipts for the past year were 1437*l.* 3*s.* 4*d.* Among the losses of the year were those of the Rev. Canon Lord Forester, V.P., and Mr. T. F. Poole, father of the late Bishop Poole. The evening meeting was especially impressive.

Christ Church, Ramsgate, held a Market on July 17th in connexion with the Juvenile Association. Fruit, flowers, vegetables, cakes, fancy and useful articles all went, and in their place, after paying all expenses, the young folks found they had 15*l.* to send to the Society.

The 70th Anniversary of the Cromer and East Norfolk Auxiliary was held at Cromer on the evening of September 24th, Sir T. Fowell Buxton, Bart., presiding. The Report showed that of the 535*l.* sent last year to the Society, 229*l.* had been raised by the Ladies' Association through boxes and sale of work. Bishop Ridley of Caledonia, the Rev. E. G. Walsh, and Mr. S. Hoare, M.P., delivered addresses.

The Missionary Loan Exhibition at Hereford on October 30th and 31st and November 1st will be opened shortly after publication of this number. The Bishop of Hereford is president and the Dean of Hereford vice-president. The arrangements are very complete, including a guarantee fund which fully provides for expenses, and it may be hoped that the effort will be a success.

The Anniversary of the Devon and Exeter Association took place on September 16th and 17th. Sermons were preached on Sunday in nine churches. On Monday morning there was an administration of the Holy Communion at the Cathedral; and in the forenoon the Annual Meeting was held in the Barnfield Hall, Sir John Kennaway presiding. The Report, read by the Rev. W. G. Mallett, stated that the total receipts from the county last year had been 6040*l.*, being an advance of 179*l.* on the previous year. After the chairman's address the Bishop of Caledonia, the Rev. J. G. Watson (Leamington), and Lieut.-Col. Saville (hon. treasurer) spoke. At 4 p.m. there was an Intercessory Service at the Cathedral, when the Bishop of Caledonia again delivered an address. At 6 p.m. came the Gleaners' tea in the Barnfield Hall, followed by a public meeting at which the Bishop of Exeter presided, and the speakers were the Bishop of Caledonia, the Rev. Canon Trefusis, the Rev. F. G. Macartney (Western India), and the Rev. J. G. Watson.

The Annual C.M.S. Meetings at Norwich were held on September 26th. At the morning meeting Mr. J. H. Gurney, High Sheriff of Norfolk, occupied the chair, and the Bishop of Liverpool and the Dean of Norwich were present. Bishop Ridley of Caledonia and the Rev. F. G. Macartney of Western India were the Deputation. The Dean of Norwich presided at the evening meeting.

The Annual Meeting of the Great Yarmouth and Fleggs Association was

held in the Town Hall, Yarmouth, on September 3rd, the Mayor in the chair. The Report showed contributions for 206*l.*, as against 191*l.* in the previous year, and recorded the fact that two from the district had joined the C.M.S. foreign staff, the Rev. C. G. Mylrea, who was about to sail for Calcutta, and Miss M. Barker, who had been accepted for training. The Revs. F. T. Cole (Santalia) and L. Lloyd (China) spoke as the Deputation.

The Anniversary of the Eastbourne Auxiliary was on September 9th and 10th. Sermons were preached in the various churches on the former day, and meetings held afternoon and evening on the latter. There was also a breakfast to the clergy on the invitation of the Rev. W. A. Bathurst, hon. sec. of the Auxiliary. At the afternoon meeting the Rev. W. A. Bathurst presided in the absence of the president. The Report of the year stated that the remittance to the Parent Society had been 124*l.*, being an increase of 56*l.* on last year. The meeting was afterwards addressed by the Revs. H. J. Schaffter (Tinnevely) and E. N. Thwaites (Fisherton). The meeting in the evening was presided over by the Mayor.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, September 25th, 1894.—On the recommendation of the Ladies' Candidates Committee, Miss Adelaide Helen Rebecca Bull, who had previously been in local connexion in North India, was accepted as a Missionary of the Society in full connexion.

An offer of service from Mr. Arthur C. Clarke, B.A., Emmanuel College, Cambridge, was accepted.

The acceptance by the Victoria C.M. Association of Mr. Richard Maynard was recorded.

The Committee having sanctioned the preparation of plans and estimates for the Christian hostel of St. John's College, Agra, granted permission to the Rev. J. P. Haythornthwaite to appeal for funds for that object.

The Committee sanctioned arrangements for the development of the work in the district between Poona and Junir, including the taking over of some buildings belonging to a private gentleman hitherto working there.

The death was announced of the Rev. Sorabji Kharsedji, and the following Minute was adopted:—

"That the Committee have heard with much regret of the death at Poona, on August 10th, of the Rev. Sorabji Kharsedji, in his seventy-first year. Mr. Sorabji was one of the very small band of converts from Zoroastrianism, most of whom, however, have been really remarkable men. He was a student connected with the Robert Money School in its very early days, and subsequently connected with the Industrial Institution at Sharanpur, near Nasik. He was ordained in connexion with the Society for the Propagation of the Gospel in 1878. Two years previously Mrs. Sorabji had commenced that educational work in Poona which is so widely known, and with which her own name and that of her daughters is so honourably connected.

"Mr. Sorabji again joined the ranks of the Church Missionary Society—this time as an honorary ordained Missionary of the Society—in the year 1880; and from that time to the day of his death he laboured diligently and faithfully, not only in connexion with the educational work in which his family was so successfully engaged, but also in every kind of Christian effort as a zealous Missionary. The Committee desire to place on record their warm appreciation of the zeal and energy which characterised their late honorary Missionary, and to express their Christian sympathy with his widow and children in their present bereavement."

Mr. J. A. Hickman and Mr. W. Knipe, of the Rev. J. H. Horsburgh's Mission party in the province of SzChuen, who had been refused by the Medical Board, but had, nevertheless, accompanied Mr. Horsburgh independently, and had stood the test of the climate, and now furnished satisfactory medical and language certificates, were accepted as Missionaries of the Society.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Travan-

core and Cochin, Mauritius, Ceylon, South China, Mid China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

Funds and Home Organisation Committee, September 24th.—The Rev. W. M. Roberts was appointed Association Secretary for the Diocese of St. Asaph, and the counties of Cardigan, Carmarthen, and Pembroke.

The appointment by the Gleaners' Union Auxiliary Committee of the Rev. Martin J. Hall as visitor of the Gleaners' Union Branches and Sowers' Bands for six months was approved.

General Committee, October 2nd.—The Committee took leave of the following Missionaries:—The Rev. J. T. Parfit, for Persia; the Rev. F. T. and Mrs. Cole, the Rev. C. G. and Mrs. Mylrea, Mr. A. C. Kestin, and Mr. E. T. Noakes, for Bengal; the Rev. R. Bateman, the Rev. E. Corfield, the Rev. A. E. Day, Dr. Eustace, the Rev. D. A. Canney, the Rev. W. F. Cobb, the Rev. E. F. Robins, Mr. E. Rhodes, and Mrs. A. E. Ball, for the Punjab. The Instructions of the Committee were delivered by the Rev. P. Ireland Jones, and the male Missionaries and Mrs. Ball having replied, they were addressed by the Chairman (Mr. Henry Morris) and the Rev. D. J. S. Hunt, by whom they were commended in prayer to the favour and protection of Almighty God.

At 2 p.m. a further party was taken leave of:—Miss A. Edwards and Miss S. J. Hickmott, for Sierra Leone; the Rev. J. B. and Mrs. Wood, for Yoruba; Mr. H. Proctor, Miss R. Frisby, Miss E. A. Warner, and Miss L. M. Maxwell, for the Niger; the Rev. F. Burt, Miss M. A. Ackerman, and Miss M. E. Conway, for Eastern Equatorial Africa; Miss Armstrong, Miss A. M. Elverson, Miss L. W. Lewis, Miss M. Williams, Miss F. Nuttall, Miss C. C. Coote, Miss M. C. Seton-Adamson, Miss E. A. Cooke, Miss A. N. Jarvis, Miss F. L. A. Roberts, Miss J. Wenham, and Miss Goadby (*fiancée* of the Rev. A. Liggins), for Palestine; the Rev. J. D. and Mrs. Thomas, the Rev. J. G. and Mrs. Garrett, Miss L. Case, and Miss C. C. Forbes, for Ceylon; the Rev. W. and Mrs. Light, and Dr. L. G. Hill, for South China; the Rev. E. Hughesdon, the Rev. A. and Mrs. Phelps, Miss B. I. C. Clark, Miss M. J. Godson, and Miss E. Goudge, for Mid China; the Rev. G. C. Niven, Miss E. M. Bernau, Miss J. Dunn, Miss G. B. Hill, and Miss H. S. Jackson, for Japan. The Instructions of the Committee were delivered by the Rev. F. Baylis and the Rev. E. T. Higgins respectively, and the male Missionaries having replied, they were addressed by the Chairman (Sir John Kennaway) and the Rev. C. C. Fenn, by whom they were commended in prayer to the favour and protection of Almighty God.

General Committee (Special), October 4th.—The Committee took leave of the Rev. A. W. Baumann, the Rev. H. M. M. Hackett, the Rev. J. J. and Mrs. Johnson, the Rev. T. F. and Mrs. Robathan, the Rev. H. Mould, the Rev. Herbert J. Peck, Mrs. Durrant, and Miss E. B. Durrant, for the North-West Provinces of India; the Rev. T. Davis, the Rev. R. S. and Mrs. Heywood, and Lieut.-Col. and Mrs. Freeman, for Western India; the Rev. H. J. Schaffter and Mr. E. Keyworth, for South India; and the Rev. F. N. Askwith, for Travancore. The Instructions of the Committee were delivered by the Rev. P. Ireland Jones, and the male Missionaries having replied, they were addressed by the Chairman (Mr. Henry Morris) and the Rev. Canon Gibbon, by whom they were commended in prayer to the favour and protection of Almighty God.

General Committee, October 9th.—The Honourable Justice Knox, member of the Allahabad Corresponding Committee, and Honorary Treasurer of the Native Church Council, who had been for nearly thirty years connected with Church Missionary Society work in North India, was introduced to the Committee, and spoke briefly on the working of the Church Council system in the North-West Provinces. He stated there was every desire to relieve the Church Missionary Society so far as possible of the burden of supporting the Native Church, but that the process must be a gradual one. The "village system," he said, had led to a feeling of dependence on European aid, and hence the idea of self-support had made slow progress. This sense of their own limited resources had made the Council shrink from undertaking fresh responsibilities as to schools and evangelization, which were so important. Mr. Knox further expressed thankfulness for the formation of the Allahabad Corresponding Committee, and for the reinforcements sent to the North-West Provinces in the autumn of 1893; he spoke also as

to the possibilities of useful work among members of the resident population in Allahabad, through Holy Trinity Church.

An offer of 500*l.* from the Misses M. J. and L. A. Ouseley was thankfully accepted, to be treated as a special fund, to be called the "Elizabeth Ouseley Memorial Fund," the income to be used for the support of a Native preacher in the Narowal Mission.

The Committee took into consideration the condition of affairs in China as reported in the telegrams to the public press in their bearing upon Missionary work in that country. The Secretaries explained the action they had taken in conference with the President in deferring for awhile the dates of sailing of the unmarried ladies assigned to China, whose presence at the present crisis might possibly prove a cause of added anxiety to the Missionaries already in the field. Confidence in the protecting care of God over His servants while engaged in His work at the post of duty was expressed, and, at the invitation of the Chairman, Bishop Hodges commended the Missionaries and converts to the Lord in earnest prayer, and pleaded that the Divine interposition might control events for the true welfare of China, and especially for the bringing to its people of the knowledge of salvation. The Committee directed the Secretaries to telegraph to the missionaries assuring them that the Committee have perfect confidence that they will, seeking the guidance of God, do what will be best for the interests of His cause.

The Secretaries reported the death at Melbourne of the Very Rev. H. B. Macartney, Dean of Melbourne, a Vice-President of the Society, at the age of ninety-five, he having been born two days before the establishment of the Society. The Committee recalled the life-long devotion of Dean Macartney to the interests of Evangelical truth, and they thanked God for the great and happy influence exercised by him in the Australian Church, and for the active part he lately took in the formation of the new Victoria Church Missionary Association. They directed that an expression of the Committee's sympathy be forwarded to the Dean's son, the Rev. H. B. Macartney.

NOTES OF THE MONTH.

ORDINATIONS.

Persia.—On September 23rd, 1894, by the Bishop of Worcester, at Aston Parish Church, the Rev. J. T. Parfit, to Priest's Orders.

North-West America.—On Sunday, July 29th, at St. Luke's Church, Vermilion, by the Bishop of Athabasca, Mr. A. J. Warwick, to Deacon's Orders.—On September 16th, at Moose, by the Bishop of Moosonee, Mr. Richard Faries (Native), to Deacon's Orders.

DEPARTURES.

West Africa.—The Rev. W. J. and Mrs. Humphrey and Miss L. McBean left Liverpool for Sierra Leone on September 22nd.—The Rev. Canon Taylor Smith left Liverpool for Sierra Leone on October 20th.

Yoruba.—Miss C. White left Liverpool for Lagos on September 22nd.

Palestine.—The Rev. A. Liggins (late of the Mid-China Mission) left Shanghai for Jerusalem on July 27th, and arrived on September 16th.—Misses E. Armstrong, F. Nuttall, C. C. Coote, L. W. Lewis, M. Williams, A. N. Jarvis, F. L. A. Roberts, E. A. Cooke, J. Wenham, M. Seton Adamson, and E. M. Goadby left Liverpool for Jaffa on October 13th.

Persia.—The Rev. J. T. Parfit left Marseilles for Baghdad on October 6th.

Bengal.—The Rev. C. H. Bradburn left London for Krishnagar on September 28th.—Mrs. Santer left London for Burdwan on September 28th.—The Revs. H. J. Peck and H. Mould left London for the Bhil Mission on October 12th.

North-West Provinces.—Mrs. and Miss Durrant left London for Allahabad on October 18th.

Punjab and Sindh.—Miss A. F. Wright left London for Amritsar on September 21st.—Mr. E. Rhodes left Marseilles for Amritsar on October 6th.—The Rev. K. Bateman left Marseilles for Narowal on October 6th.—The Revs. A. E. Day and D. A. Canney left Liverpool for Bunnu and Hyderabad (Sindh) respectively on October 17th.

Western India.—The Rev. T. Davis and the Rev. R. S. and Mrs. Heywood left London for Bombay and Poona respectively on October 12th.—Mrs. A. H. Bowman left London for Bombay on October 18th.

Travancore and Cochin.—The Rev. F. N. Askwith left London for Cottaayam on October 12th.

Ceylon.—The Rev. J. G. and Mrs. Garrett left England for Colombo on October 5th.

South China.—The Rev. W. and Mrs. Light left England for Hong Kong on October 12th.

Mil China.—The Rev. A. Phelps left London for Shanghai on October 12th.

Japan.—The Misses E. M. Bernau, J. Dunn, G. R. Hill, and H. S. Jackson left England for Osaka on October 12th.

ARRIVALS.

North-West Provinces.—The Rev. A. E. and Mrs. Johnston left Allahabad on September 4th, and arrived in London on October 1st.

Punjab and Sindh.—The Rev. H. G. Grey left Lahore on August 31st, and arrived in London on October 11th.

North-West America.—The Rev. J. and Mrs. Hines left the Devon Mission on August 5th, and arrived in England on October 1st.

BIRTHS.

Bengal.—On August 7th, the wife of the Rev. G. H. Parsons, of a son.

Punjab and Sindh.—On September 26th, at Karachi, the wife of the Rev. W. J. Abigail, of a son.

South India.—On September 5th, the wife of the Rev. F. W. Breed, of a son (Frank Gordon).

Ceylon.—On September 14th, at Jaffna, the wife of the Rev. J. W. Fall, of a son.

South China.—On August 12th, at Foo Chow, the wife of the Rev. H. S. Phillips, of a daughter (Mary Cecilia).

DEATHS.

Bengal.—On October 15th, at Calcutta, the Rev. Jani Alli.

South China.—On August 6th, Olive Goldie, infant daughter of the Rev. J. Martin.

Sierra Leone and Yoruba.—On September 29th, at Clevedon, the Rev. I. Smith, formerly of these Missions.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Hymn Sheets "G" and "H." These are in continuation of the previous six sheets (A to F), and bring the number of Hymns up to one hundred. Several of the more recent Missionary Hymns will be found in these new sheets. *Price 1s. per 100 copies of either sheet; specimens free.* It is intended shortly to bind the eight sheets in one book. No music is printed in any of the sheets, but the names of tunes to which the Hymns may be sung are given.

Hymn (with Music), "Lord, send the Labourers forth." Reprinted from the September number of *C.M. Gleaner* in separate leaflet form. *Price 2d. per dozen or 1s. per 100, post free.*

Occasional Paper, No. 21, entitled "News from the Front." This paper is intended for general circulation amongst those who are not readers of the magazines; also for use at C.M.S. meetings, and for distribution in church. *Free of charge.*

How the Money is Spent. (Revised.) A comparative table of the Society's expenditure for eight successive years, showing, under different heads the proportion spent in the direct service of the Missions, Preparation of Missionaries, Collection and Administration of Funds, &c., out of every sovereign expended by the Society. *Free.*

A new Christmas book, entitled "**Forts of Darkness and Soldiers of Light,**" will be ready by November 15th. It will consist of a series of interesting chapters written principally by Missionaries, describing the attacks being made by the Soldiers of Light (Missionaries) on the Forts of Darkness. The book will be well illustrated, and bound in specially-designed paper boards (1s. 6d.) and padded cloth (2s. 6d.) Will friends kindly bear this and the three previous books in mind when thinking of Christmas presents and prizes?

The C.M. Pocket Book (roan, 1s. 4d.), and **Pocket Kalendar** (lithographed covers, 3d.; post free 4d.) for 1895 will be published early in November.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

THE
CHURCH MISSIONARY INTELLIGENCER.

THE C.M.S. CONTRIBUTION LIST.

II.

IN resuming our consideration of the Contribution List of the Church Missionary Society for the year 1893-4, and in now taking up that branch of the Income which comes through Associations, we would repeat with all possible emphasis a remark made last month. It is this: that what is called the receipts from Associations do not by any means represent the whole of the work of the Associations. A large part of the Direct Contributions which we noticed last month are more or less a result of the influence exercised by the Associations, and are, in fact, given for the most part by members of the Associations and not by a different set of people. When the Society's Accounts, and therefore we also, draw a distinction between the Contributions through Associations and Contributions paid direct, we are not distinguishing between two different classes of donors, but only between two different methods of contributing. We very carefully stated this last month, but we state it again in order that there may be no possible mistake on the subject.

In the present article we deal exclusively with the English counties. Out of the total of Association Income for the year, 158,845*l.*, the English counties are credited with 146,334*l.* The remainder comes from Wales, Scotland, Ireland, and the Isle of Man. We hope that hereafter some account may be given of these also, especially of Wales and Ireland, both of which have made substantial advances of late years. In 1880, Wales sent 1450*l.*, and last year 2464*l.* In 1880, Ireland sent 5996*l.*, and last year 9256*l.* The small Associations in Scotland sent 529*l.* last year, which was lower than usual; but there were local difficulties in Edinburgh, which may not recur. The Isle of Man sent 315*l.* We now turn to the English counties.

In April, 1882, we contributed to the *Intelligencer* an article partly on this same subject. It was indeed rather an account of our home organisation than a review of the contributions. Still, the latter was included in it, so far at least as a comparison of the various counties of England, and of their respective growth in successive decades, was concerned. We have therefore taken the tables then published as our starting point now. That is to say, we compare the average contributions of the various counties in the three years ending March 31st, 1880, which were printed in the number referred to, with their average in the four years ending March 31st, 1893, which were prepared last year for the use of the Home Organisation Department. The following Table shows the average contributions of the English Counties at the two periods just mentioned, together with the amounts

sent up last financial year. There are forty-one counties, Bristol having always been reckoned as one in the Society's Lists:—

Contributions to C.M.S. from English Counties.

| COUNTIES. | Average of three years, 1877-80. | Average of five years, 1883-87. | Year 1893-4. |
|-------------------------|--|---------------------------------------|--------------|
| | £ | £ | £ |
| Bedfordshire | 757 | 1,310 | 1,417 |
| Berkshire | 1,446 | 1,846 | 1,937 |
| Bristol | 2,923 | 3,282 | 3,655 |
| Buckinghamshire | 831 | 844 | 738 |
| Cambridgeshire | 1,445 | 1,451 | 1,380 |
| Cheshire... .. | 2,401 | 2,753 | 2,775 |
| Cornwall | 512 | 677 | 613 |
| Cumberland | 1,688 | 1,316 | 1,185 |
| Derbyshire | 2,789 | 2,756 | 2,752 |
| Devonshire | 3,375 | 4,621 | 4,530 |
| Dorsetshire | 1,635 | 1,381 | 1,384 |
| Durham | 3,605 | 3,191 | 3,875 |
| Essex | 2,365 | 2,777 | 2,876 |
| Gloucestershire... .. | 3,535 | 2,915 | 2,702 |
| Hampshire | 4,871 | 5,850 | 6,010 |
| Herefordshire | 766 | 703 | 865 |
| Hertfordshire | 2,504 | 2,682 | 2,554 |
| Huntingdonshire | 535 | 423 | 366 |
| Kent | 8,316 | 9,309 | 10,678 |
| Lancashire | 11,393 | 11,944 | 11,423 |
| Leicestershire | 1,965 | 1,778 | 1,556 |
| Lincolnshire | 2,632 | 1,891 | 1,627 |
| Middlesex | 13,136 | 17,234 | 17,870 |
| Monmouthshire... .. | 223 | 435 | 505 |
| Norfolk | 4,146 | 4,223 | 4,121 |
| Northamptonshire | 1,190 | 1,077 | 1,036 |
| Northumberland | 1,673 | 1,534 | 3,122 |
| Nottinghamshire | 2,645 | 2,379 | 2,306 |
| Oxfordshire | 1,103 | 943 | 953 |
| Rutlandshire | 207 | 167 | 176 |
| Shropshire | 1,383 | 1,334 | 1,399 |
| Somersetshire | 4,154 | 5,055 | 4,839 |
| Staffordshire | 2,216 | 2,332 | 2,452 |
| Suffolk | 2,697 | 2,577 | 2,505 |
| Surrey | 7,579 | 10,011 | 10,109 |
| Sussex | 5,109 | 6,516 | 6,913 |
| Warwickshire | 4,214 | 4,190 | 4,388 |
| Westmoreland | 1,075 | 1,042 | 792 |
| Wiltshire | 1,210 | 1,158 | 1,074 |
| Worcestershire... .. | 1,305 | 1,448 | 1,550 |
| Yorkshire | 15,077 | 13,593 | 13,294 |

This Table is most significant. It will be seen that not one of the Northern or North Midland counties shows any decided upward movement,* and that almost half of all the counties give *less* than they did fifteen years ago. The question suggests itself, Where then has the general increase in the Association returns during this period been effected? Suppose we set the advance in Bedfordshire and Somerset to balance the falling off in Yorkshire, and the advance in Hampshire and Berkshire to balance the falling off in Lincolnshire and Gloucester-

* Northumberland looks as if it had doubled its contribution at one bound, but this is owing to a legacy of 1000*l.* and a special donation.

shire; and suppose we let thirty-two other counties, which have gone, up or down a little, balance each other; we then have five counties left viz., Middlesex, Kent, Surrey, Sussex, and Devon, and these five have of themselves achieved an advance equal to the whole nett advance made by the English Associations in the period reviewed. This result is arrived at by taking the average of 1877-80 against the average of 1888-93, upon which comparison the English Association advance is 10,300*l.* Of course the choice of counties may be called arbitrary; but it is not so really. We take the five which just make up the total nett increase. If we substitute Hants for Devon, we get a sum *larger* than the total increase; if any other county, a sum *smaller*.

If now we take towns and parishes instead of counties, and base a comparison of them upon the two years 1880 and 1893, we find that the following towns and parishes account for an advance of 12,400*l.*, which is the total advance in the English Associations between those two years. In other words, leaving all other towns, or London parishes, to balance each other's gains and losses, we find that the Society's nett advance, so far as it is due to English Associations at all, is exactly equalled by the advances in the following southern towns, Bath, Bournemouth, Clifton, Eastbourne, Exeter, Kippington, Plymouth, Reading, Sandown, Southsea, St. Leonard's, Tunbridge Wells, and Weston-super-Mare, together with Bedford, Cromer, and Sunderland, and with the following London parishes, viz., St. Paul's and St. Luke's, South Kensington; St. James's and St. Matthew's, Paddington; Eaton Chapel; the Hampstead churches; Walthamstow; Emmanuel, Wimbledon; Trinity, Tulse Hill; Christ Church, Gipsy Hill; St. Paul's, Norwood; St. James's, Hatcham; St. Michael's, Blackheath; All Saints', Shooter's Hill; and Bromley and Chislehurst. The total funds contributed by these towns and churches in 1881 was about 13,100*l.*; in 1893, about 25,500*l.* The aggregate *increase*, therefore, is just 12,450*l.* Again, the choice of towns and parishes is not really arbitrary. The number selected is the smallest by which the needed total can be made up. It will be seen that Bedford, Cromer, and Sunderland are the only instances of growth that can be included north of London; all the rest are in the South.

Let it not, however, be forgotten for a single moment that generalising by counties and towns may be carried too far. It may be that in the county or the town which has gone back most heavily there are parishes that have been examples of zeal and devotion to the whole country. It is only their misfortune to be, as it were, lost amid their less active neighbours. On the other hand, in the counties and towns which we have named as showing well, there are certainly parishes as lacking in real life as any in England. Let not the generalisation, therefore, stand for more than it is worth.

It is all the more necessary to guard ourselves from unwarrantable inferences when we consider the condition of both agricultural and commercial industry during the last few years. On this subject we have important evidence from friends in the North and the Midlands. One writes:—

"Within the period embraced by these calculations, the whole of the cotton industry of the North has been changed in its manufacturing processes, and

reorganised. Wealth accumulated in the past has gone to build new mills and to provide new machinery to meet the demands of trade. Where the capital was wanting, the ruins of the old mills and empty cottages witness to a population dispersed, so that not only is the capitalist the poorer, but the wage-earner has been in serious difficulties. In some cases new districts have been formed where circumstances have been favourable, but these have required new Church organisation and extension, where no such provision was required before. The keenness of foreign competition has also affected other industries, and led their leaders to revise their processes and alter their procedure, with the same result of a disturbance of social and financial relations. The great questions between Labour and Capital have also been severely contested in the North.

"The cotton strikes and coal strikes are instances wide-spread in their influence, affecting other occupations as well as the trades immediately dependent upon themselves, and, from the system of contributions from other districts besides the immediate area of disturbance, more extended in their influence than many suppose. These conditions must be taken into consideration in a comparison made between different parts of England."

Another, regarding North Northumberland :—

"The population has diminished; one-half of the country mansions are tenantless or temporarily let as shooting-boxes to strangers; the resident proprietors are in great straits; the once substantial gentlemen farmers are no more; the land is going out of cultivation; the farmers are on the verge of bankruptcy. I will give an instance. A farm belonging to the Dean and Chapter of Durham, which used to let for 1400*l.* a year, has been lately abandoned by its ruined tenant and let for 650*l.* Another farm which used to maintain eleven cottagers and as many pair of horses, now is worked by one man and two lads. There are no manufactures whatever in the district. The clergy, more than any other class, have suffered from diminished incomes. Considering these facts, it is a cause for wonder as well as thankfulness that the contributions have not diminished to one-half."

Another writes :—

"The West Riding has suffered severely owing to the McKinley tariff. Towns like Bradford and Huddersfield have been passing through a crisis unparalleled in their histories. The terrible coal strikes have also left their mark, and it will take years before their effects pass away."

Another :—

"A very large amount of money was spent during the periods of the mine, dock, and other labour disputes, in organised relief, thus draining the resources of revenue. Farmers are perhaps in better spirits than three years ago, but still complain much of hard times and losses. Last winter and spring the county was suffering from a nineteen weeks' coal and mine dispute; and many thousands of coal and iron workers, and five times their number of women and children, were more or less dependent upon charity."

And another :—

"The fact should be remembered that the rapid increase of population in the Northern and Midland counties, much beyond that which has taken place in the South, so far from adding to our resources, has put a heavy strain upon Church people for the building of churches, mission-rooms, schools, and parsonages, and a general expansion of home work."

These considerations fully account for the fact that so many of the Northern and Midland counties are stationary or have gone back. But the fact that the deficiency in those counties can thus be accounted for does not help us to understand why it is that the Society has nevertheless advanced. Some of our Northern friends say that it is not fair to compare the poor North with the rich South, and so far from being grateful to the rich South for having saved the Society from the necessity of retrenchment all round the world, they are disposed to suggest respectfully that the rich South has really done very badly,

and that it is far less creditable for certain Southern counties to have gone forward than for certain Northern or Midland counties not to have gone back more than they actually have. We confess to grave doubt whether the South is relatively so rich, or the North relatively so poor, as is sometimes represented. We do not think, for example, that a well-informed statesman or statistician would speak of the poverty of Hull, or Huddersfield, or Derby, as compared with the wealth of Bedford, or Reading, or Exeter. Yet the contributions of the three latter between them exceeded by more than 2000*l.* those of the three former—3564*l.* against 1357*l.* It cannot be said either that we have selected three specially Evangelical towns to set against three specially High Church ones. The fact, indeed, is rather the other way. But in reality it is not the wealth of either South or North which supports the Church Missionary Society. The difference between one town and another, and between one parish and another, is due to a difference, not of wealth, but of work. If the South, taken as a whole, which formerly was much behind the North taken as a whole, has now succeeded in surpassing it, this is not owing to the South having grown more wealthy and the North more indigent, but to the ardent and resourceful workers in the South having become more numerous than the ardent and resourceful workers in the North. Not that the South has any monopoly of zeal and earnestness. On the contrary, conspicuous instances of most self-denying and devoted work are to be found in almost every county in England, and in the most unpromising places. It is hard upon some of them to find that the county in which they happen to work occupies a backward place in the above Table. And if we were to publish the detailed results of our recent examination of the Contribution List, we should be able to point out instance after instance of real energy and resourcefulness, not in collecting large sums from wealthy people, but in inspiring all classes, and especially the poorer, with the desire to deny themselves for the sake of the Lord who bought them, gathered from all parts of England. That the increase in the Southern counties is due to this kind of patient and prayerful labour, and not in any great measure to the opulence of the people, is a fact that cannot be demonstrated by figures, but we are persuaded that any one who examines the Lists as we have done, with the sole desire to ascertain facts, will come to the same conclusion.

The inference seems obvious, that while the ordinary average of church collections and subscriptions may be fairly expected to keep up to its present figure, losses here being compensated by gains there, we must not depend upon the general and gradual growth of the Association Income as a whole to enable the Society to develop its existing work, still less to extend into the regions beyond. We must look to the zeal and self-denial of whole-hearted friends, not necessarily of the wealthy who can give large sums, but of the clergymen and laymen and women who take the cause upon their hearts and give themselves to the hard work of raising funds for their Master's sake.

Here comes in the influence of the individual clergyman; and to this, in hundreds of places, C.M.S. is deeply indebted. There can

be no doubt that in the majority of cases of distinct growth, or of maintaining under difficulties a position already gained, the success is due, under God, to the Vicar. Yet there are many other cases where it is not so; where indeed the Vicar heartily supports the cause, but the real work is done by others, and not only done, but conceived and initiated by them. We are not writing to the praise of men, so we refrain from mentioning conspicuous examples of either clergy or laity; but it is permissible to name a few places where growth, and resourcefulness, are very marked. They will be easily identified, though we give no names.

1. Here is a Yorkshire town parish. The annual sermons, at the principal church and a secondary one (perhaps a mission chapel), produce only 21*l.*; and there are only twelve annual subscribers, giving 15*l.* between of them; so there are no signs of opulence. In many places a total of 50*l.* would be thought good where church collections and subscriptions supplied only 36*l.* In this parish the nett total is 227*l.*, thus made up:—

| | |
|---|------|
| Annual Sermons | £21 |
| Harvest Thanksgiving (part) | 5 |
| Ladies' Association | 5 |
| Annual Subscriptions | 15 |
| Do-Without Society (to support a missionary). | 50 |
| Sales of Work:— | |
| Gleaners' Union | 61 |
| Young Men's Stall, and Misses — | 13 |
| Young Men's Bible Class | 7 |
| Boxes—General | 41 |
| Sunday-schools | 17 |
| (Less Disbursements £8) | £235 |

This one parish thus raises just the same amount as a great leading town in the same county, in which five churches support C.M.S., and which is famous for the liberality of its citizens in all kinds of Church enterprises except Foreign Missions. The difference, it will be seen at once, is not of wealth, but of work.

2. Take another parish, in an important city in the remoter North of England. There is a great deal more money in this one than in the one above-mentioned. Five years ago it sent up 124*l.*; last year, 371*l.* The annual church collections were no more, indeed a little less; so it is not probable that the congregation has become more wealthy. The difference is in work. Here are the particulars:—

| | |
|---|------|
| Annual Sermons | £21 |
| Mission Rooms | 2 |
| Day of Intercession, and Thursday Evening at Mission-room | 1 |
| Sunday Afternoon Service | 9 |
| Three Special Missionary Meetings | 28 |
| Sale of Work | 83 |
| Ditto | 7 |
| Five Anonymous Donations | 18 |
| Jewellery Sold | 4 |
| Magazine Appeal | 1 |
| Seventy-three Subscriptions and Donations | 72 |
| Sums under 10 <i>s.</i> | 8 |
| Missionary Boxes:— | |
| General | 101 |
| Sunday-schools | 13 |
| Bible Classes | 3 |
| | £371 |

3. Next take a Liverpool parish, the Vicar of which was formerly a missionary of the S.P.G. In 1880, it gave C.M.S. 10*l.*; in 1888, 90*l.*; last year 207*l.* Observe that in this case only 5*l.* is from a sale of work, so the amount, without that fruitful agency, is the more notable:—

| | |
|--|------|
| Annual Sermons | £16 |
| Week-day Services | 6 |
| Thanksgiving Service after Mission | 8 |
| Mission Rooms | 1 |
| Meetings | 3 |
| Anonymous | 45 |
| In Memoriam | 1 |
| Bible Classes | 5 |
| Sales of Work | 5 |
| Profit on Annual Tea | 9 |
| Sale of Ring | 1 |
| Sunday-schools | 50 |
| Individual Collections | 4 |
| Annual Subscriptions | 17 |
| Boxes | 43 |
| (Less Disbursements £7) | £214 |

The largest item here, as will be noticed, is from the Sunday-schools. Through them comes the bulk of the contributions from many Lancashire parishes. Here are some instances: 20*l.* out of 33*l.*; 19*l.* out of 20*l.*; 23*l.* out of 33*l.*; 25*l.* out of 32*l.*; 73*l.* out of 92*l.*; 27*l.* out of 41*l.*; and in one place, 40*l.*, the whole. Of course proportions like these only occur where the totals are comparatively small.

Our illustrations, it will be seen, are not from the South, but from the North; and we have not cited some parishes long well-known for missionary zeal, like St. Nicholas, Durham, or Christ Church, Salford; nor a conspicuous instance of patient work and solid progress like Sunderland; nor fashionable watering-places like Harrogate or Scarborough; nor a great leading C.M.S. town like Sheffield, which gives the Society as much as Hull, Leeds, and Bradford put together, and more than twice as much as the whole Diocese of Wakefield. The three parishes cited are not instances of wealth, but of work.

4. Coming to the Midlands, take a town parish in Notts. In 1880, it gave 23*l.*; in 1888, 64*l.*; last year, 207*l.* It has the advantage of a Vicar not dependent on the parish; but the good work is not less good on that account. Here are the particulars:—

| | |
|--|------|
| Sermons: Two Churches | £13 |
| Meetings | 7 |
| One-fifth part of Sale of Work | 3 |
| Profits on Fourteen Pennies | 8 |
| Sale of Jewellery | 10 |
| Pigs | 5 |
| Ten Subscriptions and Donations (one £25, one £20) | 77 |
| Boxes—General | 42 |
| Sunday-schools | 42 |
| | £207 |

5. Here is a well-known Birmingham parish, one of the most populous in England (about 40,000), with an enormous amount of home mission work to be done; just the kind of place which many clergymen would apologise for as really unable at present to help

Foreign Missions, and from which 50*l.* would be a sum to be proud of. The total is 129*l.*, not so large as in the cases already cited; but see how it is obtained:—

| | |
|--|-------|
| Sermons: Parish Church | £15 |
| Mission Rooms | 2 |
| Children's Meetings | 1 |
| Lawn Meetings | 9 |
| Tea Meetings | 5 |
| Twenty distinct Sunday-schools and Bible Classes | 31 |
| Ten Annual Subscriptions | 16 |
| Collections | 9 |
| Boxes—Twenty-five at 10 <i>s.</i> and upwards | 29 |
| Sixty-one under 10 <i>s.</i> | 12 |
| | <hr/> |
| | £129 |

6. Another Birmingham parish is one more capable of doing well; but in 1888 it sent only 24*l.* Last year the total was 235*l.*, raised as follows:—

| | |
|---|-------|
| Sermons | £17 |
| Meetings | 12 |
| Sale of Photos | 1 |
| Y.W.C.A., Sale of Work, and Trading Pence | 37 |
| Twenty-nine Annual Subscriptions | 24 |
| Ditto under 10 <i>s.</i> | 5 |
| Boxes—Bible Classes | 19 |
| Sunday-schools | 31 |
| General—Thirty-three at 10 <i>s.</i> and over | 46 |
| Fifty-four under 10 <i>s.</i> | 13 |
| | <hr/> |
| | £235 |

7. Even in well-to-do parishes, it is not wealth that counts, but work. We see this, not so much from the amount raised, as from the growth. If a well-to-do parish has doubled its contributions in a few years, that means work. If that parish is named as a good one, the rejoinder, "Well, so it ought to be," may be true enough; but the "ought" does not become a fact unless some one puts earnest work into it. Here is a parish in a Midland watering-place and health resort, which in 1880 sent 83*l.* and in 1888, 128*l.* (of which 50*l.* was a donation). The amount last year was 270*l.* (including a similar 50*l.*). Sermons produced 34*l.*; one-third of a sale of work, 42*l.*; sixty subscriptions and donations, 149*l.*; boxes, 36*l.*; and some odds and ends.

8. It is impossible to leave anonymous one Midland town, which stands almost alone in the variety of its agencies for raising funds, and in the energy with which they are worked. We refer, of course, to Bedford. Who would think of comparing an ordinary county town, much resorted to of late by widows and others seeking good and cheap education for their children, with the great manufacturing towns of the North, embellished with splendid public buildings and spending thousands a year upon football matches? Yet Bedford is an example to them all. Only three churches give collections to C.M.S., and as the proceeds of the Sunday sermons are only 56*l.* together (37*l.*, 6*l.*, and 13*l.*), there is no sign of opulence. But the total from the town is 696*l.* All who know the place will recognise at once the reason, and will say, This is not *wealth*: it is *work*. And they will know

that it is not the work of leisured folk, but in the main, of an extremely busy professional layman. The money is collected as follows :—

| | |
|--|-------|
| Sermons in three Churches | £36 |
| Meetings, Annual and Farewell | 46 |
| Sale of Work | 66 |
| Miscellaneous Items | 26 |
| Special Annual Contributions to support Bedford Missionary | 124 |
| Ditto for Catechists | 26 |
| Subscriptions and Donations collected by twenty Ladies | 165 |
| Boxes | 46 |
| Schoolboys' Missionary Union : Boxes, Cards, and Stall at Sale of Work | 23 |
| Schoolgirls' ditto: ditto, ditto, and Service of Song | 19 |
| Servants' Association : Ditto, ditto | 7 |
| Juvenile Association : Sermons and Meetings | 12 |
| Sale of Work | 17 |
| Boxes | 64 |
| | <hr/> |
| | £696 |

9. The influence of Bedford extends into the county. Many of the villages are exceptionally well worked, and their boxes alone produce nearly 200*l.* In Essex, too, there is good village work. Here is one of them :—Sermons, 10*l.* ; sale of work, 11*l.* ; subscriptions, 13*l.* ; boxes (adult), 14*l.* ; Juvenile Association and boxes, 31*l.* ; sundries, 4*l.* ; total, 83*l.*

10. We thus approach the South. It goes without saying that the large southern watering-places, Tunbridge Wells, Margate, Eastbourne, Brighton, Southsea, Bournemouth, Bath, Clifton, Weston-super-Mare, Torquay, &c., have long been famous for their support of C.M.S. ; as have been places like Leamington and Harrogate in the Midlands and the North. Cheltenham also should be named among them, though it differs from the rest in showing (except two or three churches) a downward tendency. If we now refer to this class of town, it is not to compare it invidiously with the North. Let it be granted that the places just named are resorts for those who have made their money and retired. At the same time, they are emphatically the haunts of people with fixed incomes, both small and large ; and we are generally told by publicists and statisticians that it is these that have suffered in many special ways in the last few years. But we repeat that we do not believe that the difference between one town and another is a question of wealth, but a question of work. And where in these southern watering-places there is evidence of earnest work, resulting in marked progress, that work deserves recognition. Our sympathy with brethren labouring just as earnestly in less favourable surroundings, amid commercial and agricultural distress, must not lead us to be less grateful to those who, albeit with more fertile soil to work upon, have, as a matter of fact, enabled the Society, not only to hold its own, but also to go forward.

11. For example : let it be granted that Tunbridge Wells ought not to be content with its old Evangelical and missionary reputation, and that it could give much more than it does and be none the poorer. Still, when one of the churches makes up for some fallings-off in others by leaping from 20*l.* to 259*l.* in two years, it is worth noticing. This amount is thus raised : sermons, 31*l.* ; sales of work, 34*l.* ; subscrip-

tions, &c., 125*l.*; boxes, 69*l.* (including Sunday-schools, &c., 7*l.*). Again, it is not an increase of wealth since 1880 (for the parish was as rich then as now), but an increase of work, which has raised the contributions of one Brighton church (not the largest contributor), from 130*l.* to 470*l.*, of which 94*l.* comes through boxes.

12. Take another watering-place on the southern coast, Southsea. Of the four churches supporting C.M.S., and giving together 635*l.*, one of them, by no means the most important, supplies 400*l.* of this. How is this done? First of all, the annual sermons are put on one of the best Sundays in the year, instead of one of the worst. The offer of a West End London church for the third Sunday in August is a very different thing from the allotment of that Sunday to the missionary cause at a popular holiday resort! Then there are four other offertories, two on Sundays, one on the Day of Intercession, and one on Good Friday. This last most solemn of days is rarely devoted to Foreign Missions; but why not? If any day in the year is suitable for offerings for the Evangelization of the World, surely it is the day when He died Who by His death became "the propitiation" "for the sins of the whole world"; and the Church of England marks its appropriateness by the familiar Good Friday third collect. But let us give the details:—

| | |
|---|------------------|
| Offertories: Annual (August) | £54 |
| Good Friday | 11 |
| April 23rd | 22 |
| May 21st | 15 |
| Day of Intercession | 9 |
| Mission Hall | 2 |
| Meetings: Annual | 20 |
| Two Box-openings | 2 |
| Sale of Work | 61 |
| Sunday Eggs | 1 |
| Prayer-meetings | 6 |
| Mission Hall Boxes | 4 |
| Y.W.C.A. Bible Class | 3 |
| Lay Workers' Union | 8 |
| Gleaners' Union | 5 |
| Interest on Deposits | 6 |
| Profits on Published Book | 5 |
| Annual Subscriptions | 60 |
| Boxes: General | 76 |
| Young Men's Institute | 2 |
| Working Men's Class | 8 |
| Juvenile Association and Sunday-schools | 32 |
| | <hr/> £412 <hr/> |

13. If we next refer for a moment to Bournemouth, it is only to illustrate the grounds of our hope and belief that—notwithstanding inevitable fallings-off in the industrial and agricultural counties—there are still unexplored mines of resource for the missionary cause. For be it specially noted that when Bournemouth was sending up 300*l.* a year, it was regarded as a capital supporter, especially considering that the principal church has never admitted C.M.S., though the second in importance has all along been heartily with us. Indeed, in our article on "The C.M.S. at Home" in 1882, we specially congratulated Bournemouth for having grown to that sum. Six years later, the amount

had doubled; yet there were ladies who were by no means content with the progress so far achieved. They set to work accordingly, and the total advanced year by year till last year it was just 1500*l.*, including half-a-dozen neighbouring villages. Is this because Bournemouth is wealthy? There is wealth there, of course; but who will say that it is equal to the whole wealth of a county like Leicestershire or Worcestershire, or to one-half of the wealth of Northumberland, or Cheshire, or Derbyshire, as would be implied if missionary contributions were proportionate to the property of the community? What has raised the Bournemouth contributions is *work*, patient, earnest work, and a determination to hold up a standard of devotion to the Master higher and ever higher.

14. Similar work might be described at the other southern health-resorts mentioned above; but this will suffice. With the passing remark that in Kent and Somerset, as in Bedfordshire, there is particularly good work among the villages, we take one more example of growth, Reading, which has raised its contributions from 674*l.* in 1888 to 1100*l.* last year. The prevailing Church tendencies in this town are not favourable to C.M.S., and only four churches give the Society official countenance. Two of these have for years been hearty supporters, but the increase is in fact entirely due to a third, which in 1888 had no separate Association, though it gave probably about 60*l.* in one way or another; but which sent last year 510*l.* Sermons produced 41*l.*; sale of work, 61*l.*; fifty-four subscriptions and donations, 155*l.*, besides sums under 10*s.*, 5*l.*; boxes (including 17*l.* from Sunday-schools and classes), 131*l.*; special contributions for "our own missionaries," 117*l.* Do we not begin to see now how it is that, despite falling off and standing still in so many places, the Society's Income has gone up after all, and there has been up to the present no failure to support the rapidly increasing number of missionaries?

15. It remains to note any special cases of growth in London. In 1888 there appeared an article in the *Clergyman's Magazine*, by the present writer, in which the contributions of the London churches to both C.M.S. and S.P.G. were examined in detail. Comparing the figures there given, so far as C.M.S. is concerned, with last year's Contribution List, there are notable cases of advance. Kensington has much more than doubled its contribution (chiefly owing to the great work done at one church); Hampstead and Paddington have each advanced 50 per cent. (the latter despite the drop at one church from 500*l.* to 40*l.*); and in the South London suburbs some of the increases are a good deal larger than that. One well-to-do parish has risen from 10*l.* in 1881 to 309*l.* last year, made up as follows:—

| | |
|--|-------|
| Annual Sermons | £43 |
| Ascension Day Offertory (half) | 2 |
| Day of Intercession do. | 4 |
| Sale of Work | 106 |
| Annual Subscriptions | 78 |
| Boxes: General | 53 |
| Gleaners' Union | 7 |
| Sowers' Band | 15 |
| Sunday-schools | 2 |
| | <hr/> |
| | £309 |

And here is a new contribution from a working-class parish, also in South London :—

| | |
|--------------------------------------|-------|
| Annual Sermons | £21 |
| Do. in two Mission Chapels | 7 |
| Four Meetings | 6 |
| Children's Sales | 16 |
| Annual Subscriptions | 23 |
| Boxes: Sunday-schools | 30 |
| Bible Classes | 24 |
| General | 63 |
| | <hr/> |
| | £190 |

Let us take one more example from a yet poorer working-class parish in an East London suburb :—

| | |
|--------------------------------------|-------|
| Annual Sermons | £15 |
| Sale of Work | 38 |
| Special | 12 |
| Annual Subscriptions | 18 |
| Boxes: General | 30 |
| Sunday-schools and Classes | 30 |
| | <hr/> |
| | £143 |

Our illustrations, it will be seen, are not drawn from the wealthy West End. No part of England, indeed, shows more conspicuously than London that it is not wealth, but work, that maintains C.M.S. Yet even if we did adduce the remarkable growth in certain richer churches, we might fairly ask, Is the wealth of a single parish in South Kensington equal to that of the whole county of Notts or of the whole town of Sheffield? or is the wealth of one parish in Hampstead double that of Hull, or four times that of Huddersfield?

We are persuaded that what is everywhere needed is not more wealth, but more work; and to that end a deeper realisation of the Lord's claims upon us, especially for the fulfilment of His great Commission. In our illustrations we have adduced, more especially, cases of diligence and resourcefulness in gathering the offerings of the poor and the young; but we must add that one hopeful feature which comes gradually into view as one examines the Contribution List page by page is this, that the scale of ordinary giving is rising. The stereotyped guinea, though still the nominal amount of an annual subscription, is not so exclusively so as it was. The 5*l.* and 10*l.* subscriptions are distinctly growing in frequency. We are not for a moment satisfied even with these. A 10*l.* subscriber to Foreign Missions probably gives 100*l.* or more in the multiplicity of his contributions to Home Missions, and it will take a long time before the two branches of Christian enterprise go "hand in hand" (as the phrase goes, only it is often used the wrong way) in a reasonable equality of sympathy and support. But there is improvement, and for that let us be thankful.

It is an interesting study to see the different ways in which money is contributed. We have already referred to the Sunday-schools of Lancashire. In the great parish of Islington (London), too, their influence is very marked. Out of a total of about 3000*l.*

contributed year by year by the Islington Association, comprising thirty-eight churches, from 900*l.* to 1000*l.* comes from Sunday-schools and Juvenile Associations. Sales of Work in many places supply the bulk of the funds raised. Without them, in many parishes, the returns would be small indeed. Missionary-boxes are extraordinarily fruitful wherever they are well worked. Some instances occur in the examples above given. In passing we may observe that the new Colonial Associations depend almost wholly on boxes; for very few of the Australasian churches give collections, and the "guinea subscription" is scarcely known.

We give some illustrations of the relative productiveness of the different methods of raising funds, gathered from tables kindly furnished by some of the Association Secretaries. First, we have the four dioceses in what is called the North-Western District, comprising Cumberland, Westmoreland, Lancashire, and Cheshire:—*

| | Sermons. | Meetings. | Annual Subscriptions. | Sales and Benefactions. | Boxes. | Juvenile and Sunday-schools. | Gross Total. |
|----------------------|----------|-----------|-----------------------|-------------------------|--------|------------------------------|--------------|
| | £ | £ | £ | £ | £ | £ | £ |
| Diocese of Liverpool | 949 | 169 | 437 | 1101 | 572 | 1056 | 4781 |
| Dio. of Manchester | 1593 | 262 | 1502 | 1457 | 664 | 1800 | 7278 |
| Diocese of Carlisle. | 490 | 126 | 541 | 543 | 384 | 106 | 2190 |
| Diocese of Chester. | 821 | 87 | 824 | 493 | 363 | 230 | 2818 |

Next we take the South-Eastern District, comprising Kent, Sussex, and those parts of Surrey not included in the London District:—

| | Sermons. | Meetings. | Annual Subscriptions. | Sales and Benefactions. | Boxes. | Juvenile and Sunday-schools. | Gross Total. |
|--------------------------------|----------|-----------|-----------------------|-------------------------|--------|------------------------------|--------------|
| | £ | £ | £ | £ | £ | £ | £ |
| Kent(excl. Met. Dist.) | 1137 | 373 | 1883 | 1758 | 1118 | 576 | 6845 |
| Surrey(excl. Metrop. District) | 432 | 141 | 819 | 596 | 446 | 72 | 2506 |
| Sussex . . . | 973 | 324 | 2118 | 2523 | 1022 | 562 | 7522 |

And here are the same particulars for the London District itself:—

| | Sermons. | Meetings. | Annual Subscriptions. | Sales and Benefactions. | Boxes. | Juvenile and Sunday-schools. | Gross Total. |
|----------------------|----------|-----------|-----------------------|-------------------------|--------|------------------------------|--------------|
| | £ | £ | £ | £ | £ | £ | £ |
| Middlesex . . . | 3216 | 1019 | 5169 | 4866 | 2017 | 2256 | 18,573 |
| Surrey (Met. Dist.) | 1557 | 179 | 2457 | 1811 | 1006 | 904 | 7,914 |
| Kent Met. Dist.) . | 618 | 122 | 1000 | 1427 | 335 | 475 | 3,977 |
| Essex (Met. Dist.) . | 197 | 87 | 205 | 312 | 207 | 209 | 1,247 |
| | 5588 | 1407 | 8931 | 8416 | 3595 | 3814 | £31,711 |

In the course of our examination of the C.M.S. Contribution List, it occurred to us to look also at the Lists published by other Societies. We accordingly made careful notes from those of the

* It must be noted (1) that in these tables, Sales and Benefactions are thrown together, which is rather a pity, and (2) that "Boxes" means only those held by adults, and does not include Juvenile and Sunday-school boxes, which are in the next column.

Society for the Propagation of the Gospel, the Universities' Mission to Central Africa, the South American Missionary Society, the Church of England Zenana Society, the Zenana Bible and Medical Mission, and the Society for Promoting Female Education in the East. The results were very interesting: but in this article we are dealing with C.M.S. funds, and do not intend to go outside them. With regard to the S.P.G., it is well known that its area of influence is a great deal larger than that of C.M.S., although the amount raised is smaller. There are only two dioceses in England, Lincoln and Truro, where the S.P.G. income is larger than that of C.M.S. As regards supporting parishes, the following table has been compiled from the Association Secretaries' returns:—

| — | No of Parishes. | Supporting | | | |
|-----------------|--------------------|------------|--------|-------|----------|
| | | C.M.S. | S.P.G. | Both. | Neither. |
| England | 13,650 | 3319 | 5135 | 1987 | 3209 |
| Wales | 794 | 263 | 185 | 89 | 257 |
| | 14,444 | 3,582 | 5,320 | 2,076 | 3,466 |

It should be added, however, that as regards S.P.G. these figures do not agree exactly with those in the S.P.G. office; but in the latter case, not parishes, but churches, are counted. Reckoning thus, the S.P.G. compilers find that they receive money from 8500 churches, which, considering how many parishes now have more than one church, may be taken as in substantial agreement with our figures.

It is not unusual to point to the parishes which support neither S.P.G. nor C.M.S., and to suggest that they are a mine as yet unworked, but which might be worked. We gravely doubt the truth of this to any extent. The churches in this category in the country are mostly in thinly populated rural districts. In London they are mostly either (1) empty churches in the City, or (2) almost empty churches in Bethnal Green and other East End districts, or (3) ultra-ritualistic churches which care little or nothing for Missions. A few of these latter, which care no more for S.P.G. than they do for C.M.S., may do a little for the Universities' Mission to Central Africa; but it is very little. The hope of increasing either S.P.G. or C.M.S. funds lies in the parishes already contributing; and our own experience is that, on the whole, the more a church gives now, the more likely it is to increase its gifts. It does not at all follow, because a town does little for C.M.S., that it is hearty for S.P.G.; or that when a Vicar turns out C.M.S. from a parish, he helps S.P.G. to a similar extent. To us, who want to see the whole Church of England doing its part in the Evangelization of the World, it would be some comfort if this were so; but an examination of the lists shows that it is not the case. Here is a Yorkshire parish which, in the lifetime of the late Vicar, sent C.M.S. 50*l.* a year. Not a penny comes to C.M.S. now; and not a penny to S.P.G. either; but there is a small contribution to the Universities' Mission. In some former C.M.S. parishes, the situation is simply this, that the best people are wondering how long they can cleave to the old church in which they were baptized, and confirmed,

and married, and refrain from going off to the Methodist chapel, where, at least, downright Romanism is not taught and practised. Again, here is a great and famous London church, formerly a C.M.S. centre. Now its name appears in neither C.M.S. nor S.P.G. lists; but possibly it may do a little for some South African diocese. At another important church, which formerly gave C.M.S. 140*l.*, the present Vicar has turned the Society out, but does nothing for S.P.G. except his own guinea subscription. Here is a large and growing town, which we cannot leave unnamed—Middlesborough. We find it gave C.M.S. 19*l.* last year. Well, then, no doubt, it is warm for S.P.G.? Not at all; it gave S.P.G. only 28*l.* Then the Universities' Mission is preferred? No; it gave that Mission nothing.

Many questions are suggested by the review of the Contribution List which we have now set before the readers of the *Intelligencer*. But it is not possible to deal with them adequately at the close of a long article. We have attempted merely to group various salient facts; and we cannot doubt that they will lead many friends to serious and prayerful consideration of the subject. We have presented evidence; but we are not in the least disposed to give *ex cathedra* decisions on the points raised by the evidence. We may, however, venture on two or three remarks regarding the diffusion of a truer idea of the missionary claim, without which it is hopeless to expect any great increase of funds. Hundreds of clergymen counting themselves among the "staunch friends of the Society" are perfectly satisfied with what is now being done for the missionary cause in their parishes. That satisfaction must be shown to be unwarranted, if any progress is to be made. Let us say, then,—

I. The tremendous obligation lying upon us all must be pressed over and over again. We are persuaded that great numbers of our clerical and lay friends totally fail at present to perceive it. Preachers and evangelists are not ashamed or afraid to set forth the Gospel to the same people every Sunday, although every one of their hearers knows it by heart. Why then should they be ashamed or afraid to set forth Christ's One Command again and again, even though it be familiar ground? Touching pictures are drawn of undermanned parishes in our great cities, and of the impossibility of the overworked clergy getting at the thousands of people. These pictures are not overdrawn: they are perfectly true, and pathetic in their truth. Yet where is the undermanned parish to compare for one moment with the huge districts allotted to missionaries in Heathen lands? What would a rural clergyman think of a district in which he could only visit each village once a year? Yet that would be a favourable specimen of a Mission district. And let it be borne in mind that vast numbers in that district have never heard of Christ at all. It was said to us a few days ago by a clergyman who has laboured for many years in an East End parish that, on a fair calculation of the numbers reached by the thousand and one Christian agencies in East London, every man, woman, and child in the immense population there has four messengers of Christ inviting him to go to heaven. We cannot vouch for this statement; but it is made on high authority. Truly a revolution is called for in our thoughts about the claims of the Heathen world.

II. The spiritual character of our organisation needs to be more definitely aimed at. Very rarely indeed do we hear a speech at a missionary meeting that is really calculated to probe the conscience and touch the heart. Interesting information is given; and it is certainly one hopeful feature of the present time that people do want to know about Missions. But Missions, although a deeply interesting subject of study, are not primarily that. They are a solemn and urgent duty. We may never have heard of Tinnevely. We may be unable to say whether Fuh-chow is in Africa or Persia. We may be absolutely in the dark as to what a Buddhist is. But our obligation to obey the Lord's command is just the same. We ourselves used to fret sometimes because Mr. Horsburgh told us so little about China and the work there; but his speeches, to our certain knowledge, brought people to their knees. So do Mr. Hudson Taylor's; and more than that—his speeches have sent scores and scores into the mission-field. Again, how rarely is there solemn prayer in a missionary meeting! There is of course the opening prayer; but every meeting ought to lead naturally up to prayer at the close. Even when a missionary brother has spoken from heart to heart, the effect of his words is often destroyed by some local friend getting up to propose a vote of thanks, or, if not that—and we rejoice to think that votes of thanks are at last going out of fashion,—to “say a few words.” The responsibility in most cases rests with the Vicar. If he is in the chair, he can rule the meeting as he likes. If he has put the mayor or the squire in the chair, he can still govern the proceedings if he will. Here let us observe, in passing, what the result of the “F.S.M.” movement has been. Men sometimes ask, Well, what has come of it? *This* has come of it, that numbers of spiritually-minded men and women have gone out as C.M.S. missionaries. Was it the F.S.M. appeals that aroused them? No; not in many cases. But the impression previously prevailing in many quarters, that C.M.S. was a stiff organisation throttled by red tape, and afraid of aggressive spiritual movements, was corrected. Probably few of our clerical supporters are aware how many of the best of our younger missionaries now in the field were, a few years ago, under influences that would have sent them forth in other connexions, if it had not been for the correction of that impression by the F.S.M. and some other cognate developments in the Society's home work.*

III. Every meeting should aim at definite results. It is most disappointing to find a good gathering of people in a hall or schoolroom, and no provision for the sale or distribution of books and papers, or for the giving out of boxes. Perhaps a small pile of boxes is on the chairman's table, and at the end the Vicar says, “Would any one like a box?”—but even if some one did “like a box,” there is no box secretary ready to make a proper entry of name and address. Indeed, in many cases, the only thought is that the meeting should be “interesting,” and the Deputation “not dry.” Now, unquestionably,

* If any readers wish for confirmation of this statement, we would refer them to the Rev. John Barton, late Vicar of Holy Trinity, Cambridge, and now Secretary of the Church Pastoral Aid Society.

if we take a gathering of members and friends, every one of whom is already full of living earnestness in the cause, it is quite right that they should come together simply to hear a missionary's account of the work of his Mission. In such a case, nothing else may be necessary, not even a collection!—for everybody is, by the hypothesis, already giving, and praying, and reading, and working, as much as is possible. But when and where does such a gathering take place? Suppose a meeting at which one-half of those attending answer to the description just given—and *that* is rare enough,—those very people will be eager to enlist the other half in the cause, and would respond to any suggestion how to do it. Does some one rejoin, "No, they wouldn't"? Then they do not answer to the description; and in that case they need, not to be merely "interested," but to have consciences touched and sympathies awakened; and so we come back to the same point. Or again, speaking of definite aims in a meeting, how often does the Deputation have an inquiry about personal service made to him at the close?

IV. But definite results may be achieved even if there be no inquiry about personal service, no boxes taken or even offered, no papers sold or distributed. There may be no Gleaners' Union Branch in the parish, or only a very sleepy one; or there may be no regular meeting (of Gleaners or others), weekly, or fortnightly, or monthly, for mutual instruction and united prayer; or the parish may be one with many young men in it who might form a Band like the Mpwapwas. It is safe to say, as regards very many parishes, that if there be nothing of the kind, the reason is either that the Vicar has not been sufficiently zealous in the cause to initiate it, or that he has been sufficiently unsympathetic to prevent others doing so. As regards the Gleaners' Union, it is sometimes criticised because it has not got hold of *men* to any large extent. Well, it has enrolled some thousands even of men; but it is true that they are nevertheless a small minority. But if our friends knew how heavily, ten years ago, the problem pressed on our minds at Salisbury Square, How to enlist women in the C.M.S. cause, they would be thankful indeed for an organisation that has done so much to solve the problem. In early times, when clerical friends of the Society were few, and parochial associations rare, "Ladies' Associations" did almost all the work—as a study of the Reports half a century ago will show; but these had gradually been superseded, and ten years ago the zeal and earnestness and practical service of our younger women, which are so marked a feature of the present age, seemed to be enlisted in anything and everything except Foreign Missions,—except, to a small extent, in the Zenana Societies. These societies had, indeed, saved the missionary cause from being in many places entirely left to the clergy and the few laymen who acted as treasurers, &c.; but there was a vast unworked field, which the C.M.S. Ladies' Union in London and a few towns, and the Gleaners' Union more widely, have succeeded in entering. In no small degree this accounts for the progress in Southern towns where Christian ladies are numerous.

V. Once more, while the permanent results of more spirituality in

our meetings, more distribution of missionary literature, more use of boxes, more local Bands and Unions, must of necessity be gained slowly, a study of the Contribution List suggests at least one plan which, there is every reason to hope, would lead to a speedy increase of the Society's means. This is the plan of a parish, or a town, or a local Union, or even a family party, supporting its "own missionary" in addition to its ordinary contributions. As stated in the previous article, the last Annual Report acknowledges (under different heads) special contributions of this kind for the support of forty-three missionaries; and others have been added since last March. It is clear that in many places there is a readiness to act on this plan, especially if there be a new missionary to support who has some personal connexion with the particular parish or other contributing body; and, as a matter of fact, this readiness is generally seen, not in parishes doing little or nothing hitherto, but in those which already believe in the missionary cause, and show their faith by their works. Such contributions, therefore, are for the most part, real additions to the total; and it is worth noting that many a man who is content to give his annual guinea to "the Society" will give an annual ten guineas extra to an object like this. We are persuaded that this is one important plan to be fostered at the present time. The late Mr. Stanton, of Halesworth, preached in the wilderness (so to speak) for some years the "substitute for service" doctrine; but he did not live to see it, or something very like it, growing and prevailing.

We are deeply conscious, however, that many readers, and not a few true friends, will be disposed to resent all these remarks as unduly pressing upon them the claims of Foreign Missions. We can only repeat that even in C.M.S. circles these claims are not half recognised yet. It is not a question of support of a particular society. That is quite secondary. It is quite possible that the Church Missionary Society has reached, or nearly reached, the end of its tether; that is to say, that God will not employ it beyond its present sphere and range of employment. It may be that the Evangelization of the World—or rather that portion of the work which is the share of Evangelical Churchmen—is to be accomplished, not by one society, but, as in the case of Home Missions, by a hundred independent institutions, general and local. But this is only a question of machinery, a question quite secondary in importance. It does not in the smallest degree affect the tremendous responsibility that lies upon all of us who know and believe the Gospel to communicate it, by some agency or other, to those who have not yet heard it. No claim for more efficient and effective preaching of it to those who are already surrounded by churches and chapels and mission agencies of all kinds, however urgent in itself, can stand for one moment alongside the claims of the millions and millions still untouched at all. We are quite aware that this is an unwelcome statement in many ears; but the fact that it is so only enhances the obligation to set forth the truth plainly again and again. If Evangelical Churchmen are to have God's blessing, they must obey God's commands; and when, after our long and close study of the C.M.S. Contribution List, we recall parish

after parish where clergy and people are really set upon obedience to the One Great Command of the present dispensation, we see before our eyes the proof that their obedience has, in literal truth, brought blessing upon them,—upon all their home agencies, and upon their spiritual life. “Make me a little cake first,” said the applicant for help from a land which to the poor widow was a foreign land; “and after make for thee and for thy son.” It was truly a hard saying: how could the stranger’s claim be compared with the claim of the widow’s starving child? But the seemingly cruel command was the Lord’s, and a promise was attached to it. And the woman believed, and obeyed, and got the blessing. “She, and he, and her house, did eat many days.”

E. S.

THE WORK OF THE APOSTLES AS A MISSIONARY EXAMPLE.

A FURTHER PLEA FOR MEDICAL MISSIONS.

By W. P. MEARS, M.A., M.D.,

Late of the Fuh-Kien Mission.



FOR every disciple of our Lord the chief aim, in the nature of things, must be to obey His teaching and to copy His Example—an Example which He left for the special purpose that we should follow in His steps. It was with a humble wish to draw attention to one prominent aspect of the Pattern which He set, as recorded in the Gospels, during the time He was working as a Missionary among men, that the Paper on “The Work of the Lord Jesus as a Missionary Example,” which appeared in the September number of the *C.M. Intelligencer*, was written.

The Missionary Work of His Apostles is a no less interesting subject of study;—whether as illustrating the continuity of the indirect work of the Lord when He was “working with” the Apostles, through His Spirit, with His direct work, while He “went in and out among” them in the flesh;—whether as showing the exactness with which the Apostles strove to imitate His Example in the carrying out of that work.

As to their view of Him as their great Exemplar in all things, more especially in those pertaining to missionary life, the following passages from their writings may be quoted:—

As to Reception into the Church:—

“For as the body is one, . . . so also is Christ. For . . . we are all (the Head equally with the members) baptized into one body, . . . and have been all made to drink into (cf. *R.V.*) one Spirit,” because, as Jesus said at His double baptism, “Thus it becometh *us* to fulfil all righteousness.”

¹ Cor. xii. 12, 13.

Matt. iii. 15.

As to Holy Life before men:—

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men.”

¹ Pet. iv. 1.

„ iv. 2.

As to Patience, Faith, and Hope:—

“Wherefore . . . let us run with Patience the race that is set before us, looking unto Jesus the Author and Finisher of our Faith; Who, for the joy (the sure and certain Hope) which was set before Him, endured the Cross. . . . Consider Him . . . lest ye be wearied and faint.”

Heb. xii. 1.

„ xii. 2.

„ xii. 3.

As to Love :—

Eph. v. 2. "Walk in Love, as Christ also hath loved us."

As to Humility :—

Phil. ii. 5. "Let this mind be in you, which was also in Christ Jesus : Who . . .
 " ii. 7. made Himself of no reputation,"
 even to being called a glutton, a lover of wine, and a companion of
 bad characters, and to being put to the death of a felon,
 " ii. 8. "even the death of the cross."

As to Self-sacrifice :—

1 John iii. 16. "He laid down His life for us : and we ought to lay down our lives for
 the brethren."

As to Self-denial :—

Rom. xv. 1, 3. "We . . . ought . . . not to please ourselves. . . . For even Christ
 pleased not Himself."

As to Mutual Forbearance and Mutual Comfort :—

" xv. 5. "The God of patience and consolation grant you to be likeminded
 one toward another, after the example (marg.) of Christ Jesus."

As to Benevolent Work :—

2 Cor. viii. 7. "Therefore, as ye abound in everything, . . . see that ye abound in
 " viii. 9. this gift (marg.) also. . . . For ye know the grace of our Lord Jesus
 Christ, that though He was rich, yet for your sakes He became poor. . . .
 " viii. 18. And we have sent, with him (Titus), the brother . . . who was also
 " viii. 19. chosen of the churches to travel with us with this gift (marg.), which is
 " viii. 23. administered by us to the glory of the same Lord. . . . Whether . . . our
 brethren be inquired of (if anything be said against them or their benevo-
 lent work), they are messengers of the churches and the glory of Christ."

Here not only is benevolent work spoken of as being to the glory of
 the Lord, but the bearers and doers of it are described as themselves
 being the glory of Christ.

To follow in the footsteps of the Lord is, therefore, to follow in those
 of His Apostles. Thus St. Paul was able without presumption to urge
 1 Cor. xi. 1. the Corinthian converts to be followers of himself as he also was of
 Christ. Thus, too, St. John declared what he had seen and heard, in
 1 John i. 3. order that the brethren might have fellowship with him, as truly his
 fellowship was with the Father and with His Son.

The Apostles' *message* was the message of Jesus handed on in almost
 Acts ii. 38. the same words as He had used :—"Repent, and be baptized, every one of
 you." Their *teaching* was His teaching, shown openly and without parable
 in the light of His Life and Death, and, above all, of His Resurrection and
 Ascension and Gift of the Holy Ghost. Their *works* were His works, for
 He worked with them, and confirmed their word by the same "signs
 following" as had confirmed His own. They had no new message to
 give, save in so far as that they could point to the Resurrection (the text
 of nearly every address in the Acts) as sealing the message already given.
 They had no new teaching to impart, save in so far as that in the power of
 the Spirit they could explain "how that the promise which was made
 unto the fathers God hath fulfilled . . . unto their children," and "how
 He had opened the door of faith unto the Gentiles." They had no new
 works to do, save in so far as that, by the might of His indwelling,
 they could show that even through simply human instruments God
 could exercise the same loving power which He had exercised through
 Jesus, and could thus perform even "greater works," in working through
 human and sinful men, than He had performed through their Divine
 Master. Though "the heavens shall pass away with a great noise, . . .

the earth also and the *works* that are therein shall be burned up," the "still small voice" of the Master's *words* and the merciful spirit of His *works* "shall never pass away." The Lord Jesus Christ is the only Foundation to be laid, as He alone is the great Headstone, nay, rather, the very Temple itself.

Matt. xxiv.
35.
1 Cor. iii. 11.
Zech. iv. 7.
Rev. xxi. 22.

In one respect the Apostles had to commence and carry on their missionary work under conditions different from those obtaining in missionary effort of the present day. In their time it was necessary—humanly speaking—that they should be found fully qualified for their work as soon as the opportunity came; that is to say:—(1) that they should be ready to carry the Gospel at once into all quarters and to various nations; (2) that they should have power to force home its teaching on men's hearts and consciences and to defend its doctrine against the evil ingenuity of men's minds; and (3) that they should be able, in their practice, to recommend its message of mercy by deeds of mercy, more especially since they were to work among people who, like the Heathen of to-day, thought burnt-offerings to be better than knowledge of God, and sacrifice of more importance than mercy to men.

Hosea vi. 6.
Matt. ix. 13.

The Apostles and their co-workers and immediate successors, therefore, were endowed with *special "Gifts"* for these various ends;—Gifts which were given for only so long as they were needed, that is to say, until (a) the Church was firmly planted in the various great centres of the world, and (b) placed under the immediate charge of Native presbyters and deacons, in whose hands were written narratives of the life of our Lord and epistolary doctrinal instructions from His Apostles.

In the case of the Apostles and their assistants, and for the three ends required—as in the order before mentioned,—the special Gifts were (1) of "divers kinds of tongues" and of "interpretation (understanding) of tongues"; (2) of "the word of wisdom" (prophecy) and of "the word of knowledge" (teaching); (3) of "the working of miracles" and of "gifts of healing." None of these Gifts are specially given now, because they are no longer necessary. The missionary of to-day has every means of instruction at his disposal;—As to (1) he can obtain a full Bible in every principal language, with grammars and dictionaries and scholars to aid him; and, as to (2), he can study it in the light of its own completeness, and of the teaching of a long line of commentators from the time of the Apostles downwards. Thus, by God's help, he can go out fully equipped as a *Preacher*. So, too, as to (3), he can learn, by diligent study and reliance on God's aid, to wield a power of healing which would have seemed to be an actual "working of miracles" to the people amongst whom the Apostles moved,—as it does seem still to be to the Heathen of to-day;—and can go out fully equipped as a *Healer*. Special Gifts are no longer necessary, not only because the Church is firmly established in the world, but also because its members have (so-called) natural means at their disposal, which were wholly unattainable in the days of the Apostles. There is no record either in the Old or in the New Testament of the performance of miracles where "natural" means were available. God sent the manna; the people had to go out of the camp and gather it and grind it and cook it. Elisha caused the axe-head to swim; the workman had to put out his hand and take it up out of the water. Jesus raised Lazarus; the bystanders had to roll away the stone and loose the grave-clothes. And so on in every other instance. But though special Gifts are not now given in the same openly manifest way, the same Power Who gave them works in the members of the Church still, and for the same ends. Though the Members of the Church have not now the same special

1 Cor. xii. 8,
9, 10.

Ex. xvi. 15,
16.
Num. xi. 8.
2 Kings vi.
6, 7.

John xi. 39,
44.

powers as the Apostles had, the same spirit which pervaded the work and teaching of the Apostles should pervade their teaching and their work. As there is no longer a special Gift for the healer, so there are no longer special Gifts for the preacher, the teacher, or the evangelist. If it be said that healing as a part of missionary work should not be employed, because there is not now a special Gift of healing, will it not follow that teaching and preaching should cease also, since for these equally with healing there are not now special Gifts? Necessarily preaching and teaching are of more importance than healing, even as the soul is of more importance than the body; yet it would seem, from a study of the Gospels and the Acts, that, as the spirit and the body make up the higher and the lower parts of the one being—man,—so preaching and healing Make up the Divine and human sides of the one Gospel Message ;—a

Rcm. viii. 23. message which promises an "adoption, to wit, the redemption of our body" following on the reception of "the Spirit of adoption, whereby"

„ viii. 15. our spirit is led to "cry, Abba, Father."

Just as the miraculous power of healing which Jesus possessed was to Him not miraculous but *natural*, showing Him forth as the All-merciful, so was the similar power, which they possessed, regarded by the Apostles. Having it in their power to heal, they felt, as He had felt (Sept. *Intell.*, p. 659), that it was their simple *duty*, if nothing more, to use that power,—the more so, doubtless, because there were in their day (as there are now in Heathen lands) but little medical knowledge and few medical processes (save inunction) which, on the one hand, were likely to be of much real service, or, on the other, could be considered to be free from idolatrous or magical taint. It is a very remarkable fact that the modern power of healing has grown and is growing *pari passu* with the need for it in Missions to the Heathen. To the Apostles the two command-

Matt. xxiii. 37-40. ments on which "hang all The Law and The Prophets" were equally binding ;—the first, "Thou shalt love the Lord, Thy God, with all thy heart," equally with the second, "like unto it, Thou shalt love thy neighbour as thyself." To them duty to man was the correlative of duty to God. If it was their duty to teach love to God, it was equally their duty—if they had it in their power—to give help and healing to man. So it came about that *all* that they had by which they could benefit others in soul or in body was by them freely used in the service of others. Does not the same rule apply to Christian missionaries now?

On these points the Book of The Acts throws a strong direct light, and shows that the Apostles, in their practice, followed as nearly as they could in the Master's footsteps, doing good everywhere and to all men as a part of their ordinary work. They gave up the business management of the churches, it is true, but not their systematic work of benevolence. Would it not be an inestimable benefit if the same course were practicable in the Missions of to-day?

While considering The Acts, however, it must be borne in mind that the Book is not a simple story of evangelistic work, like The Gospels, but is a record of the birth-struggle of Christianity as it broke forth from a dying Judaism. The book deals with the calling in of the Gentiles and the rejection of the Gospel by the Jews. The work of individual Apostles, therefore, is dwelt on only in so far as it throws light on these grand events. If, however, the passages in the book are taken *seriatim* in which the work of the various Apostles as *missionaries* is described, their work, as such, will be found to be a direct continuation of the work of the Master.

Acts ii. 22. St. Peter, in his first address to the Jews, describes Jesus as "a Man approved of God by miracles and wonders and signs (words used all

through the Gospels and the Acts as meaning special works of mercy and benevolence) which God did by Him." In just the same way were the Apostles themselves approved, for "many wonders and signs were done by" them, and they gave in benevolence all that they had. Having given all, they still gave mercy and healed at every opportunity, thus glorifying Jesus, whose work they were continuing, and making—as He had made—healing of the body a proof of the truth of their message of healing for the soul. This proof they more particularly emphasised before the Sanhedrim, who "beholding the man which was healed standing with them could say nothing against it." Returning to the Assembly, the Apostles joined in the first recorded (and the only recorded) General Prayer of the Church. In this prayer there were two, and only two, petitions, viz.: "Grant unto Thy servants, that with all boldness they may *speak* Thy word, by stretching forth Thine hand to *heal*." The answer came immediately, for "they spake the word of God with boldness," they dispensed all their money and goods to the needy, "and by the hands of the Apostles were many signs and wonders wrought, . . . insomuch that they brought forth the sick into the streets, . . . (and) there came also a multitude out of the cities round about unto Jerusalem bringing sick folks, . . . and they were healed *every one*." Is not this record identical with that of the work of Jesus, viz. a record of mercy and healing for *all, everywhere, in body and soul*?

Ac's ii. 43.
 " ii. 45.
 " iii. 2-9.
 " iii. 13.
 " iii. 10.
 " iv. 10-14.
 " iv. 29, 30.
 " iv. 31.
 " iv. 35.
 " v. 12-16.

Such work was not restricted to the Apostles only. St. Stephen was "full of faith and power, and did great wonders and miracles among the people." St. Philip, also "went down to the city of Samaria and preached, . . . and the people with one accord gave heed unto those things which Philip *spake*, hearing and seeing the miracles which he did, for . . . many taken with palsies, and that were lame, were *healed*, and there was great joy in that city." Even Simon the Sorcerer was envious of the "miracles and signs which were done." Healing and good works seem to have been recognised and essential parts of the work of the missionary, whether he were an Apostle, a Deacon, or an Evangelist.

" vi. 8.
 " viii. 5.
 " viii. 6.
 " viii. 7.
 " viii. 8.
 " viii. 13.

Further on it is said that as St. Peter "passed throughout all quarters," he found a man sick of the palsy and healed him, pointing at the same time to Jesus as the real Healer. So also he raised Dorcas. In other words, he went about doing good, and as he went he healed. Thus, too, in his first address to the Gentiles, he used almost the same words as in his first address to the Jews, but words even more pointed, for he called upon men to come to Jesus, as to One "anointed with the Holy Ghost, Who went about doing good and healing all . . . for God was with Him." The healing of the body was to St. Peter a direct work of God (as it is to us to-day, for no mere man can heal), given as a sign of God's love and pity; given, indeed, as a necessary part of His message of mercy, and as a proof of its truth. So Jesus argued when He cured the man sick of the palsy, and showed that healing of the body and healing of the soul were possible to God alone, for the one act was the correlative of the other. The same argument, *reversed*, is therefore used by St. Paul, when he says, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies." In other words, the giving of life to the soul is a proof that life will be given to the body.

" ix. 32-34.
 " ix. 36-41.
 " x. 38.

Matt. ix. 2-9.
 Sept. Intel-
 ligencer, p.
 667.

Rom. viii. 11.

Like Jesus, the Apostles cared for *every* bodily as well as *every* spiritual need. Saul and Barnabas took a long journey to carry "relief" to the poor brethren in Judæa. For the same purpose, later on, St. Paul travelled all the way from Macedonia to Jerusalem. If benevolent works are not an essential part of missionary duty, would such a journey,

Acts xi. 29,
 30.

if undertaken to-day—say from China to London—be considered strictly the work for a missionary, especially if the recipients of the relief were not actually starving?

The same story of benevolence goes on through the Acts. St. Paul and St. Barnabas, in their journey, spoke “boldly in the Lord, Which . . . granted signs and wonders to be done by their hands.” An example of their method was given at Lystra in the cure of a cripple. It must be observed that this cure was not done as a sign to the people in the first place. St. Paul simply perceived that the man had faith and needed healing.

Then comes St. Paul's first recorded address to the Heathen. Almost in the same words as those used by St. Peter in his first addresses to the Jews and to the Gentiles, St. Paul said to his hearers (in effect), “This man has been healed by God, Who has not left Himself without witness, in that *He does good*, filling our hearts with food and gladness, and enabling us to do these works of mercy.” This address is very like a medical missionary's text and sermon.

It is remarkable that these “miracles and wonders (works of benevolent mercy which) God had wrought among the Heathen by them” formed the *sole reply* which St. Paul and St. Barnabas gave to the Jewish Church, when they were questioned as to their mission to the Gentiles. That God was willing that the Gentiles should be healed in body was a sufficient proof to the Church that He had opened the door of salvation to the Gentiles. The reasoning was identical with that before referred to, used by Jesus in the case of the cure of the man sick of the palsy (Sept. *C.M. Intelligencer*, p. 657).

In his second journey, St. Paul cured a demoniac at Philippi, though he well knew the risk to himself. Later on it is recorded that “God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them.” In the same spirit, and as an urgent part of his work, he restored Eutychus. He did not wait until he had finished his address (though the effect would then have been greater), but he went at once, in the middle of his sermon. Like Jesus, he never turned away from any one needing help, though it were only temporal and bodily.

Lastly, St. Paul, although fully forewarned as to his fate, was willing to meet all the troubles recorded in the concluding chapters of The Acts in the course of what he felt to be his duty, viz. the carrying of temporal relief to the brethren in Jerusalem. Taking the illustration before used in reference to this journey, it may be asked, If works of mercy are not an essential part of Mission work, how far would a missionary of to-day be justified not only in undertaking such a long journey as that before-mentioned, but in running the certain risk of imprisonment and, probably, death?

The Book closes with an account of St. Paul's journey to Rome—as he might suppose, to his death; yet, just as his Master went on healing to the last (Sept. *C.M. Intelligencer*, p. 663), so also did he; for in the last chapter of The Acts he is described as healing the father of the governor of Melita, and “others also which had diseases in the island.”

As before said, the Book of The Acts is not a simple record of the missionary work of one Apostle, or even of two or three, but is an account of a great movement beginning with the offer of mercy to the Jews, and ending with the solemn declaration to them that the “salvation of God is sent unto the Gentiles, and they will hear it,” because the Jews had closed their eyes lest He “should heal them.” It is to be noted that this word “heal,” with its double meaning, is used here just as Jesus had used it when He turned from open teaching of the people to speak in parables, after condemning the Jews for not believing in Him, in spite of the signs

He had showed them by the good works which He did, and for attributing these works to the Destroyer. In such a record as that of The Acts the means and methods employed (already described at length in the Gospels) are only incidentally touched upon, but quite sufficient is said to show that the Apostles continued to work precisely as their Master had done. They made deeds of benevolence by no means a secondary matter, but did them so commonly and so constantly as to show that they considered them an essential part of their Gospel Work and Message. The fact that their works were—many of them—miraculous, does not affect the question in the least. The preaching and teaching of the Apostles were equally miraculous, whether in regard to the words, the dialect, or the effect. As before said, missionaries to-day are not endowed with power equal to that of the Apostles in respect either of works or of preaching; but that fact gives no reason why, so far as their power goes, they should not follow in both respects the example of the Apostles, who, as has been shown, copied as exactly as they could the Example of their Master. In any case the final appeal must be made to the Pattern set by Jesus. It was forgetfulness of His example which caused St. Paul and St. Barnabas, and later St. Paul and St. Peter, to quarrel. Their example was necessarily an imperfect copy. Ought we not to strive like them, in spite of failure, to copy the perfect Pattern?

Turning for a moment to the Epistles as compared with the Gospels and the Acts in respect of the point under consideration, it must be remembered that the Epistles give instruction in the truth to believers, whilst the Gospels and the Acts record missionary work amongst unbelievers. Naturally, the doctrine taught is deeper and fuller in the former case than in the latter, but it is the same doctrine. If, however, the Epistles are searched through, there will not be found a single exhortation to Christians generally to evangelize, or a single appeal to them on behalf of the Heathen around. Are we therefore to conclude that Missions are not in accordance with the teaching of the Apostles? Certainly not. For the same reason it cannot be urged that healing or work of benevolence is no part of Mission work, more especially since these are several times referred to in the Epistles. In the life of Jesus, in His repeated instructions to His disciples when He sent them out, and in the record of the Acts, the duties of missionaries are plainly and sufficiently indicated. In the Epistles, on the other hand, the main objects in view are the building up of believers in the faith, and the giving of directions for the government of the Church. Yet on the question of benevolent work the Epistles are very clear. The practice and example of St. Peter and of St. Paul have been already dwelt upon at length. What say the Epistles to the Hebrews, and those of St. James and St. John? The Epistle to the Hebrews says: "Remember them (the Apostles) that had the rule over you, which spake unto you the word of God; and considering the issue of their manner of life (marg.), imitate their faith. Jesus Christ is the same yesterday, and to-day, yea, and for ever. . . . Through Him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased" (R.V.). Here the sacrifice of praise in witnessing for God is coupled with a similar sacrifice of praise in doing good to men, the one work being to the writer, apparently, as important as the other for the pleasing of God.

St. James declares: "He shall have judgment without mercy that hath showed no mercy. . . . What doth it profit, my brethren, though a man say he hath faith and have not works? . . . If a brother or sister be naked, and destitute of daily food (or be sick or in any other temporal

trouble), and one of you say unto them, 'Depart in peace, be ye warmed and filled (or cured or relieved),' notwithstanding ye give them not those things which are needful to the body, *what doth it profit?*' The question at the beginning is repeated at the end. The kind of works to be done is indicated intermediately. These works are obviously similar to those before described in the first chapter of the Epistle as an essential part of "pure religion." St. James also indicates that it is the duty of the Presbyters to look after the sick, and to use what means they can use to cure them. In this last-mentioned passage, healing of the body is once more coupled with healing of the soul: "The Lord shall raise him (the sick man) up, and, if he have committed sins, they shall be forgiven him."

James i. 7.
,, v. 14.
,, v. 15.

St. John speaks more bluntly, in words which cannot be explained away: "Whoso hath this world's good (Gr. *βίος*, anything and everything which appertains to living), and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" What language could possibly be stronger? Having this world's good,—if it is money we must give to the needy; if it is power to aid—as by lifting another man's sheep out of a pit—we must give our help; if it is benefit of medicine for ourselves, we must share it with those who have it not.

1 John iii. 17.

With these words before us, and with the example of the Apostles as recorded in the Acts under our eyes—even were we without the record of the Master's life,—we should be guilty if we did not regard benevolent, and especially medical work as an essential and important part of Mission work in Heathen lands, and in churches gathered from Heathendom. How much more shall we be guilty with the Master's example—four times repeated—confronting us, and with His injunction upon us to love our neighbours as ourselves, to "go (as the Good Samaritan went) and do likewise" for all others—no matter whom, whether friends or enemies—wherever and whenever we find any one in any trouble, sickness, or need? In our primary and supreme anxiety for the soul's welfare we are often, and quite naturally, apt to lose sight of one not unimportant point in regard to this injunction which the parable of The Good Samaritan brings out. Our Lord did not say that those who passed by the injured man were, for example (and as we might have supposed), a Pharisee and a Sadducee, professors and self-appointed teachers of religion, and His own special opponents in doctrine and practice; but He implied that those who were guilty of neglect were a Priest and a Levite, men specially set apart by God for religious work, men with whom Jesus is never reported to have come into collision, to whom, on the contrary, He, the Great Fulfiller of the Law, had shown all deferences, as in the instances of His cleansing of lepers.

Luke x. 27,
28, 37.

Mark i. 44.
Luke xvii.
14.

Why did Jesus select these men for unfavourable contrast? Did He not mean to imply that they were wrong in interpreting their position to be one in virtue of which, as special servants of God, they were to be so exclusively occupied with spiritual things as to be warranted in passing by merely temporal sickness and trouble as something to them "on the other side" of the way,—the merely human side of the way of our life here,—something which did not fall within their proper sphere of duty? Surely it was with the teaching of this parable and with the text upon which our Lord founded it, in his mind and heart, that St. Paul, in writing to the Galatians and through them to Christians of the present age, gave, as the final summing up of his long argument on legal bondage and Christian freedom, this one concluding sentence for Christian practice and life:—"For all The Law is fulfilled in one word, even in this: 'Thou shalt love thy neighbour as thyself.'"

Gal. v. 14.

THE LATE REV. SORABJI KHARSEDJI.



FEW words relating to Mr. Sorabji's conversion to Christ and subsequent history, introductory to what has been written by the Rev. Ruttonji Nowroji, will add interest to his valued contribution.

Mr. Sorabji was one of the very first of the few converts to Christianity from Parsecism. The Rev. G. M. Valentine, who laboured at Bombay from 1838 till 1844, was the instrument of his conversion, and his journals of 1841 make frequent mention of Sorabji. The first such reference is on May 12th, when, with another Parsee youth, both students at the Robert Money School, Bombay, he came to Mr. Valentine and had a long conversation about the Gospel and was commended to the Lord in earnest prayer. A few days later his friends placed him under restraint to prevent his attending the school. He made his escape, however, and fled to the mission-house, whither his mother, wife, sisters, and other relatives followed him, and the scenes so usual under similar circumstances in India were enacted—persuasive appeals being succeeded by violence. He was dragged out of the mission-house, but was released in the street through the intervention of the police. Sorabji confessed his faith boldly and clearly on the following day at the police-office before the magistrates and a great company of Hindus, Parsees, and Mohammedans. Soon after this all the Parsee youths were withdrawn for a time from the Money School. On October 3rd, Sorabji was baptized by the Rev. J. S. S. Robertson in the Byculla Church. A few weeks later he was induced by false representations to visit his mother, but was taken to Nowsaree, a Parsee settlement out of British territory, where he remained for several months. His remaining there appears to have been in part, at least, voluntary, and he acknowledged upon his return to the Mission that he had bound on the Parsee cord while among his people, which is regarded as a mark of attachment to the Zoroastrian religion, but declared that he had all the time worshipped only the true God through His Son Jesus Christ. He accepted the faithful rebuke administered and cast away the cord. The immediate consequence of this step was a repetition of the former insults and persecution. To escape from the abuse to which he was constantly exposed in Bombay, he accepted service under the S.P.G. at Ahmedabad in the summer of 1842. Later he entered the C.M.S. Divinity Class at Nasik, and was engaged under the Rev. W. Salter Price in conducting the Orphanage and building the Christian Settlement of Sharanpur. In 1878 he was admitted to Deacon's Orders at Agra by Bishop Johnson of Calcutta. He laboured in the Junir Itinerancy for a short time, and since 1882 he has resided at Poona, serving as an honorary missionary. His literary work is referred to in the following, contributed by a correspondent of the *Guardian* to that paper :—

“He was loved of many,—gentle, genial, yet fearless, and of an unwavering and wonderful courage. Many times, even so late as within the last decade of his life, have his former co-religionists come to him with tempting offers of every kind—but nothing could shake his allegiance. Few have had so great a fight to fight for the faith, and none could have fought it more nobly. As a scholar and student, he has also done some work. He was familiar with the two great Zoroastrian languages, Zend and Pehlevè, languages, as every one knows, to the mysteries of which only Parsee high priests are admitted. And this has made his book on *The Comparison of Zoroastrianism and Christianity* a valuable addition to Parsee literature. He published just before his death a small work on *Zoroaster and Zoroastrianism*, but the supplement to this lies unfinished, as also, alas ! does a *Life of Christ* in Guzerathi, upon which he was engaged when death took him. He was a member of the Guzerathi Bible Revision Committee, upon which he has been sitting for many years. The New Testament portion of his work is completed, but there is left one book of the Old Testament. He often remarked on

a strange coincidence connected with this. When lots were cast as to which members of the committee should do that work, those books of the New Testament fell to his lot which had been the means of his conversion. His great desire all through his life was a special Mission to his own people, the Parsees, and one of his last efforts as he lay dying was an attempt to expound to a Zoroastrian nephew who had come to see him some difficult and abstruse Pehlevè text.

"There are now in all India only twelve Parsee Christian converts. They could ill spare, alas! this veteran who had suffered more than they all for the faith, and whose wonderful courage was to them light and inspiration; but as he who had left 'house,' and 'brethren,' and 'sisters,' and 'father,' and 'mother,' and 'wife,' and 'children,' and 'lands,' for Christ's sake and the Gospel's had received in this life the promised hundredfold, so they who loved him rejoice in the special promise of happiness reserved for him in the everlasting rest."

The writer of the following In Memoriam notes is another of the few converts from Parseeism, and is well known to many of our English readers, not only by name, but in person also since his recent visit to this country:—

IN MEMORIAM.

BY THE REV. RUTTONJI NOWROJI OF AURANGABAD.

ANOTHER veteran soldier of the Cross has laid down his armour and gone triumphantly to his rest and reward! Little did I think that when I recently wrote of the death of the Rev. Appaji Bapuji that I would so soon have to write similarly of the Rev. Sorabji Kharsedji, honorary missionary of the Church Missionary Society.

Mr. Sorabji was one of the early Parsee converts. He was born in Bombay on June 15th, 1823. As a lad he had conceived dislike to the Christian religion, by his association with the then editor of the Parsee paper called the *Chabuk*, or the *Whip*. But on reading the "Sermon on the Mount," embodied in the fifth, sixth, and seventh chapters of the Gospel according to St. Matthew, he was convinced that the religion which inculcated and taught such supremely sublime doctrines must needs be divine. It was no easy matter in those days for a Parsee convert to confess Christ and to take up his cross publicly. It necessitated entire separation from the whole family, who made great lamentations over the convert—even more than if he were really dead. Outside the family circle the Parsees manifested bitter hatred to, and unrelenting intolerance towards, Parsee converts. Mr. Sorabji had to endure much of it, but once having counted the cost, he gave up family and a large circle of loving friends. He never regretted the sacrifice, but often declared that the Lord Jesus had

given him a hundredfold for all that he gave up for His dear Name.

Mr. Sorabji had the rare advantage of being constantly in the company of Bishop Carr, the first Bishop of Bombay, and of the Rev. G. M. Valentine, Principal of the Robert Money School. Both these saintly servants of the Lord have left behind them fragrant memories of their consecrated lives and character.

Mr. Sorabji passed several years of his youthful life in Nasik, and was a steady pupil of the Divinity Class taught by the Rev. J. S. S. Robertson. He was a great reader, and was gifted with a retentive memory. Both as a student, and subsequently as an agent of the Society, he used to preach both in Nasik to Brahmins and to the Hindus in the surrounding villages. Although his work was chiefly carried on in Marathi, he kept up his knowledge of his mother tongue, in which he has written several useful books. He was selected by the Bible Society a member of the Guzerati Bible Revision Committee, in which capacity he has rendered valuable help.

While labouring in Nasik Mr. Sorabji seldom came in contact with Parsees, yet his heart was always warm towards them. It was his delight to speak of them. His heart yearned over them. He prayed for them. Again and again he would tell me how he longed to go to England to advocate the establishment of a powerful Mission to the Parsees. Often would he say: "Let me once stand face to face with

the Christian public, I would shake the very walls of Exeter Hall to convince them of their great mistake in neglecting to evangelize the noble race of the Parsees." Whenever any eminent preacher or missionary was within his reach, he would make special arrangements for him to address the educated Parsees and Hindus of Poona; and those arrangements cost him no little trouble and expense, but he never grudged either. He was more than satisfied that the Word of God was preached and the Saviour's loving message was delivered. Many a social gathering has taken place in his hospitable house, when he and his family would spare no pains or expense to entertain their Parsee and Hindu guests with the view of bringing them under Christian influence.

Mrs. Sorabji, who survives her husband, deserves the praise which Solomon has bestowed upon one whose price is far above rubies. She is well known in India as well as in England by her great and successful works.

In the establishment of the Christian village of Sharanpur, to the west of Nasik, by the Rev. W. S. Price, Mr. Sorabji took a very active part; and when an Industrial Institution was started for the training of Christian youths he superintended it, and made it efficient and self-supporting. Few can know, at this distance of time, what unceasing labours were bestowed by the founder of the village and his fellow-labourer. But they are lovingly remembered.

During the last two or three years, each time we met at the Conference in Bombay, he used to tell me that his end was not far distant. I could hardly believe it, for he looked well and hearty; his appetite was good, and his mind as vigorous as ever. But he was right. Death came—I ought rather to say, the Master's loving call, for it was not death, but rather a glorious going-home. He suffered intense agony, and his dear wife and daughters were distressed to see him suffer so intensely; but no murmur escaped his lips.

A deeply interesting narrative of Mr. Sorabji's last hours, written by his daughter, Miss Cornelia Sorabji, B.A., has been separately printed in a small booklet, entitled, *How an Indian Clergyman Died*, which can be had from the C.M.S. Publication Department (see p. 960).

He constantly prayed for patience and endurance, remarking that his pain was nothing to what his Lord had suffered for him. He was courteous and gentle all through his illness, and never failed to thank the doctors and nurses for any little thing done for him. Half an hour before death he said to the doctor who came to see him, "Come sing with me: my soul doth magnify the Lord." To the nurse he said: "Let us exalt the Name of the Lord. I want all the people in the hospital to know I am trusting in the Rock of Ages. The passers-by must all know One Mediator—One Atonement." To his son, now in England, his loving message was, "Tell him to follow me; tell him, mother is praying here, father in heaven."

He partook of the memorials of the Saviour's love, joining the service with his trembling fingers put up together. Many comforting passages from the Bible were read to him. He asked for the twenty-third, twenty-fourth, and the sixty-seventh Psalms to be read to him, repeating aloud, "Thy rod and Thy staff they comfort me." At his own request several of the hymns he loved were sung, such as, "I could not do without Thee," "Rock of Ages," "Sun of my Soul," "Abide with me," "All hail the power of Jesus' Name," and "Peace, perfect Peace."


A Parsee relative came to see him. He strove, with what little strength he had, to give him the Gospel message, but life was ebbing away, and he could not finish what he began. Turning to his beloved wife he faintly said, "Mother, explain to him," and with the last words, "Into Thy hands I commend my spirit," the weary pilgrim reached his home; the brave soldier put off his armour; the faithful servant went to his loving Master to receive the crown of glory which shall never fade. May we not repeat the welcome words he has already heard: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord?"

TRAVANCORE AND COCHIN MISSION.

[The following are extracted from the *Travancore and Cochin Diocesan Record*. The visit of which Mr. Lash gives an account occurred in 1893, before his removal to the Nilgiri Mission. The Rev. J. H. Bishop was his companion. It has been in type several months waiting an opportunity for its insertion. The visit of the Rev. C. A. Neve to a Heathen fair took place in June, 1894.—Ed.]

I. A VISIT TO THE PULAYANS IN THE TIRUWELLA DISTRICT.

By THE REV. A. H. LASH.

HE Ranees or Queen river up which we were passing is one of the most beautiful in Travancore. The vegetation on the banks is superb nearest the stream, and often growing in it. We saw some fine crops of rice now almost ripe for the harvest. We passed also frequent plantations of sugar-cane, while higher up the banks was every variety of palm, intermixed with plantain, bamboo, and forest trees. A variety of beautiful kingfishers darted along the surface of the water, flocks of green parrots screamed in the trees above. Far above them all floated the Brahminy kite, while here and there we observed a little scarlet bird which I have never seen elsewhere.

As I saw a good deal of the converts from the depressed classes during our tour, I am glad to have this opportunity of recording my impressions concerning them. At Ayroor we spent two days in close proximity to a church which is entirely filled by these people. On leaving our boat we spent a couple of hours at a *catanar's* house (a *catanar* is a Syrian Christian priest) near the river's side, the church which was our destination being four miles inland.

Mr. Bishop informed me that some of the members of the congregation had doubtless come to meet him, but they were not allowed to pass beyond a certain black rock about a mile from the river. In spite of the Government order declaring all public roads open, the Syrians say that the narrow lanes between the *kyalas* (mud walls which enclose the gardens) are not public roads, and therefore they do not allow the Pulayans to pass, and the beautiful river is thus kept free from the pollution of their presence!

We started for the church about four in the afternoon, and after walking about a mile, reached the black rock which Mr. Bishop had described, and there, as he anticipated, we found a group of the members of the Ayroor

congregation waiting to welcome him. It was pleasant to see them clustering round the Englishman, and listening to his kindly, cheery words, with no fear of being warned off or despised. They followed us during the remainder of the walk, and it was amusing to see the way in which the other castes, who had come to their garden stiles to see us pass, rushed away when they saw who were following us. In several cases we met people in narrow lanes, who, when they caught sight of our followers, turned and fled. After walking up and down several wooded hills, we came in sight of the church, on a hill and visible from a considerable distance in every direction. Our resting-place was the little schoolroom near the church, which, with the addition of grass walls, and an ante-room of the same material, we found fairly comfortable.

On Sunday morning the congregation assembled in good time; the service commenced at ten, and hours before that time many of the people had arrived. We went into the church, which was already quite full, and made our way with some difficulty to the east end. The walls of the church are only partly built, and are of irregular heights, varying from six to ten feet, consequently there is a great space open to the sky, the distance from the top of the wall to the ridge of the roof being nearly twenty feet. Fortunately it was a cloudy day, or we might have suffered from such exposure to the sun. The people are of course miserably poor, and, unless they get considerable help, cannot finish their church. It was much too small for the congregation, though we took the reading-desk inside the communion rails, and let the people come close up to them. About 420 were present, and the church is capable of containing 250 comfortably. The service lasted three hours. The responses were universal and most im-

pressive. The attention of the people throughout the whole service was remarkable. There were more men present than women. The latter were clean and well clothed with a white cloth thrown over the head and covering the upper part of the body decently.

The following morning we had a prayer-meeting in the church, and though it was the harvest season, when time is money to these poor people, about fifty attended, most of them being men. Several of the men prayed most earnestly. I was particularly struck with the first prayer. The supplicant was quite overcome with emotion, and shed many tears, yet notwithstanding his weeping he continued praying, and expressed himself with much clearness and power. He seemed humbled under a sense of sin, and penetrated by a sense of God's great goodness and mercy. Many of the congregation were touched, and mingled their tears with his.

In the evening of Sunday we noticed two young women standing near our hut door, and as it came on to rain heavily, and they evidently wished to speak to us, Mr. Bishop asked them to come in. The younger and more intelligent of the two was a nice-looking, rather fair girl of about fourteen years of age. We asked her if she could read, and she said "Yes," and read a Psalm to us very nicely, with correct enunciation, and in a pleasant, rather high-pitched voice. Mr. Bishop then questioned her about the service she had attended, text, subject, &c., and she answered correctly. We then asked her some personal questions.

After some more talk, Mr. Bishop gave her an illustrated tract, and the rain having ceased, she and her sister went to a shed near to, where they kindled a fire of sticks on the ground, and the younger girl commenced to read the tract to her sister.

Before we left the village I was introduced to the oldest inhabitant, an old woman said to be over a hundred years of age. She was noted in her youth for her great strength; and there is a tradition that one day, when in the prime of life, she came across a wild boar in the jungle near her hut. She was not going to let so valuable a prey escape, so rushing after it she seized it by the hind-legs, whirled it round, until her husband, attracted by her shouts, came out and killed it with

a hatchet. Another woman of this place attacked a tiger who was carrying off her husband, and wounded it so severely with her hatchet that it went away.

After spending two days at Ayroor we went up the river a few miles to "Ranee," the village from which the river takes its name. Here we were kindly entertained by a venerable *cattinar* chor-episcopus, Thomas, who showed us his church. He said this church had been visited early in the century by Buchanan, and showed us a Syriac Service-book in which that good man had written his name. There is a painting of St. Thomas over the altar, with smaller pictures on each side of the Virgin and John the Baptist. There are two Pulayan congregations in Ranee, and Mr. Bishop had arranged to hold services in connexion with both. On our way to the first of these, we passed a number of Heathen Pulayans, consisting of about a hundred men with numerous little black babies. The women were busy cooking the food in earthenware pots, supported on stones over fires of sticks, with the usual accompaniment of blinding smoke. Very wild and dirty they looked. Mr. Bishop spoke to them, but as none of them could read, it was of no use to give them tracts. Among other things he asked them, "Whom do you worship?" "We worship the Devil" was their reply.

After leaving this encampment we toiled up a very steep hill, and on the top of it we found a gathering which was a great contrast to the one we had left below, though it consisted mainly of the same class of persons. Here were gathered in and around a poor little prayer-house a congregation of about two hundred persons. When I reflected that it was the very height of the harvest season, the time for making a little money after months of dearth and semi-starvation, I could not but admire the devotion of these poor people, which could induce them to lose a day's work and wage, in order to attend a week-day service in the house of God. The catechist in charge of these congregations seems an earnest man, and his wife an active, intelligent, working woman. She has a weekly Bible-class for Pulayan women, which is well attended, and is doubtless a great blessing to the people.

After leaving Ranee we saw no more Pulayan congregations, but one

morning when Mr. Bishop and his readers were addressing some people by the river-side, who were waiting to cross in the public ferry, a number of Christian Pulayans came along, and joined heartily in a little service.

There are now about 14,000 of these poor people who have placed themselves in connexion with our Church. And I cannot but think the time has come when we should do more for them than we have hitherto done, by establishing good day and night schools in populous centres, drafting the more promising pupils of both sexes into boarding and

industrial schools, and training those who show themselves fitted for it, to become teachers, evangelists, and clergymen. I believe, if such efforts are systematically and continuously made, they will lead to an enormous increase in the numbers of inquirers and catechumens from this class. One of the signs our Lord gave of His Messiahship was, "To the poor the Gospel is preached," and I am sure we may confidently look to Him for the means and for a blessing, if we prepare the way to receive these outcasts into His Kingdom.

II. A HEATHEN FAIR IN TRAVANCORE.

BY THE REV. C. A. NEVE.

OF course in these days of religious liberality it is a mark of great narrow-mindedness to speak of anything connected with Hinduism as Heathen. But after witnessing the sights at Ochira during the past two days, I feel that they can only truly be described as *Heathen*.

I reached the place from Alleppey by a run down the backwater, occupying nine or ten hours. We had the wind in our favour, so scudded pleasantly along before the wind at a rate of rather more than three miles an hour.

On the shore of a wide portion of the backwater is the landing-place for Pathupally; standing here you can hear the thunder of the surf, and see the long lines of white foam breaking on the sandy bar that here separates the ocean from the backwater. A few minutes' walk brings us to the pastor's house. In the same compound is the church. This is perhaps the most convenient spot from which to visit Ochira.

I was too late for the first day's preaching, for it was to be present at, and to assist in, the preaching at the annual festival that I, accompanied by a Native evangelist, had come here. Yesterday and to-day (June 15th), however, I was present at the preaching, and will now briefly describe what I saw and heard. The two-mile walk was thoroughly Travancorean in its character—now amidst groves of cocoanut-trees overshadowing many a little thatched house and garden, and then a stretch of green paddy-field, through which we walk on a very narrow raised path, again narrow, shady lanes, sometimes over loose sand

and sometimes through shallow water, till at last we come in sight of our destination.

The general view is picturesque. A wide, sandy plain, slightly undulating, with groves of trees, and in other places single trees of large size with gnarled trunks and wide-spreading branches, lies before us. Streams of people are flocking towards the further side of the plain. Following the crowd, and as we pass noticing the numerous shrines erected under the large trees, we have an opportunity of seeing Heathenism still in operation, in the face of all our boasted civilisation, and the supposed enlightenment of the Hindus, and the efforts of missionaries and others to bring light into this dark land. Here are men and women bargaining about the purchase of small wooden models of limbs (legs, arms, &c.), which they then present at the shrine of a god, in fulfilment of a vow made in time of some sickness or disease from which they have now recovered. Here they stand before the idol, or rather idols, for there are rows of little granite idols arranged on the shrine, and here, actually, is a poor ignorant man rolling on the ground round the shrine, I suppose hoping thus to please his god.

As we pass on, the crowd thickens. Who are these young men and boys with fantastic head-gear and little shields? I am told that they are going to take part in a kind of sham fight which forms part of the proceedings at this festival, and which is all that now remains of what, not so many years ago, was an annual *real* fight between the people who lived on the east and

west sides of this plain. We cannot stay to see it, for the glare and heat are too intense. For once the proverbial saying that it always rains during the Ochira festival is belied.

We pass on through the noise and bustle of the crowds, with lines of booths well filled with displays of all kinds of domestic utensils and furniture, till at last we arrive at a thatched shed rather larger than the rest, before which a crowd is standing, and from which we can hear the sound of preaching. We enter and find it well filled with hearers; the preacher is speaking earnestly, and seems to hold the attention of his audience. At one end there are benches occupied by those who have come to assist in the preaching. When the preacher ends, a lyric is sung, and then without any pause another preacher commences, and so on without intermission from about 9 a.m. to 5 p.m. during the day of the festival. There is a strong band of preachers, amongst whom are four Native pastors, and two European missionaries, so that the preaching can be kept up continuously without difficulty. It would be diffi-

cult to say how many persons, most of them Hindus, there heard something of the Gospel—certainly it must have been a great number. In many cases there was marked attention. The quiet order of the meeting was remarkable; without, all was noise and excitement, whilst within the preachers' shed all was quiet and order. Up to the time I left there was no interruption or opposition. I felt it a privilege to be present, and felt thankful that such a testimony to Christ was lifted up in the presence of Heathenism by such a band of earnest men. One cannot but feel that such a testimony to Christ and His Gospel is a most valuable means if not of producing individual conversion outwardly sealed by baptism, yet in some cases at least of producing heart conversion, and at any rate of leavening the hearts of many with purer and higher notions of religion. We believe in the power of Christ's Gospel, and we pray and labour not only that the false religions may be abolished, but also that the *true* may be set up, and that all men may learn to know Christ to be the Way, the Truth, and the Life.

INDIAN NOTES.



THE development of the Indian Christian community, with its concomitant claims upon State patronage and official recognition, has elicited a remarkable article from the *Pioneer*. That a journal which has hitherto habitually ignored or minimised the progress of Christianity amongst the Indian races, should now concede the claims of its followers upon the Indian Government, is yet another link in the chain of reluctant testimony slowly wrested from an adverse public. The *Pioneer*, taking for its basis the memorial *re* the representation of Native Christians in the Public Service, lately presented by our brethren in Oudh and the North-West Provinces, proceeds to discuss their numerical, mental, and moral growth. Appointments by competition are open to them, but they might with advantage be admitted to share the widening area recognised by the State in its nomination of official servants. On economic grounds our contemporary distinctly deprecates the indifferent reception it foresees for this petition. At a period so strongly characterised as the present by acerbity of religious feeling, it is surely well to aid a body with whom loyalty to the State forms a condition of its existence.

The activity of the North Indian Christians, to which we are indebted for the above expression of opinion, is not without its imitators in the south. The Madras Missionary Conference and the Madras Native Christian Association, in conjunction, have commenced an investigation into the social and religious rights of the South Indian Native Christians, an inquiry which, it is hoped, will not only throw much necessary light on the existing laws, but, where

desirable, lead to their amendment, and also to a wider recognition of the community's claims.

The wheat harvest of 1893-94 varies considerably in the different parts of India. In the Punjab, says the *Homeurard Mail*, it is excellent, in the Central Provinces bad, in the other districts moderately good. The output in Bombay and Behar is above the average, whereas in the North-West Provinces and Oudh, the yield, owing to the mist and high winds prevailing since February last, is worse than has been known for many years. Exports and prices of output in India have generally, it is stated, been above the average, although the exports are small owing to the large supply nearer home. Inter-provincial trade has on the whole been dull; the abundant harvests combined with the decline in the export trade have conduced to keep prices at a low figure.

The result of the Government higher competitive examinations for the last decade reveals a curious feature in the intellectual ambition of the ordinary product of the Indian Universities. Half the appointments in the Upper Division of the Secretariat have been thrown open to competition; for these, three candidates in the last ten years have appeared. One proved unsuccessful; the remaining two apparently considered the positions won as unworthy of their acceptance. This reluctance to enter by competition Government openings for which otherwise so great a rush is exhibited, is not confined to the Bengali graduate. In Madras, where in 1890 the competitive system was introduced in connexion with the Statutory and Provincial services, better results, arising from the keener educational life, might have been expected. On the contrary, says the *Pioneer*, for three coveted appointments, leading eventually to a certain proportion of district magistracies, judgeships, &c., only sixteen eligible candidates appeared.

Rome's written testimony regarding the influence of opium upon Mission converts and Mission progress is worthy of consideration. What we think of it will depend upon our own view of the subject:—

"We, viz. myself and the most experienced missionary workers, maintain that, in so far as Catholics are interested, the objections raised against opium are untenable. With a clear conscience I can affirm that up to the present not a single case is in existence to prove the prejudice of opium to missionary operations. Nor have I ever heard that the other Catholic bishops, or even one of our numerous agents have become anti-opiumists on the ground that those addicted to the use of the drug are thereby estranged from the Christian religion. This declaration may be subscribed to by all Catholic prelates and missionaries."

The attitude of Rome towards the caste question is also significant. In the last Indian census were the statistics of certain Roman Catholic communities whose members unconcernedly retain the rites and customs of their pre-baptismal state. The Kalasam is worshipped, the Brahmin astrologers and the Purohit consulted, the distinguishing marks of the Hindu worshipper are worn. These and other concessions to public opinion have reduced to a minimum the possibility of any antagonism with their Heathen environment.

An indictment so damaging to the Roman name has not passed unchallenged. For its palliation, M. Tabard, secretary to the Roman Catholic Mission at Mysore, offers an explanation highly consonant with fact or logic. He repudiates, on behalf of the converts, the charge of idolatry, and then waxes eloquent in the defence of a factor as vital as caste to the existence of Hinduism: "We tolerate caste, for we recognise in it a social bond, a mark of respectability, a guarantee . . . of reciprocal moral surveillance, a kind of

mutual assistance. Caste meets the need of the people." The absence of all circumlocution in the above remark is admirable.

The *Bombay Guardian* is responsible for the statement that, when the Opium Commission was expected in India, a rapid closing of all the opium-dens in Madras followed. The danger now being passed, these establishments are once more re-opened for the usual consumption of the drug.

Some recent departures in the educational question are worthy of embodiment in these Notes. We observe one, in the North-West Provinces, in the opening of an Agricultural School located on the experimental farm at Cawnpore. The pupils, between the ages of sixteen and twenty years, who have passed the English Middle examination, include sons of agriculturists, intending teachers in State schools, and candidates for Kanungo-ships. This school is not, says the *Indian Witness*, the only one of its class. The School of Forestry at Dehra Dun, a school of Engineering at Roorkee, and one of Medicine at Agra, alike testify to the care of the State for the Hindu peoples.

Yet another, and far less satisfactory departure, we learn from the *Christian Patriot*, has been initiated by the new grant-in-aid regulations now in force in Travancore. Their introduction amounts in reality to a discountenancing of the Mission-schools—hitherto in receipt of State assistance—and as such is viewed with grave dissatisfaction from the missionary standpoint. The new Code, requiring that the attendance at religious teaching be optional, that the teachers be practically controlled by Government officials, and that the instruction books be previously prescribed by the State, entirely precludes any future acceptance of the aid hitherto granted to the Christian primary vernacular schools. The missionaries in Travancore have submitted a strong protest, and the matter is still under consideration.

The proposal broached some time since anent the opening of a Native school for ladies in Lucknow is now taking definite shape. A committee for the collection of subscriptions has already been formed. The institution is intended to obviate the breaking of *purdah* among the Hindu and Moham-medan ladies.

Mr. Walter, of the Basel Missionary Society, in reviewing the work of the last founded Mission-station, Vaniankulam, in the interior of Malabar, contributes some interesting details of the 400,000 souls, whose evangelization has perforce been entrusted to two European agents and a couple of Native helpers. Two-thirds of this number are Hindus, the Moplahs (Mohammedans), officially described as a hybrid race, much opposed to the British *Raj*, though predominant on the coast and further inland, are here a minority feared and avoided on account of their fanaticism and usurious propensities. At the head of the Hindu community stands, of course, the Brahmin, whose daughters for the greater part die unmarried, and whose younger sons ally themselves to the inferior Nair (landed) class, thus providing for their numerical extension at the expense of their spiritual extinction. Lowest in the scale are the downtrodden mountain tribes, witchcraft practitioners, yet exceeding the higher castes in moral worth, and far more accessible than the Brahmin to the Gospel.

In the recent bitter persecution of the Badaga Christians on the Blue Mountains, Rome, as too often elsewhere, is implicated. Her pervers from the Basel Mission, in conjunction with their heathen neighbours, have been making the most strenuous efforts to place the Kateri Protestant School under Roman Catholic control, with the view of obtaining thereby an education rigorously secular.

G. E.

THE MISSION-FIELD.

WEST AFRICA.

THE Rev. and Mrs. W. J. Humphrey and Miss L. McBean reached Sierra Leone on October 6th. We learn with much regret that Miss McBean was suffering, when the despatches were posted at the end of October, from an attack of typhoid fever which was latent in her system, it is said, when she arrived.

Miss C. White, who also sailed with Mr. and Mrs. Humphrey, reached Lagos on October 15th.

The Rev. F. G. Toase made a tour from Lagos into the Ijesha Country in September. Going first through Ibadan he proceeded in a north-easterly direction through Iwo and Oshogbo (see Atlas) to Ilesa, from whence he returned by a more direct route to Ibadan and went on to Abeokuta, reaching Lagos from that place by canoe on September 23rd. Numbers listened to the Gospel in every place through which he passed. At Modakaki, south-west of Ilesa, several appeared to be genuine inquirers.

The Rev. T. Harding returned to Abeokuta on September 15th, after an absence of nearly two months, during which he visited Ibadan, Oyo, Isehin, Ilesan, and Okākā. Mr. Harding had hoped to go on to Shaki, but the king of Oyo sent a message to the chief of Okākā that Mr. Harding was his friend and no harm was to be suffered to befall him, and the chief accordingly would not let him proceed without an escort of several hundred armed men. This escort being declined, Mr. Harding had to return by the same route to Ibadan, diverging, however, to visit Ogbomosho. At every town and village *en route* he and his Native companions exhibited lantern slides, and preached to large crowds, sometimes as many as 5000, and in some instances the attention was especially devout and serious. Mr. Harding writes that the work should as soon as possible be extended to Oke Iho, Igana, Ipapo, and Iwo, all places to the north of Isehin. The people are ready in all these places to give land for building and to welcome Christian teachers.

Bishop Tugwell and the Secretary of the Niger Mission, the Rev. H. H. Dobinson, held conferences with the other missionaries and agents at Onitsha and at Lokoja during August, and the following locations of the members of the staff, including Messrs. L. H. W. Nott, E. H. Hardman, and E. A. J. Thomas, who were then on their way from this country and have since arrived on the River, were determined. Bishop Phillips was invited, and consented, to reside temporarily at Lokoja, with the special view to making inquiries as to the best means of forming a connexion between the Niger and Yoruba Missions. The Rev. C. E. Watney and Mr. Nott and Nurse Taylor were also assigned to Lokoja, the first-named being instructed to study the Nupe language, and Mr. Nott the Hausa. Messrs. Hardman and Thomas were assigned to Onitsha. Several agents who accompanied Bishop Tugwell, or who were expected from Sierra Leone and Lagos, were appointed to Osomare, Onitsha, Asaba, and Lokoja.

Mr. Watney mentions that the name given to him by the Natives is "Ogboputalunaozo," which means, "The slave that was left when the master sold all the rest." This is in reference to his having arrived at the Mission alone, his companions having died *en route*: in their eyes his being preserved for work was a proof of his being much valued by his Master.

EASTERN EQUATORIAL AFRICA.

Bishop Tucker admitted the Rev. T. S. England to Priest's Orders on Sunday, September 23rd.

Mr. J. A. Wray, who was a fellow-labourer with the late Rev. E. A. Fitch at Chagga, writes of the sorrow which the news of his death has caused to Europeans and Natives alike in the Mission. Mr. Wray was at Rabai when the news was received, and was asked to speak to the people at the Friday evening prayer-meeting, and he says that many earnest prayers were offered up by Native Christians for Mrs. Fitch and for Mr. Fitch's family in their bereavement.

The Revs. A. J. Pike and G. R. Blackledge and Messrs. H. B. Lewin and A. B. Lloyd started on their journey up-country from Zanzibar on October 1st. Dr. E. J. Baxter reached Zanzibar from home within an hour after they had left, and hoped, starting two days later, to overtake them between the coast and Mpwapwa.

The station at Nassa, on Speke Gulf, is a very isolated one, being 600 miles from Mpwapwa, with no Mission station between, and about 280 miles from Uganda, on the opposite coast of the Victoria Lake. The two brethren there, the Rev. E. H. Hubbard and Mr. J. P. Nickisson, wrote in August that they had just received, *via* Mpwapwa, their home letters written in January and February last, and that they had had no communications with the brethren in Uganda for five months. Mr. Nickisson had an attack of blackwater fever in July, but had been mercifully restored. They see the painful proofs of the nature and power of Heathenism around them on all sides: trust in charms, practising witchcraft, cases of robbery, and even murder. But they are encouraged by the constancy of several Native youths whom they have boarded on the Mission premises, a part of the food for their support having been contributed by the congregation (between 200 and 300 in number) at the harvest thanksgiving, when 33 cwt. of new corn was taken to the service, most of it in small baskets containing about 7 lbs. each.

Letters from Mengo of earlier dates than those referred to in our last issue were received after that number went to press, and a heavy mail arrived on November 16th, bringing despatches dated up to August 29th. The Rev. J. Roscoe refers to nearly one hundred Native teachers being distributed over the country, all supported by the Native Church, and others were under training for the same work. The hope was entertained that after a few months a second hundred would be ready to relieve the first, who would then return to Mengo for a further period of training. Those in the Gabunga's country (the Gabunga is the admiral of the canoes) and in the islands of the Victoria Lake were under Mr. Pilkington's superintendence, those in Kyagwe under the Rev. G. K. Baskerville, those in Bulemezi under Mr. R. H. Leakey, and those in Singo under Mr. A. B. Fisher. In addition to those working in Uganda, two Waganda teachers were labouring at Nassa, twelve in different parts of Busoga, three in Koki, two in Toro, and two in Ankori. The missionaries send a strong appeal for reinforcements on the ground that there is an "enormous waste of valuable Native help through the want of efficient European supervision." They believe that there are very many really converted Waganda, willing and anxious to preach the Gospel, and fit to do so, but needing European oversight, and the scarcity of European workers renders this impossible except in the vicinity of the capital.

The news about Mwanga is of a chequered character. The power of sinful habits asserts itself again and again, and for a time he seemed to have abandoned the struggle as hopeless. When he learned, however, that if he persisted in the degrading sins to which he has for many years been addicted, Mr. Roscoe would discontinue his visits for instruction, because there was a danger of such visits being regarded as a connivance at the king's sins, he was deeply affected. During an interview with Mr. Roscoe on May 29th, Mwanga again promised to do battle with

his corrupt affections, and immediately took steps for avoiding temptation. He invited one of the Christian teachers to dwell in his house to be near him and help him and guard him from doing evil. Mr. Roscoe says: "Cease not to wrestle in prayer for this poor sin-bound soul held by Satan's fetters. May the power of the Lord free him and give him joy and peace!" At the end of July, actuated by other than religious motives, as he told Mr. Roscoe, Mwanga declared himself a Roman Catholic, receiving the sanction of the Resident to do so. A few days afterwards, however, he visited Mr. Roscoe and told him he had decided not to join the Roman Catholics. His vacillations are difficult to account for. "We want much believing prayer for him" are Mr. Roscoe's last words with reference to him.

Colonel Colville proclaimed the British Protectorate over Uganda on August 24th, and the Union Jack was hoisted on the king's flagstaff amidst great rejoicing and gun-firing.

Mr. Roscoe mentions that there are eight churches around Mengo for the convenience of those who are unable to walk in to the church on Namirembe Hill; three or four of these churches are already too small, though they each seat from 200 to 300.

Mr. G. L. Pilkington and the Rev. E. Millar left Mengo in the middle of July to visit the Sesse Islands, and a very interesting journal of six weeks spent among them arrives from Mr. Millar. He sends a list of twenty-seven islands, on fourteen of which there are churches; one each on ten, two on three, and three on one; nineteen churches altogether. The population on these islands is estimated as 75,300, of whom 5450 are returned as readers (but it is intimated that this is a maximum estimate), 76 as baptized, and 161 as catechumens. There are 21 Native teachers working on these islands, sent by the Church Council.

About the same time that Messrs. Pilkington and Millar went southwards to the islands, Mr. R. H. Leahey went northward, to the province of Bulemezi, and after spending six weeks there he writes of having visited nine places in that province where there were churches, and he knew of several others.

The Rev. H. R. Sugden writes of the baptism of twenty-two adult converts at Namukozi, in Singo, on August 19th. The church was full, and after the services there was great rejoicing as the newly baptized on leaving the church received the congratulations of their friends.

The Rev. G. K. Baskerville's journal from April 20th to June 11th relates the incidents which attended a visit he made to Kikabya, a district in Kyagwe which is under a chief named Tomasi. At Nakanonyi, the chief's country-place, he found thirty-two candidates for baptism whom the chief had instructed. There a house thirty feet square was erected for Mr. Baskerville's accommodation, with so many posts supporting the roof that it looked like a little forest. The district under this chief is about fifty miles long; within its boundaries Mr. Baskerville visited Namiliti, Lugala, Kaini, besides Nakanonyi—all "gardens" of some consequence where good audiences assembled—besides numerous smaller places. Thirty-four days were spent in this district, during which some eighty miles were walked, and two addresses were delivered almost every day. At Namiliti on Whit Sunday no house could contain the congregation of over 160, who had to assemble in the open-air, and ten persons professed to yield their hearts to the Saviour. On Trinity Sunday, at Nakanonyi, the numbers attending the services exceeded 300. Mr. Baskerville reached Ziba on June 6th.

EGYPT.

The missionaries enjoyed a "quiet day" on Saturday, September 22nd; and the following Saturday all the members of the Mission, Native as well as European, had a devotional meeting at the Old Cairo Dispensary.

PALESTINE.

The Rev. A. Liggins, who has been transferred from the Mid China to the Palestine Mission, arrived at Jerusalem on September 16th. The party of ladies who left Liverpool on October 13th, viz. the Misses E. Armstrong, F. Nuttall, C. C. Coote, L. W. Lewis, M. Williams, A. N. Jarvis, F. L. A. Roberts, E. A. Cooke, J. Wenham, M. Seton Adamson, and E. M. Goadby (the last-named to marry Mr. Liggins), arrived at Jaffa on October 28th, 1894. Miss Adamson and Miss Jarvis proceeded at once to Nablous, a ride of thirteen hours, which they reached safely on October 31st.

The Rev. C. T. Wilson, of Jerusalem, writes as follows of his recent efforts to reach the Mohammedans in the villages within his district:—

I have been led to make a fresh effort to try and reach the Moslem villages of this district, and wish to tell you about it. I have for some time felt that we were not doing enough to get at the villages generally. The work of the ladies at Ramallah, of Miss Atlee at Et Tûr, and of others, was reaching the women, but very little was being done comparatively to get at the men. I had for years done itinerating during the day as I could get time; going out for a whole day and visiting two or three villages. But though one did get at them to a certain extent, yet often most of the men were absent in their fields and vineyards.

After much prayer and thought I decided to try taking a tent and staying a night at each village visited. So I bought an old tent, and with this I have been to a number of villages. I go very simply, taking with me only just what is absolutely necessary. I hire a mule (with a man to look after it) and this carries the tent and everything else. I do my own cooking on a small paraffin stove, so I do not need a servant, the man who has the mule doing any little odd jobs I want. On getting to a village one generally has a crowd round in a few minutes; they help to put up the tent,

and when everything is unpacked I give them coffee, and this prepares the way for a talk with them on higher subjects. I take my magic-lantern with me, and this proves an immense attraction. On three occasions I have shown it in the village mosque to attentive crowds. I give away a few simple medicines, which also makes the people more willing to listen.

This plan of taking a tent has several advantages. One might sleep in the village guest-rooms instead of taking a tent, but then, according to the customs of this land, one would be fed at the cost of the village, and so be under an obligation to them, whereas under the tent one is free, and by buying food for self, fodder for one's horse, and giving medicine, one puts them under an obligation, and they are more willing to hear. Then having one's tent enables one to get a proper night's rest, which is most important, as the work is decidedly hard. Also one is more private and can get talks with people, which it would be impossible to do in the public guest-room. Then, too, if the presence of Government officials makes it undesirable to show the lantern in the guest-room, one can use the tent, as I have done on more than one occasion.

PERSIA.

We learn with much regret that further interference with the work of the Mission in the neighbourhood of Julfa has lately been experienced. A house which had been rented in Ispahan—not in the Mohammedan but in the Jews' quarter, to meet the objections raised by an influential mullah—as a woman's dispensary for Miss Bird was entered in June by men professing to act by Agha Najifi's (the mullah in question) authority, and the patients were ordered to leave. Again, at the beginning of September a dispensary which had been opened a few months before at Najifâbâd was forced open and its contents removed, while the owner of the house was severely bastinadoed for leasing it to the Mission. This latter act of violence appears to have been done with the authority of the Prince Governor of Ispahan.

Bishop Stuart and his party reached Julfa on November 9th.

BENGAL.

The death of the Rev. Jani Alli, which we announced last month, took place on October 15th. For some weeks previously he had not been able to speak, but his end was free from pain and very peaceful. The funeral took place the same day at Maniktollah, but the notice of it had not reached many friends who would gladly have been present. Miss S. L. Mulvany wrote a few weeks before his death of a visit paid by the Rev. H. D. Williamson to the Matyaburj and Garden Reach Schools, after first visiting the sick-room of Mr. Alli. She says :—

There was such a bush of reverent awe and real, hearty love apparent in both schools, as Mr. Williamson spoke so impressively of coming from the side of that death-bed, and its message to them now that its beloved occupant was unable to send a message even. He has not been able to speak for weeks.

It was very striking at the first school : Mr. Williamson, being unaccustomed to Urdu, was leaving without prayer, and one of the oldest maulvies, who is very devoted in his desire to nurse Mr. Alli, came forward and would have prayer. Mr. Williamson did so in English; the headmaster after in Urdu.

We hope next month to publish an article in memory of our departed friend.

NORTH-WEST PROVINCES.

With much sorrow we learn that this Mission has been bereaved of two of its staff of European workers. On October 29th, Mr. E. R. Jackson, of the Band of Associated Evangelists labouring among the Gonds, died at Aligarh. He was returning from a visit to the Hills at Naini Tal. He appears to have got heated in hastening to catch the train at the foot of the hills, to which he walked a distance of thirteen miles. While waiting the next morning, the 27th, at Aligarh, ague and fever came on. He was tenderly nursed by the Rev. A. E. and Mrs. Bowlby at the mission-house, where he died shortly after midnight on Monday morning, the 29th. By telegram the news has come of the Rev. W. A. C. Fremantle's death at Naini Tal on November 2nd. (See Editorial Notes.)

The Rev. B. Davis mentions that a former pupil of Jay Narayan's College, Benares, who died last year, although he had not informed the missionaries of his faith in Christ, was both convinced of the truth as it is in Jesus, and commended it to his own family before his death, and a result of his testimony has been that his mother and two sisters were led to believe, and after instruction in the Inquirers' Home of the Z.B.M.M. at Allahabad have been baptized.

PUNJAB AND SINDH.

The *Punjab Mission News* has the following reference to the thankfulness of the Christian community at Amritsar when the fifteen months expired which the Moulvie with whom the controversy was held in the summer of 1893 had fixed as the term during which the Christian champion would die :—

Great excitement prevailed and many telegrams flew hither and thither over the Punjab on the night of September 5th, when the Mirza of Qadian's prophecy against Mr. Abdullah Athim expired. It will be remembered that at the close of the great discussion at Amritsar in May and June, 1893, the Mirza claimed a revelation from heaven that his Christian antagonist would certainly die within fifteen months of that date. Seeing that Mr. Athim is an old man, and was at the time in extremely feeble health, this was, to say the least, a very shrewd forecast, with two hot weathers carefully brought

into the reckoning. However, we are thankful to say that Mr. Athim is now in better health than he has been for a long time, despite the excitement of the past few months, and the very decided efforts which appear to have been made in certain quarters to aid the prophecy to its fulfilment by measures which savour strongly of the Criminal Courts.

The *Nur Afshan* states that three attempts were made on Mr. Athim's life during the spring at Amritsar, one at Ludhiana, and four at Ferozepore, where he spent the last couple of months of the allotted period at his

daughter's house. Great rejoicings therefore took place at the safe completion of the fifteen months, and Mr. Athim's return to Amritsar on September 6th was quite a regal progress. There a large number of Christians had gathered to welcome him, and to thank God for the non-fulfilment of the prophecy on the very spot in Dr. H. M. Clark's verandah where it was made last year. A touching speech was made on this occasion by Mr. Athim himself. He quoted Moses' warning in Deut. xiii. 1-3, against believing false prophets even though their signs come to pass, and then went on to say how during these months of danger and suspense, two things had given him calm and comfort—the Holy Spirit's support and the Blood of Christ.

The joyous throng of Christians then passed through the main bazaars of Amritsar to show their hero alive in person, though even so some sceptics

declared that this was not the deputy Sahib Abdullah Athim, but *his* deputy in the shape of a rubber doll, which bowed to the pressure of Dr. Clark's foot! The main feeling, however, among the crowds seems to have been one of rejoicing with the Christians. One cannot restrain the comment, however, that to every orthodox Mohammedan it was a very decided case of "heads I win, tails you lose:" they could recognise the Mirza as a true prophet if he succeeded, and utterly disclaim him as an impostor if he failed. The latter alternative has occurred, and they are quite content. Meantime it is much to be regretted that some private Christians have issued abusive pamphlets about the lying Mirza. If it comes to *gali* he will certainly beat them off the field, and such means can never further the Kingdom of the Meek and Lowly One.

The printed Report of the Narowal Mission for 1893 has only recently come to hand. The Rev. Ihsan Ullah refers to the baptism of thirty persons during the year. Among them were two youths of the village of Dharag, aged sixteen and fourteen, the former of whom, after being under a Mohammedan Mullah, was sent to the Narowal Mission-school. When his parents discovered that he was susceptible to the Christian influences of the school they withdrew him and sent him to a Government school, where he suffered and bore patiently much abuse from his fellow-pupils. He found some Christian friends, however, and occasionally visited Narowal. After a short while, he was withdrawn from this school also, and was set to feed cattle in the jungle; he was often beaten, and his life even threatened. The Christian Zaildar of the village reported the treatment to which he was being subjected to the Deputy Commissioner and an inquiry took place. He was asked in Court whether he wished to be baptized, and was reminded by his father that if he were he would lose all his land and property. He replied that he did wish it, and without delay. After his baptism he visited his parents, and was treated very lovingly and encouraged to go again.

We regret to learn that the Rev. R. Heaton has been ordered home in consequence of a serious illness in October. Mrs. W. E. Davies also has been sent home for the same cause.

The prizes at the C.M.S. High School at Karachi were distributed on May 19th by Mr. James, Commissioner in Sindh, who is reported in the *Civil and Military Gazette* to have remarked in the course of his address:—

I am very glad indeed to have been asked to preside at this prize-giving. Like other Government officials, I am bound to support in any way I can a voluntary educational institution. In England, till a few years ago, when the State began to aid the schools for the poor classes, practically no money was given from public funds for education. In India when education was undertaken in 1854 as the direct work of the

State the case was different, but now education is valued as in Bengal, where wealthy Natives have established many private schools and colleges. The Education Commission of Lord Ripon's time decided that voluntary efforts should above all things be encouraged, and State assistance reduced, so that this school as it grows in efficiency is helping to relieve the burden of the Indian ratepayers.

I must also say that I am glad to visit a school where morality is specially taught out of the Bible. In Government schools, paid for by the public and open to all castes and creeds, morality founded on religion cannot be taught. An attempt was made a few years ago to compile a moral text-book, but it fell through, and boys are left to learn morality in reading through the secular books and through the good influences of their masters. No doubt the influence of many Government masters is highly valuable, but the tendency undoubtedly, in the Government schools, is to instil education mainly as a means of passing examinations. This school, therefore, has the greater advantage, in that it specially teaches morality, and, as I think even my non-Christian friends would admit, the highest morality that has yet been conceived.

I go further, and say that I gladly support this school on the ground that it teaches religion, and the Christian religion. By my position I am bound to be impartial towards the creed of all Her Majesty's subjects, and I can favour none. But were I the most philosophic unbeliever I should still as a Government officer rejoice in seeing a pure religion taught. For history teaches us that after the abandonment of one religion, if no other is adopted, or if at any period the men who are the most educated and the leaders of thought in a State, practically abandon all faith, the result is blind degradation and crime. It is a source of great anxiety to all thinking men, and I know it is to the most thoughtful and cultured of the races of this country, who have been forced to disbelieve in their ancestral religion, that so many of the educated in India should be believers in no religion at all.

Some of the best of them in Sindh, recognising this, have with infinite trouble and self-denial, and at great personal expense, started a school where religion is taught and a belief inculcated in a God who loves mankind and hates sin. All honour to them. The school is largely attended, and its influence is, I know, for the very best. But I am bound to say that so far as I read history the experiment will ultimately fail, and for this reason. After the belief in the old gods of Greece and Rome, Jupiter, Apollo, and the rest, had exploded in the second period of the Roman Empire, for some two hundred years a precisely similar attempt

was made by the Stoic philosophers. Stoicism had a religion, and the professors of it, men like the Emperor Marcus Aurelius himself, Seneca, Epictetus, were not only influential but were men who would have done honour to the Christian or any faith in the world. Side by side with this new cult, whose tenets were the most lofty and pure, struggled on the humble Christian faith. Yet in spite of all that power, influence, and learning could do, the Roman Emperor was at last forced to acknowledge *viciisti Galilæa*, "Thou hast conquered, O Galilæan!" and Stoicism passed away. The main reasons for this result—according to that most liberal-minded of Christians, Archdeacon Wilson—were two. First, just as children cannot be taught to worship an abstraction, so men, who are but children of a larger growth, must have something definite to depend upon. They need an authoritative creed to believe. The second was the fact that no religion can last which does not rest on a Divine Master, to love, to follow, and to worship, and Jesus Christ was a figure which attracted all men to Him, and who was found to supply all their spiritual needs. You find that the religions which have the most followers in the world have had a master whom they believed inspired, and whom they loved and adored as Divine—Buddha, the Prophet Mohammed, and Jesus Christ. I believe, therefore, that history teaches the ultimate failure of the efforts, the noble efforts which are being made at the Union Academy at Hyderabad. It seems to me probable that Christianity will replace the tenets taught there as it did the teaching of the Stoics.

Situated as I am, I most truly rejoice to see any religion being taught, the new religion at Hyderabad, the Mohammedan religion at the Madressah, and Christianity in this school. But I should be false to myself, individually, and so would such of you as are Christians, if, believing Christianity to be true, we did not take a special interest in this school. But as one charged with administering this Province, I rejoice to see any religion, with moral precepts based on that religion, taught; as I do not believe the masses of mankind can exist without a creed. In the absence of a purer faith, they are bound to fall eventually into gross superstition or fetishism. I trust that in what has fallen from me I have

not injured the religious feelings of any of my non-Christian friends who are here to-day. All earnest-thinking men, like my friends at Hyderabad, have the fullest sympathy of us Christians, but on an occasion like this, at a professedly Christian school, I cannot but express the pleasure of myself and other Christians that this school not only teaches

secular education, but teaches the morality of the Bible as well, and also teaches the Christian religion. In the name of every one here I am sure I am right in expressing our gratification at being here to-day, and in wishing Mr. Abigail and his friends in the Mission, and his masters and boys every kind of success.

SOUTH INDIA.

The Bishop of Madras issued a pastoral letter in July to the Native clergy and laity in his diocese, on the subject of certain prejudices and customs prevalent among them affecting their social intercourse and class distinctions, which are felt by many to be "so much akin to those prevailing in the Hindu community under the caste system, as to be altogether inconsistent with the fundamental principles of Christian brotherhood and faith in Christ." The Bishop says :—

I am glad to know that an association has been formed with the express object of discouraging all unworthy exhibitions of this class feeling; and such associations have my cordial approval.

But there are points upon which I feel it my duty to speak more decidedly. First, concerning the hitherto common practice of adding titles of distinction to the names of persons whose banns of marriage are published in Divine Service. Such a practice might under other circumstances be regarded as innocent, but considering the significance which seems to be attached to these titles, such distinctions ought not to be countenanced in anything which takes place in the House of God. In accordance with this principle, no honours of any kind are used when the banns of marriage of European members of the Church of England of the highest rank are published.

Secondly, concerning the case of the *thali* attached to the marriage necklace. It is clearly the case that the *thalis* used differ, and are very frequently so designed as to indicate the particular class to which the wearer is supposed to belong; but this, on the same principle as that which applies to the mention of title in the publication of banns, is altogether objectionable. One of the reasons why the ring as used by Europeans is so preferable to the *thali* necklace is that it is of uniform design, the wealthiest and most exalted in social rank using the same as that which is used by the poorest and the humblest. But if the *thali* is to be continued in use, it ought to be in all cases of the

same size and design, without anything to indicate the social position of the wearer. I should be glad if some one would design something suitable which might be adopted as the universal Christian *thali*; and I should be prepared to give it authoritative sanction as the *thali* to be always used.

Upon these two points then I now issue the subjoined order and instruction, only adding that I have taken action in this matter after most careful consideration, and after consultation with the Metropolitan, who fully concurs in the views I have expressed.

May the Holy Spirit incline your hearts to receive our counsel and ruling, and to believe that in issuing these directions our one desire is to cherish the growth of true Christian brotherhood amongst you, to guard against evils which, if unchecked, must seriously affect the character of the whole Christian body of the future, and so to promote the glory of God in this portion of His Kingdom.

I hereby authorise and direct all the clergy in this diocese, whether they have been in the habit of doing so or not, to abstain, when publishing banns of marriage, from adding to the name or names of the parties, or of their parents, any social or religious title.

Also I authorise and direct them to instruct the people that, when a *thali* is used in a marriage, the *thali* should be plain and of uniform size and design, containing no distinctive class symbol, nor other ornament except (if desired) a cross; and in each case to obtain, if possible, compliance with this instruction.

The printed Report of the Elliott Tuxford School, at Mesgnanapuram, in Tinne-

vely, under Mrs. and Miss Thomas and Miss E. C. Vines, for the year ending March, 1894, has been received. There are 140 boarders and 31 day pupils in the school. Eight proceeded from the school to the Sarah Tucker Institution during the year, five to be trained as teachers and three to study for the Madras University Matriculation. One of the girls, aged twelve, who had been admitted into the school as a Heathen, was baptized in July, 1893, her father having travelled from a distant town to witness the event. In January, 1894, twelve of the girls were confirmed by Bishop Hodges of Travancore, at the same time with 2168 other Christians of the place. Ninety-one of the girls are members of the Children's Scripture Union. A school for Heathen girls at Valasakinaru is under the supervision of the same lady missionaries. The following is mentioned of some of these girls:—

When Mr. Thwaites held a Mission here early in March we were all asked to bring in as many of the Heathen people round as could be prevailed upon to enter God's house. A message was sent to the parents of the children at Valasakinaru asking them to let their children come to hear a preacher from England, and assuring them that no force would be used to induce them to become Christians. This resulted in about twenty little girls being allowed to accompany their schoolmistress and

to listen for the first time to a children's service and sermon in the beautiful church of St. Paul's, Mengnanapuram. We fear that they were so astonished with their unusual surroundings that they did not understand or take in much of what was said. Still this is a beginning of breaking down prejudices.

Two of the elder girls, who are learning in their homes, have read through the whole of the New Testament and are anxious to read the Old Testament.

The same Report mentions that some twenty women of the Mengnanapuram congregation, since the Rev. E. N. Thwaites' visit, have enrolled their names as members of a band engaged to visit adjacent villages to tell the Heathen women the good news of salvation.

TRAVANCORE AND COCHIN.

The Rev. T. Walker of Tinnevely visited Travancore and Cochin in September for the purpose of holding a series of Special Missions. Services were held at Kannit, Puthupalli, Mavelicara, Tiruwella, Cottayam, Allepie, Trichur, and Kunnankulam. The *Travancore and Cochin Diocesan Record* gives interesting reports by the Native pastors at these places of the Mission services, all expressing much thankfulness for them and hopefulness regarding results.

CEYLON.

The Bishop of Colombo confirmed eight candidates at Dodanduwa on August 31st. It was fourteen years since he had held a confirmation at this place, which is an out-station of Baddegama, and the place of residence of Miss Phillips and Miss Josolyne.

The Rev. H. Horsley has come home on furlough.

MID CHINA.

Very few letters have been received from any missionaries in China since the war broke out. A telegram from the Rev. B. Baring-Gould, dated Shanghai, November 5th, informed us that there was no cause for anxiety. A few weeks before, on August 30th, the Rev. J. Bates wrote from the same place:—

There seems to be no probability of a near cessation of hostilities between China and Japan, and consequently there is a feeling of unrest and disquiet throughout the country. All sorts of rumours are current among the people, who have no reliable sources of infor-

mation. Provisions are getting dear, and some people living on the seaboard are moving away into the country. It cannot be long, I think, before we shall begin to feel anxious for the safety of our missionaries living in the interior. The Government has very plainly

promised protection, and the mandarins have accordingly issued proclamations warning the people against molesting the lives and property of missionaries. But how little all this avails in the case of mob violence is shown by the recent murder of the Rev. J. A. Wylie, a Scotch Presbyterian missionary, in the north, particulars of which you have no doubt received by telegram; and to show that even in this part of China the like evils may unhappily be repeated, Mr. Ost, in a recent letter to me writes: "A few nights ago, certain persons cried out after me, 'Kill! kill!' and yesterday, when I was passing along the main street of the city, I had water thrown in my face." Mr.

Ost says, however, that the disposition of the people on the whole is friendly. Such conduct as he describes above proceeds only from a certain class of "rowdies," who often try to parade their dislike of foreigners. Still, it is easy to see what unusual excitement, should it arise, may lead to, and what troubles therefore may be in store for those of our brethren who are living in distant and isolated places.

May I suggest that you will, at the Thursday prayer-meeting, ask for special prayer for China at this time, and that the lives of our missionaries may, in God's good Providence, be preserved from all the dangers to which they are exposed?

The Rev. J. H. Horsburgh wrote at the beginning of August, but made no reference to the war, and appears to have been unaware that it was in progress.

The Rev. C. J. F. S. Symons has come home in consequence of Mrs. Symons' state of health.

NEW ZEALAND.

Bishop Hadfield, at the request of Archdeacon Fancourt, Administrator of the Diocese of Wellington during the vacancy of the see, and authorised by the Bishop of Auckland, the Acting Primate, admitted Mr. Teri Pairatā to Deacon's Orders at Otaki on October 7th. The candidate had had a three years' course of instruction at the Gisborne Training Institution. Archdeacon S. Williams of Te Aute, "who is unquestionably unrivalled," Bishop Hadfield writes, "as a preacher in the Maori language," preached the ordination sermon.

NORTH-WEST AMERICA.

Bishop Newnham writes of his safe arrival at Montreal early in October, after a fourteen days' fatiguing journey, much of it by canoe. His visit to Eastern Canada is very far from being a "holiday." Multiplied engagements to plead in pulpit and on platform for the needs of his diocese will make the winter an exceedingly busy one, and he hopes to be instrumental in increasing the missionary interest among Canadian Church-people. But the occasion for his present visit is his desire to reach the northern stations in his own diocese. It is generally impossible to travel from Moose Fort to York and Churchill and return the same year. By spending the winter in Canada, he hopes to be able to carry out the plans which we referred to in the *Intelligencer* of October (page 773).

The Rev. E. J. Peck and Mr. J. C. Parker reached Blacklead Island, on the southern side of Cumberland Sound, on August 21st. They describe the country as presenting a decidedly forbidding aspect, as compared with which Mr. Peck says his old station at Fort George, on the Hudson Bay, was a "perfect paradise." But the warm welcome accorded to them by the Eskimo, who speak the same dialect as that of the Eskimo among whom Mr. Peck formerly laboured, and their readiness to learn, gave them great encouragement. The construction of a building to serve as school, and shortly as a church, had commenced by the Eskimo bringing and placing together some large whales' bones as a frame, and covering them with a number of seals' skins—a "tabernacle in the wilderness," as Mr. Peck calls it. The house which they jointly occupy, lent to them by Mr. Noble, of Aberdeen, the owner of the station, is twenty feet by twelve feet, divided into two rooms.

THE GLEANERS' UNION ANNIVERSARY.



ONE of the most striking of the visions of the Prophet Ezekiel is that in which the prophet is shown the course of a river from its source to the sea. At each stage of the journey the waters have gathered volume, so that at length the little stream which at first only reached to the ankles, became a river that could not be passed over. Even thus has it been with the Gleaners' Union. Each year, as the measuring-line has been applied, the growth has been great, and the developments numerous. This year the progress was found to be still in an ascending ratio.

Previous Anniversaries have occasionally been marked by startling events. It was a Gleaners' Union Anniversary which, in the Providence of God, saved Uganda: it was at a Gleaners' Anniversary that Bishop Hill made his last public appearance in London. Not every year is an epoch. The present has been fruitful in practical suggestion, has recorded internal developments, has quietly raised the ideal of Gleanership, rather than supplied a new sensation. Yet I venture to predict that the splendid speeches at the Annual Meeting will make that gathering at least live in the memory.

WEDNESDAY MORNING.

The first day of the Anniversary, Oct. 31st, was devoted to the Branch Secretaries, for whom a full programme had been provided. Two hours and a half in the morning, and two hours in the afternoon, were occupied in solid debate on matters which Branch Secretaries are most concerned to know, and later on there was a "Quiet Hour." More than two hundred Branch Secretaries from all parts of England, with forty or fifty other friends, were crowded into the Committee Room, and entered with the utmost zest into the proceedings, in spite of an atmosphere which towards the close of each session became scarcely less than mephitic.

A hymn was sung; prayer was offered by the Rev. H. P. Grubb and General Hatt Noble; and then Mr. Stock, who of course presided, made a few opening remarks, and then called upon the Rev. A. J. Robinson, Rector of Holy Trinity, Marylebone, for a short address.

Seeking to combine the practical with the spiritual, Mr. Robinson took Phil. iii. 20, 21, in Bishop Lightfoot's version, as the theme of his remarks on the life, the work, and the expectations of the Christian. As a typical "citizen of heaven" he mentioned Haldane Stewart, of whom it was said that "he lived six days of the week in heaven, and when he got into the pulpit on Sunday it was as if one spoke from heaven." Mr. Robinson strongly contrasted the High Church idea of the Advent season—all death, eternity, hell, and judgment—with the bright hope of the Second Coming, which only Evangelicals and the Plymouth Brethren seemed now to hold. "I hate religion," a lady had said to him. It appeared that religion and gloom had always been associated in her mind. "Be *happy* Christians," said Mr. Robinson, and "eagerly await as a Saviour" the coming of the Lord.

After prayer by Archdeacon Hamilton, Mr. Stock mentioned that a new step had been taken this year by the formation of the Gleaners' Union Auxiliary Committee, over which Captain Cundy presides. Accordingly, after a kindly reference to the presence of General Touch, and of Colonel Chan-ner, who at the advanced age of eighty-three is still a constant attendant at C.M.C. Committees, Mr. Stock asked Captain Cundy to say a few words. The latter expressed his satisfaction at having to address "the Upper House of the Gleaners' Union." He said the hastening of the Second Coming of our Lord was his reason for engaging in missionary work.

Something more remained before the "Two Minutes' Reports" from the Secretaries. Mr. E. M. Anderson gave us an interesting summary of the answers which had been returned by Branch Secretaries to a paper of questions issued by the Committee. Out of 560, 444 had replied. Almost all had monthly meetings, and 58 had prayer-meetings in addition. Some Branches were very highly organised. Nearly all reported well as to the issue of missionary-boxes to members. A hundred and forty Branches had at least one representative in the mission-field; two had five; one, six; two, seven; and one, eight representatives. Thirty-one Branches supported workers, European or Native, in the field, not to speak of others who maintained children in Mission-schools and the like. Secretaries in nearly every case reported that the interest was growing, and this was especially the case where prayer was constant. The chief difficulties seemed to be the lack of men; the deadness of some members; and the thin attendance at meetings both in town and country. One happy Branch announced, "No difficulties at present." Another Secretary, alluding to a story current in the North of England, wrote, "Our Branch requires, not a 'quiet day,' but an earthquake."

The way was now clear for the short Secretaries' reports. Bishop Cheetham led the way with an excellent little description of the Branch at Long Ashton, near Bristol. Then followed Mrs. C. Moule (Cambridge), Miss Handley (Clifton), Mrs. Birch (St. James's, Higher Broughton, Manchester), Miss Scott (from the Rev. Sholto Douglas's Church, Glasgow), Mrs. Stables (St. Luke's, South Kensington), Miss Wilkinson (St. James's, Holloway), the Rev. T. Turner (St. Saviour's, Fitzroy Square), the Rev. P. H. Cooke (St. Michael's, London Fields), Lieut. Moncrieff Paul, R.E. (Brompton and Gillingham, Kent), Col. Urmston (Maidstone), Mrs. Thwaites (Salisbury), the Rev. A. E. Stanley (Brompton, near Chatham), Miss Claydon (Bournemouth), Mrs. Veale (Anerley), Miss Bullen (St. Margaret, Westminster, Sowers' Band), the Rev. H. C. Lees (Reading S. B.), Mr. Bethune Baker (St. John's, Ladywood, Birmingham), Miss James (Bedford), Miss Chapman (Croydon), Miss Sweeting (Christ Church, West Green), Miss Hole (Clapham), Mr. Cross (St. Matthew's, Fulham), Miss Batty (Finchley), Miss Riley (St. James's, Plumstead), the Rev. T. A. E. Williamson (Southborough), Mrs. Wright (St. Paul's, Stratford, E.), Miss Bagshawe (St. Leonard's S.B.), Miss Haydon (Ealing S.B.), Miss Edmonds (St. Andrew's, Barnsbury, S.B.), Mr. Bunner (St. John's, Paddington, S.B.), and Miss Havard (St. Paul's, Canonbury, S.B.); in addition to whom, Mr. Anderson read two Sowers' Band reports, one from Hook Common, Upton-on-Severn, the other from Jesmond. The whole set occupied only seventy minutes.

To give anything like an adequate account of all these little speeches would be quite impossible. I must content myself with remarking how very good and to the point nearly all of them were. Without self-consciousness, straining after effect, padding, or prosing, the facts or opinions were given simply, in rapid succession. One may single out a few points by way of sample. In two Branches the members have constructed large wall-maps to illustrate mission-fields; two or three have attracted young men by means of missionary parliaments; one has already started a C.M.S. Centenary Fund; one doubled the parochial subscription last year, "and is going to do it again this year"; another has found the G.U. a great help to the ordinary C.M.S. subscriptions; another has been the means of quadrupling the children's contributions in a few years. Several Sowers' Bands appear to have been furnished with simplified Cycles of Prayer, with blank spaces opposite the names of the countries, to enable the children to insert any names they knew. The great Badge Question re-appeared in one case. One report was really that of Paramatta, New South Wales, whose secretary stated that out of seventy-eight members,

seventy-four were "red-hot." They have a weekly prayer-meeting. A vivid account of the Malta Branch was read after all the others had done.

Then the Rev. E. Grose Hodge, Vicar of St. James's, Holloway, who had entered the room a little while before, gave a closing address on Phil. iii. 12, substituting the word "grasp" for "apprehend." "Had we felt the power of His grasp?" he asked. The dead hand, the dead mind, the dead heart, could do no work for Christ. What was the purpose for which we were grasped by Christ? To be for some in the place of Christ, to be the messengers through whom salvation was to be sent forth to the world. If we remembered this purpose, we should not be satisfied not to have gone back; we should be humbled, and then we should have more power. The closing prayer was offered by Dr. Bruce.

WEDNESDAY AFTERNOON.

There was an interval of an hour and a half between the two sessions. The liberality of Captain Cundy supplied a luncheon for those present.

On re-assembling, four papers were set down for discussion: Mr. E. M. Anderson on "Some Methods of Conducting Branch Meetings"; Miss Ince, Secretary of the Bournemouth Branch, on "How to set our Gleaners to Work"; Miss E. Bazett, on "Our Boy Sowers: how to interest and instruct them" (read by the Rev. H. C. Lees, Joint Sowers' Band Secretary with Miss Bazett at Reading); the Rev. G. C. Williamson, Association Secretary for the south-western counties, on "How to reach and hold our Young Men" (read by his brother, the Rev. T. A. E. Williamson, of Southborough. [The papers will be found appended to this article.]

Lively discussions followed. It is hardly necessary to give names, or to do more than record the chief points that cropped up. Was it necessary to have the clergy in the chair at Gleaners' meetings? Not if they were "red-hot," but desirable if they were only lukewarm. Were town or parochial Branches to be preferred? Circumstances varied, but where there were town Branches, there should be parochial meetings as well as combined ones. If another missionary society occupied the ground, should the G.U. be kept out? There should be no official intrusion, but there was no reason why private friends of the C.M.S. should not combine among themselves. One case was quoted in which the C.M.S., S.P.G., and Universities' Mission worked harmoniously in the same parish. Bishop Cheetham mentioned that they sometimes asked Gleaners to come to the meetings prepared to read what they considered to be the most interesting piece of the current number of the *Gleaner*.

On Boy Sowers, the Rev. Martin J. Hall had found boys ready to take up a missionary prayer-meeting if it were short, bright, and well-informed. The Rev. F. Baylis considered that a spiritual work should be done first, and then the boys led on to being Sowers, not *vice versa*. Others spoke besides these two gentlemen, but the subject was plainly a difficult one, and it cannot be said that much new light was thrown upon it. To the discussion on Young Men, Mr. T. G. Hughes, one of the Secretaries of the Lay Workers' Union, made the most important contribution. Form "men's bands," was his advice; they will feed the general meetings of the local Branch. "Don't call it a *gentlemen's* band," said he, "or it will die of respectability and late dinners." With minor differences on matters of detail, this was the general opinion. Mr. Stock added a final word on the subject. The speciality of all the Unions had been their spontaneity, whether it were the formation of Branches of the Gleaners' Union, the Lay Workers' Union, or Missionary Bands. He recalled the despair of getting hold of the *women* of England which prevailed in the C.M. House ten years ago! The Gleaners' Union and

the Ladies' Unions had done what was then despaired of. Perhaps the Lay Workers' Union and the Bands might do the same thing for men.

The closing message was given by the Rev. Martin J. Hall, on "The Lord hath need" of our sight, our sympathy, our submission, and our smallest things.

There was again an interval for tea, and then the room was filled for the third time by those who wished to join in a Quiet Hour of prayer and praise. An address was given by the Rev. C. A. Fox, of Eaton Chapel, on Ps. cxxvi. He described the psalm as like life—half laughter, half tears. It opened with an incredible surprise that filled the heart with joy,—a full redemption: so that the Heathen perceived it. Then came a change, a cry for another salvation, a salvation from the captivity of self, as the first was from sin. Now Christ's will became ours, so that when we read that He died for the World, we realised that we also must do the same, die for the World, and yield ourselves not only to His "Come!" but His "Go!"

With helpful thoughts like these the day was brought to its close.

THE EARLY GATHERINGS ON THURSDAY.

By half-past ten on Thursday morning (All Saints' Day) a goodly company had assembled in the Committee Room to implore God's blessing upon the labours of the day. The numbers were augmented by half-past eleven, when a move was made across Fleet Street to St. Dunstan's-in-the-West, which has become the home of the Gleaners' Annual Communion Service, as the larger church of St. Bride of the Annual Sermon of the C.M.S. But it will soon not be large enough. The number of communicants this year was 204. The officiating clergy were the Rev. W. Martin, Vicar of St. Dunstan's, and the Rev. H. P. Grubb. The preacher was the Ven. Archdeacon Moule.*

THE AFTERNOON MEETING.

From the holy quietude of the morning service to the stir and crush of the Afternoon Meeting was a great change. The Lower Exeter Hall is now too small for this Meeting. Considerable numbers were turned away.

After a hymn and prayer, Mr. Stock gave us the usual verbal Report of the year's proceedings. The number of Gleaners enrolled had now come up to 68,904, not counting some hundreds enrolled in the Colonies whose names had not yet reached London. Out of these, between 40,000 and 50,000 were probably to be regarded as members to-day. There were now 569 Branches, an increase of 80 on the Headquarters' List: 27 more Branches were in India and about 100 in the Colonies. Of the Branch Secretaries, 66 were clergy, including one Bishop, 114 laymen, and 412 ladies. The fresh developments of the year had been the formation of a G.U. Auxiliary Committee; a Circular at Christmas to Branch Secretaries; three local conferences of Branch Secretaries; the issue of a paper of questions to Branch Secretaries, to which 450 answers had been sent in; and the tentative appointment of a Visitor who should visit Branches on invitation.

The funds contributed through the Union were—

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|---|--------------|
| Entrance and Renewal Fees | £372 |
| Towards the expenses of the Union | 776 |
| For "Our Own Missionaries" | 1207 |
| For the C.M.S. General Funds | 1247 |
| | <u>£3602</u> |

It is hardly necessary to say that this sum does not include the contributions

* Archdeacon Moule's Sermon will appear in the January *Intelligencer*.

of Gleaners which flow through the ordinary channels, nor the amounts which the Union may be the indirect means of raising from others. The first year's expenses of no less than six new missionaries were to be paid out of "Our Own Missionary Fund," namely, Misses M. E. Conway (East Africa), C. White (West Africa), and E. M. Bernau (Japan), Dr. Kember (Mid China), Mr. J. C. Parker (Cumberland Sound, N.-W. America), and Mr. E. Rhodes (Punjab). The year's motto was to be St. Mark i. 17, "Come ye after Me, and I will make you to become fishers of men," with the secondary texts, "Launch out into the deep—Let down your nets—At Thy word I will" (St. Luke v. 4, 5.)

When these facts had been given, Mr. C. Strong, who is invaluable in all that concerns music at the great meetings, sang the recitative to a new hymn which followed, "He expecteth."

Then succeeded three addresses from lady speakers—Mrs. Hatt Noble, who spoke on faithfulness, from 1 Cor. iv. 2; Mrs. Harington, who gave an interesting account of the influence of the Gleaners' Union among the soldiers in India; and Miss K. Tristram, of Osaka, who presented a hopeful picture of the prospects of Educational Missions in Japan. One thought I venture to single out, for the comfort of those who labour on and see no fruit as yet. A farmer, said Mrs. Hatt Noble, replied to one who lamented the absence of results, "We have to choose the best man we can for the sowing; any one will do for the reaping."

Then, after another prayer, came three more lady speakers. Miss M. Vaughan, speaking for China, set before us a graphic and at the same time pathetic picture of the Chinese country villages. The three chief hindrances she encountered were opium-smoking, ancestral worship, and the utilitarian disposition of the people. Miss Maxwell, the next speaker, was regarded with more than ordinary sympathy. She belonged, it may be remembered, to Bishop Hill's party, and was invalided home at the time of the great mortality among the missionaries. Now she was going out again to the same deadly climate. She pleaded for Africans as brothers, and told of the encouragements and opportunities of the work.

The last speaker was to have been Miss Minna Gollock (sister of Miss G. A. Gollock, whose well-known face was missed at the Anniversary), but she was prevented coming by illness. At an hour's notice, Miss Goodall took her place, and pressed home the previous appeals with affectionate earnestness.

I remarked at the outset upon the contrast between the service at St. Dunstan's and the Afternoon Meeting. The contrast applied chiefly to the beginning. When once the meeting had got under weigh, the densely packed assembly was still, and solemn or stirring words of the speakers fell on a silence that showed they went home to many hearts.

The closing Benediction was given by Bishop Cheetham from his seat in the gallery.

THE EVENING MEETING.

It goes without saying that the Large Hall was as full as usual in the evening, long before the commencement. More than one *habitué* remarked upon the number of strange faces in the crowd, and some thought there were fewer clergymen than usual. There was certainly less space on the platform for any who came, because places were reserved for a large number of Branch Secretaries. There was less applause than usual, which was due not to coldness so much as to a feeling of incongruity. Just before the meeting began, Mr. Stock stood up and reminded the audience that the chair was taken last year by Bishop Hill, so soon afterwards to be called home into the presence of

the Lord, and invited us to join in silent prayer. This struck the keynote of the whole evening.

The half-hour of waiting before the meeting commenced was occupied in the singing of hymns by the C.M.S. choir of ladies, introducing some new hymns and tunes, one or two of which will doubtless be heard of again.

The Dean of Norwich, who presided, then spoke. We met, he said, with hearts thankful not only because of our connexion with the Church Missionary Society, but because the Gleaners' Union had grown far beyond what its fastest friend could have hoped. Then he described what he called the "groove period" in the life of great organisations, when the wheels went smoothly enough, but in a rut, and friends came forward to endeavour to get it out of the groove and extend its usefulness. What accentuated our ground for thankfulness was that the C.M.S. had had no "groove period," and was still in the ascending scale when the G.U. was started in a simple and modest way. He enumerated four special causes for thankfulness—the accelerated growth of the Union, its composite and all-embracing character, finding room, as he said alliteratively, for "peer, peasant, and pitman, merchant and miner, cottager and clergyman," and all ages and nations; the large amount of voluntary help it had called forth; and the *C.M. Gleaner* itself, "one of the most important publications that at present invigorate and bless missionary effort." The Dean expressed his conviction that if the income of the C.M.S. was to rise from 250,000*l.* to 300,000*l.* before the century was exhausted, the increase must be brought about conspicuously by the Gleaners' Union.

No one who has heard Dean Lefroy needs to be told how eloquently he would treat the outline given above, and it is enough to say that the address was worthy of him.

Bishop Ridley of Caledonia, British Columbia, spoke next. His vivid word-pictures, in the *Gleaner* and elsewhere, of which the best known is the story of the conversion of Sheuksh (a name to be pronounced "Shakesh"), had made his name very familiar, though his face has not often been seen on London platforms. He placed before us a succession of scenes among the Kitkatlas, the Hydahs, and other tribes; the visit of saintly old Admiral Prevost to Metlakahtla; the burning of the Kitkatla church; the repentance of Sheuksh; the stoical messengers bringing the news with undemonstrative gladness, "Now the Devil is fallen upon the sands, with the gravel in his mouth, because he is vanquished"; the Indian who walked thirty miles with bleeding feet to be confirmed, leaving a pool of blood where he had stood, and blood-stained foot-marks as he walked up the church. Then he set before us some of the spiritual needs of the missionary, and concluded with a fervent appeal for personal service.

Then came the Bishop of Sierra Leone. When he began by telling us how he had seen at a harvest festival in a country church the mis-spelled text, "The *angles* are the reapers," not every one foresaw that he would be led to think of the Angles as the reapers in the harvest-field of the World. Bishop Ingham first spoke of our period of serfdom, our era of insulation, and our era of extension. Then he gave us his own gleanings. From the Word of God he gleaned the teaching of, "Lift up your eyes and look on the fields." "Do so," said he, "for your eyesight's sake, that you may see things in their true perspective." From West Africa he had gleaned the knowledge of a field made difficult as no other ever was by our own wickedness for three hundred years. He had gleaned self-supporting African churches. He had gleaned that the circumstances of a country determine the education you must give it. What Africa wants is Christian technical training. At home he had gleaned a man to give that technical training, and money to support him for

one year, whom he hoped would become the Alexander Mackay of West Africa. He had gleaned enough to ensure the planting of the first Medical Mission in Sierra Leone. Lastly, he had a warning to give: Gleaners must guard against over-elaboration and luxury, in church or home. An imperial race, if it was to remain imperial, must be a simple race.

Mr. A. Le Feuvre, of the Associated Evangelists in the Nuddea Zillah of Bengal, had much to tell of the vast openings there and the few there were to fill them. As a contrast he described a walk down a well-known London street with bands of open-air preachers at every corner. "Oh, for some spiritual dynamite," he cried, "to blow them out to India!"

A break, such as had been made before in the speaking, was made by a hymn and prayer, during which a telegram of good wishes arrived from the Great Yarmouth first Annual Meeting.

Then came the last address, by the Rev. D. J. S. Hunt, Vicar of St. Paul's, Stratford, who has just been appointed to Tunbridge Wells. He took three commands—"Look," St. John iv. 35; "Pray ye," St. Matthew ix. 38; "Go ye," St. Matthew xxviii. 19. It will give an adequate idea of this address—one simply impossible to represent in a condensed form—to say that it was a fitting climax to the whole meeting, both in grace and force of diction and in spiritual power. It served to mark out Mr. Hunt as one of the most brilliant of the rising Evangelical speakers of the day.

When he had finished speaking, Mr. Hunt offered prayer, and the Bishop of Caledonia pronounced the Benediction.

Thus was ended the fullest and one of the most successful Anniversaries the Gleaners' Union has held. To watch its progress and to record its advances has been the writer's pleasant task for several years. It is more than fulfilling its early promise. May it prove to be true of it, as of Ezekiel's river, that "everything shall live whither the river cometh," and that "by the river, upon the bank thereof on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary." J. D. M.

PAPERS READ AT THE CONFERENCE.

I. SOME KINDS OF BRANCH MEETING.

By Mr. E. M. Anderson.

I WOULD begin by disclaiming any intention of being original; my purpose being to put before you some different methods of conducting Branch meetings which have come before me, and which may be suggestive to some of our Secretaries, and possibly lead, in our discussion, to the disclosure of some other plans.

It is very often said to me by Secretaries, "I cannot get my Gleaners to either write papers or give addresses on special Mission fields;" the reason for such failure being often given as, "They are too busy to work the subjects up," or again, "They are afraid it would be *too much* for them." We are, therefore, bound to seek for some plan by which to interest and utilise our Gleaners, if they be such as those quoted, not uninterested, but too busy or too diffident to tackle a large subject.

Such plan may in some cases be found in—

I. *The "Latest Intelligence" Meeting.*—The fields occupied by the C.M.S. are allotted to various members of the Branch, each Gleaner being responsible for one field or Mission only, and undertaking to be on the watch for any news from that particular field; such news to be gleaned from the publications of the Society, or from letters from missionaries actually labouring in the field.

Then upon due notice being given by the Secretary to three or four Gleaners, they have to report at the next meeting "the latest intelligence" from their fields. This will form material for conversation and prayer. I say "conversation" advisedly, because I believe that the more informal Gleaners' meetings can be made, the better it will be for the Branch.

II. I have been much exercised to find a name for my next class of meeting. The "*Divided Mission*" Meeting sounds ominous, and yet that practically describes it; for five or six of the Gleaners undertake to work up a Mission-field between them. One takes (say) the Country and the Race inhabiting it; another the Manners and Customs of the People; a third the Religion or Religions; a fourth its past Missionary History; and a fifth the present Missionary Work being carried on there. Thus each Gleaner taking part has but one subject to study and work up, and necessarily each contribution to the meeting, whether by written paper or by word of mouth, must be limited to seven or eight minutes' duration.

III. The "*Gleaner Examination*" Meeting.—Let me say at once that this is not nearly so "awful" as it sounds. Notice should be given at a preceding meeting that a certain number of the *Gleaner*, that of the current month or otherwise, will form the subject of the examination. This is, of course, *viva voce*, and may be conducted by the chairman, or by the Gleaners themselves. If by the chairman it will be likely to be beneficial to the clergy, as one of them will probably occupy the chair, and will have, at any rate, for that month to be diligent in the study of his *Gleaner*; while it is, perhaps, more interesting if carried out entirely, questions and answers, by the Gleaners. Under the latter circumstances, in one Branch the answerer of one question is privileged to put the next question; whilst in another Branch a wrong or faulty answer results in a contribution to the missionary-box, of what amount, however, we are not told.

IV. The last meeting I mention is not last but first in importance; the "*Bible Study*" Meeting—I need hardly add, Bible study upon missionary lines. It should be conversational in character, the opener of the subject not being allowed more than three or four minutes, and all being invited to take part and contribute the results of their previous study. For here again, of course, the subject should have been arranged at a previous meeting, so that all shall have had time to search their Bibles, and to find missionary illustrations of the subject chosen. In this way the meeting may be made interesting and instructive to all. The taking active part in it should be made quite voluntary, as many Gleaners would be frightened if suddenly called upon, while if left to themselves they will almost certainly take some part. This, indeed, has been the experience in many Branches.

A word in conclusion. Although the ordinary missionary Prayer-Meeting hardly comes within the scope of this Paper, I would earnestly press upon all Secretaries the need to arrange for more intercessory prayer at all their Meetings. Is it enough for the chairman to open with a few Collects, and to close with the Benediction? Should not the Gleaners themselves offer in company their definite petitions for the work and the workers? I believe a little care on the part of Secretaries in preparing the subjects for definite petitions, and having them written out upon separate slips of paper to be handed to those Gleaners who would be willing to lead in prayer, would be amply repaid in warmer and more hearty meetings; and who can tell what abundant blessings may be gleaned for the missionaries, the converts, and the Heathen from the hand of our loving Father?

II. HOW TO SET OUR GLEANERS TO WORK.

By Miss Ince, Bournemouth.

"To every man his work" is the Divine order—may we not adopt the rule in our G.U. Branches? Every Gleaner should be a responsible worker. It is our part as Secretaries to find out for what particular work each Gleaner is fitted, and to set them all to it.

(1) We desire, first of all, that they should realise the importance and dignity of

the work to which, as a whole, they have pledged themselves—"labourers together with God"—and then that they should carry that realisation into every detail of the work. We shall best accomplish this if we set our Gleaners to work *prayerfully*: not only remind them to pray about the work, not only to pray for them, but pray with them, and encourage them to attend and take part in the missionary Prayer-Meeting, without which no Branch can be said to be alive.

(2) Prayer being our starting point, we next consider how our Gleaners can best be fitted for their work, and for this we must set them to work *intelligently*. We want our Gleaners to be well armed at all points; to be able to render a good reason for their membership (I suppose most of us have met with Gleaners who were not quite sure *why* they were so). We want them to be ready and wise in answering objectors to Missions; to be well read in the history of missionary work; to be *quietly* aggressive—not that people may say, "How energetic these Gleaners are!" but rather that they may wonderingly ask, "What is the power that inspires these Gleaners?" We shall see that they are furnished with, and taught to use, "the Sword of the Spirit," that our members are Bible students; that they (especially the younger ones) attend a Bible-class or have some means of definite Bible instruction.

We shall keep our members supplied with missionary literature. One or two Gleaners might be appointed to look after a Local Publication Department, from which they would keep the members well supplied.

Bands for the Study of Missions should be formed amongst all classes of our members (one for older members; one for young ladies; for men; for young women in business), and a separate one for Sunday-school teachers with the object of meeting for prayer and mutual conference, giving occasional model missionary lessons, and otherwise strengthening and enlightening themselves in the work. Where Bands such as these exist, a missionary library, or some system of lending books will be necessary. Gleaners should also be urged to take part in the Bible Study Scheme, the examinations and competitions; and an occasional meeting at which questions are asked on current or back numbers of the magazines, the *Report*, or the *Gleaners' Manual* will be found useful, and will ensure careful and intelligent reading.

(3) Then, again, it is our aim to get as much as possible out of our Gleaners, both for their own sakes and that of the Cause. In order to do this, it is important to set our Gleaners to work *systematically*. Much more can be done when the work is first carefully planned by the Secretary, and then carried out with the same care by the workers. We do not want careless workers, who bring discredit on the Society, nor do we want fitful members, on whom we are unable to depend, who work spasmodically, and sometimes leave us in the lurch. Very much depends on the Secretary, for our members soon learn to know how we work. It behoves us therefore to be most particular, even in the smallest detail, remembering the words of the Lord Jesus, Luke xvi. 10: "He that is faithful in that which is least is faithful also in much." This division of our subject, the question of system, leads to the mention of some of the many plans which have been devised for giving our Gleaners definite work to do. It is obvious that the Secretary should know personally each Gleaner, but if the Branch is a large one, this is not always possible. The following plan has been found to work well, and to bring each Gleaner, indirectly, into contact with the Secretary:—A certain number of Gleaners being chosen, whom for the sake of convenience we will call workers, to each one is given for personal supervision a group of twelve or more members. The worker delivers to them notices of meetings; collects renewals; sees that they take in, or see, the magazines; keeps careful note of changes of name or address; visits the invalid or isolated members amongst them, carrying them reports from meetings, and generally seeing that their interest in the Cause is well sustained. Scattered members, whom most of us have on our branches, may be also arranged in groups, and workers appointed who will correspond with them, and be generally responsible for them.

Another plan, which employs a good number of workers, is the canvassing of the town or district at the end of each year, for subscribers to the magazines. All members who are willing to help, are given a few houses, or a road or two, where they are required to call with specimens of the publications, calling again

in about a week for an answer. (Sometimes a note is written and left, explaining the object of the call.) This plan has been carried out in Bournemouth for the last three years, during which time the circulation of the *Gleaner* has increased from 350 to over 900 copies per month. There are two main advantages attendant on this work of canvassing; the one is, that it employs so many workers of all ages and degrees. (For the last two years, a worker of seventy has undertaken a road of thirty-two houses, from which she obtained sixteen new subscribers.) The other advantage is that through this particular branch of our work, many people are reached, and oftentimes friends made for the Cause, of whom we might not otherwise know, and many opportunities are given for pressing home the claims of the Heathen World.

It is important that, as far as possible, we set our Gleaners to work through Parochial C.M.S. Associations, and that our vicars may feel that when they are in need of workers, either for home work, or for extending foreign missionary work in the parish, the G.U. Secretary will be able and willing to supply the need.

No G.U. Branch is complete without its regular choir, which will be available for all meetings, services of song, &c.

In regard to meetings, it is advisable to give employment to as many Gleaners as possible, making one responsible for a table of publications; others for distributing free papers; one or two more to give out and collect the hymn-sheets; others to find seats for visitors.

Social gatherings bring other qualities of Gleaners to the front.

Working parties form a very indispensable part of a Branch's organisation, at which work may be done, either for local sales, or to send to the C.M. Work Depot (near Notting Hill Gate Station), or our members may like to work for some of the Mission stations, and send things direct. These working parties should always be used as a means for getting and giving instruction, either by reading a missionary book, or letters from those in the foreign field (the copying of which to read at working parties affords yet another item of work, which may be undertaken by those who write a good plain hand).

Local Competitions of various kinds are a useful variety, and a Branch of that handmaid of Medical Missions, the Linen Rag Society, might form part of a Branch's organisation.

The Secretary must *never* do any part of the work which can by any possibility be done by the members. This sounds lazy, but in reality we know that it takes more time and labour to set others to work, than to do the thing oneself.

In conclusion, we, as Gleaners' Union Secretaries, need to be full of the spirit of wisdom, of enthusiasm, and of love. Wisdom, that we may gain an insight into the characters, capabilities, and possibilities of our members, and be wise in choosing the work for particular workers. Enthusiasm, that which means "God within," a holy zeal which will inspire and animate those with whom we come in contact. And love, which will show itself in sympathy with the timid or discouraged worker; in patience with the one who is slow to see new methods; love which will hide the mistakes of others; love which will hope all things; love which will not be easily provoked; love which will never fail, for the love of Christ constraineth us.

III. HOW TO INTEREST AND INSTRUCT OUR BOYS.

By Miss Ellen Bazett, Reading.

I feel that the importance of this question has not yet been sufficiently recognised by us. It is a hard question, and therefore one to prove our Solomon with. I am convinced much of the failure in our work is due to neglecting to pray about details, although seeking God's guidance in general. "If any man lack wisdom, let him ask of God." How often it is true that "we have not because we ask not."

For some time we in Reading have felt that our meetings were not what we desired. We wanted more numerous and efficient helpers, a suitable room, and less limited employment for our boys. We made this a matter of prayer, the result being that a friend has come forward and lends us his kitchen and

carpenter's tools, he, his son, and daughters themselves helping with the boys; one daughter teaching basket-work. Best of all, the whole family are in sympathy with the missionary cause; one is now in training for the C.M.S., and I hope will keep in touch with our boys when he goes out. I give this simply as an encouragement for prayer.

And now for a few hints in relation to the topic we have before us, answering respectively four questions—*What? Why? How? Who?*

First, then, *What* is the material we have to work on? Boys! Splendid stuff, too! Can we not see in our noisy, merry, fidgetty boys, with all their love of adventure, and dislike to anything soft and weak, the very seeds of future spirit, manliness, energy, and enthusiasm, which, when sanctified, are the elements we want to-day in the Mission-field? As Secretaries, we must *train*, and not *restrain* this boy spirit. Then, too, are not the schooldays those in which the choice of a future calling in life is made? We must, therefore, win the boys' hearts for Christ and His cause if we would help to silence that ever-increasing cry for "more men." Strike while the iron is pliable, mould while the clay is soft, if you would have them to be instruments and vessels fit for the Great Master's use. Without pressing the subject, it is possible to put before our boys the grandest of all callings—that of being God's ambassadors.

Secondly, *Why* do we want the boys? Not simply to form boys' clubs. It is their *help* we want, and God wants. Don't let us begin "playing at Missions" in our Sowers' Bands. Keep the standard of conduct high in admitting your members. The higher the tree, the deeper the root: with boys of the right kind our work will succeed.

Thirdly, *How* shall we get their interest? At any rate, let them see *we* are interested. Enthusiasm is wonderfully catching. Then we must supply them with suitable books. A library should be as necessary to a Sowers' Band as to a Gleaners' Union. Boys love books of adventure, and is there not much of this in the lives of our pioneer missionaries? We want more books written purposely for boys, as *Lion-Hearted* and *Mackay's Life*. Who will write us a boy's *Gordon* or *Moffat*? Again, we want more hymns written for boys, set to good spirited music. A boys' choir would be a success if well trained, and might be used at missionary meetings. Magic-lantern lectures are a splendid way of giving information in an attractive form to our lads. They find writing papers and answering questions too much like school work for that to be a successful method of instruction. I would suggest rather that from time to time we have bright meetings taken by young men such as compose our Student Volunteer and other missionary bands.

For younger boys, games can be made a most lively source of instruction. Most of our round games may be adapted for this purpose, such as "clumps" or "post," in which names of Mission stations, or missionaries, and even of incidents in the lives of the missionaries, may be made familiar to our children.

Having got the *hearts* of our boys, we shall have their *hands*. For "whither the heart has gone forth, there follows the hand" may be applied here. How to interest them leads on to, *How* to employ.

First, never do any work in your band that can be done by the members. The Secretary should have a large staff of juvenile curates, each with his own special bit of work to be responsible for. This will afford many opportunities of keeping in touch with the boys. Encourage them to work for a sale, at which they should have their own stall. Basket-work, and sloyd, and chip-carving might be taught to advantage for this end. Also gardening, either in view of a flower show or for the sale of the plants. Our juvenile stamp collectors might be pressed into the service, and carry on a profitable trade for the C.M.S. Remember that in thus encouraging our boys to use their hands we may be fitting them for the Mission-field. I could give testimonies from missionaries to confirm this if time permitted.

Lastly, *Who* are those best fitted to be successful workers among our boys? Sympathy is one of the grandest factors in the Lord's work: shall we not adapt St. Paul's words to our case, and in all truthfulness say, "To the boys became I a boy, that I might gain the boys"? Give them freely your love and sympathy, and come to their meetings as fellow-workers. We want young men for this work; but they must be the right sort. Our lads have a wonderful way of finding

out what we are made of. Nothing but whole-heartedness for the Lord Himself, and not merely for His work, will do. Let it be clear, too, that we are willing to be missionaries ourselves; and indeed after all, the shortest way to interest and keep our members in touch with the Mission-field is for more of the Secretaries, like the great sower in the parable, to "go forth to sow" in God's great neglected field.

IV. HOW TO REACH AND RALLY OUR YOUNG MEN.

By the Rev. G. C. Williamson, Exeter.

It is with a feeling of utter incompetence to tackle such a subject that the writer of this paper approaches a question which every Secretary of any Union must feel is a most momentous one.

We know what it is to hold our meetings frequently when the proportion of men to women is as one to twenty. Probably it is far oftener none to forty.

What is the reason of this? Is there any valid reason at all? Of course it ought not to be so; but we are facing facts, and with facts we must deal. Our question to-day surely is not so much how to secure the attendance of the young men who are numbered already amongst us, though that is important, as how to obtain fresh members, and having secured them, how best to use them and to maintain the desired hold upon them.

It can hardly be expected that our young men would rush forward and join in large numbers a Union, and that Union a missionary one that is devoted to prayer and work. Men who are able and expected to give an hour or two a month to the consideration of missionary topics are, alas! few and far between. Still there are and must be numbers (we see them and could name them) in our parishes and congregations who are thoroughly good and earnest, and these are the ones we desire most especially to reach and enrol, and train up for the Master's service where most needed.

The next question is, Has the Gleaners' Union done this, and if not, why not? Has its machinery been defective or unattractive? In some respects it undoubtedly *has*; but, perhaps, not so much the actual organisation, as the responsible members of it in each Branch. The expansive force was within the body, but confined too closely within certain limits. We looked too much to, and depended too much upon, what Headquarters advised, or others did, rather than strike out a line for ourselves.

Originality and freshness tend to attract and make strong, and if meetings of the Union have developed into (likely enough they never were anything else than) the ordinary "one man open, conduct, and close" meeting, then we are not surprised at the result. Ladies with time and religious fervour may hang on, but men of business and capacity, longing for something to do, and a hand in doing it, will not be thus minded.

Now I come to my suggestion, and one not hurriedly arrived at. It has been a growing conviction with me that as a "thief can best catch a thief," so a man can best deal with and interest men.

Aware that I am treading on delicate ground, and at the risk of paining any energetic, confident young lady Secretary, I ask the question, How can such an one "button-hole" and plead with a young man, as another young man could? This work is the Secretary's privilege and pleasure, but you will agree it is difficult, and oftentimes shunned, when a few words of invitation might end in success.

Might not the Gleaners' Union be worked in two bands, the men's branch being distinct from the ladies', and each possessing its own Secretary? Of course there would be times when interchanges of speakers could be made with real advantage, and periods when the two branches of the same Union might meet and confer, such as the annual meeting, but the sexes would generally meet apart as the Y.M. and Y.W.C.A.

I am not at all sure whether many men have got over the feeling against listening to women speakers (it may be that the latter are more effective; they certainly are more ready to come forward in such a capacity), for it is certain that more than once, some have been known to stay away on that account. Their absence is much to be deplored, and to my mind quite inexcusable, but

there it is, and we are now dealing with this very question. Some such an arrangement as I have hinted at may be possible, and it is quite likely may take place if the desired end is to be brought about.

Certain it is, the deficiency of young men is very marked and much to be deplored, and where are they to be found, if not in such a grand training-school as the Gleaners' Union is and should be? This plan would not mean two Branches, but one, with its two divisions. The old Secretary would be the person to communicate with Headquarters as before.

I firmly believe that some such arrangement would not only produce young men with missionary zeal, but to a certainty resuscitate the ladies' division. The writer has more than once heard of ladies refusing to give addresses unless it could be assured that no clergy or missionaries would be present. Whether this feeling should be discouraged or allowed is perhaps a matter of opinion, but it exists, and again I repeat we are dealing with facts.

By this time some of you will probably be saying to yourselves, Such a development has already been contemplated and carried out, and the existing Missionary Bands of young men are exactly fulfilling this purpose. Well, in fact, they are, but not wholly. Rather are they imperfect developments of what the Gleaners' Union would make them. Numbers of young men are not eligible for these Missionary Bands (which are, and properly so, most careful as to whom they admit), but who would not object to joining what may be called a mere elementary training-school. Retiring and diffident members there are (none the less capable and spiritual) who would thus have an opportunity of acquiring information and expressing their views amongst their own sex without fear of being too abruptly quenched.

Again, it is quite possible that the ordinary times of meeting may be somewhat inconvenient for men in business. If this proposal were adopted the members could choose their own place and hour. Surely we should find numbers of Sunday-school teachers, and men from Bible-classes, if lovingly entreated and wisely dealt with, rallying around the Gleaners' Union. It would be a work well worthy of any clergyman's attention, or better still, of some godly, well-qualified layman with a loving heart, Christian tact, and missionary spirit.

Let the meetings be brightly conducted, full of variety, and let all have something to do. Questions should be encouraged, and ignorance or faults not laughed at, but quietly and gently corrected.

A wide field is open, and competition almost an unknown quantity. May God grant us wisdom to deal with this most essential question, and such love and enthusiasm as shall *compel* them to come in!

Our time is over. I pray that some words of mine may be of use in suggesting something which wiser heads may carry out. One thing is absolutely without contradiction. There are young men in our midst almost unused and waiting to be of use—men as good as any known to us. We need them more than gold: let us attract them to our army to do battle for the Lord. Pray, brethren, pray, for the day when, as our Revised Version expresses it, "our sons shall be as plants grown up in their youth; and our daughters as corner-stones hewn after the fashion of a palace."

NOTICES OF BOOKS.

THE NEW ACTS OF THE APOSTLES. By ARTHUR T. PIERSON. London: J. Nisbet and Co.



NEW book by the author of *The Crisis of Missions* and *The Divine Enterprise of Missions* will be warmly welcomed. Dr. Pierson was appointed to deliver the fourth series of lectures in connexion with the Duff Lectureship, which was founded by the son of Alexander Duff in memory of his father. The first course was delivered in 1880 by Dr. Thomas Smith, formerly of Calcutta, on "Mediæval Missions"; the second by the late Dr. Fleming Stevenson of Dublin, on "The Dawn of the Modern Mission"; and the third

by Sir M. Monier-Williams on Buddhism. All these were duly noticed in our pages. It was a happy choice to select the most eloquent of contemporary missionary advocates to deliver the fourth course. Dr. Pierson's subject is quite different from those of his predecessors. He deals with the purpose, scope, methods, and results of modern Missions, and finds in their history a "New Acts of the Apostles." He has much enlarged the lectures for publication, and they now make a substantial volume of over four hundred pages closely printed. We think they will be most effective if read aloud, as they are somewhat rhetorical in style, and an ordinary reader is apt to skip, while a hearer will be much more likely to take in the power of Dr. Pierson's language and the force of his argument.

The book is divided into six Parts, which we suppose are the expansion of six lectures. The first is called "New Links of Mission History," and is divided into five sections, entitled severally, "The New Chapters" (i.e. of the Acts), "The New Pentecosts," "The New Times and Seasons," "The New Open Doors," and "The New Era." The last two of these sections are especially striking in their picture of the material progress of the world in the last half-century and its influence on missionary enterprise. Part II. is called "The New Apostolic Succession," and contains brief but graphic sketches of some of the pioneers and founders of modern Missions. We note with special interest the eloquent sketch of Alexander Duff, which, of course, was to be looked for in a course of Duff Lectures, but which tells us of what we were not quite sure about before, namely, Dr. Pierson's just appreciation of Educational Missions. Part III. is called, "New Visions and Voices," in which the lessons which God teaches us in the prosecution of Missions are drawn out. Part IV. is "New Converts and Martyrs," in which many striking results of Missions, both in individuals and communities, are skilfully grouped. We think that Dr. Pierson is, as usual, somewhat too optimistic in his estimate of results. He scarcely touches the dark side of doubtful conversions and merely nominal adhesions, a side which our readers know is never forgotten in the *Intelligencer*, Dr. Cust's assertion to the contrary notwithstanding. Part V. is called, "New Signs and Wonders," in which many of the providential interpositions to be traced in the history of Missions are very ably described. One of the sections in this Part, on Answers to Prayer, is particularly striking. The sixth and last Part is called, "New Motives and Incentives," and is, in fact, a powerful peroration divided into ten sections, and extending over sixty pages. The section on the Blessed Hope, the Coming of the Lord, is one to be specially noted.

Altogether the book is a storehouse of arguments, illustrations, and appeals for missionary speakers and preachers. We only wish that every C.M.S. advocate of Missions in the next twelve months could catch Dr. Pierson's spirit and use his material. We are persuaded that the result would be a large accession of labourers and a new scale of self-denial among our supporters.

Accompanying the volume is a missionary map, certainly the most remarkable thing of the kind ever produced. We have for many years refused to publish a map of the world coloured to show the different religions, because it is always misleading and cannot help being so. The density of population varies so much in various countries, that merely to colour the geographical areas, without reference to population, necessarily gives a totally false idea of the relative prevalence of the different faiths. India and China, for example, contain between them more than two-fifths of the human race, but in area they are together not more than a twelfth; and their Heathenism, therefore, looks small beside the Romanism of South America, and little larger than the

Protestantism of the United States. However, the inevitable defect of such maps is reduced to a minimum by the admirable way in which Dr. Pierson's map is printed. For instance, by the device of leaving the vast uninhabited regions of Australia and British North America uncoloured, he escapes the necessity of pictorially overstating the extent of Protestantism. There are, however, defects, even in this excellent attempt. The whole of the United States, for instance, is coloured Protestant, except two small districts in the south, which are Romanist; but this entirely ignores the millions of Romanists now forming part of the great Republic, and there ought to be red bars across the Protestant yellow. The same thing may be said of Australia, where Roman Catholics are numerous. One interesting feature in the map is that Mission stations are shown by gilt stars. This is beautifully done, but again the effect is inevitably misleading, as in some parts of India, Africa, and China, the stars are so numerous and so close together that they have the appearance of having almost abolished Heathenism. We should add that a correct diagram of the religions of the world, similar to the C.M.S. *Plea for Missions*, which has been so extensively copied all over the world, is printed at the foot of the map. Although we feel that any map of the kind, if hung upon the wall, is hopelessly misleading for lecturing purposes, yet, in the comparatively small size in which Dr. Pierson gives it to us, it will prove most useful to the intelligent student, who will know how to gather from it accurate information, and not be deceived by its unavoidable imperfections.

SOUTH AMERICA, THE NEGLECTED CONTINENT. *Marlborough and Co.*

This book consists of two parts, and comprises (1) Miss Lucy Guinness' powerful sketch of the religious condition of South America, and of the small Missions that work in that Continent; and (2) A narrative of the Rev. G. C. Grubb's recent Mission tour in the towns of Argentina, Brazil, &c., written, like the accounts of Mr. Grubb's previous tours in Australia and elsewhere, by his companion, Mr. E. C. Millard. This narrative cannot be compared in interest with the former ones, but it helps to illustrate what Miss Guinness so forcibly depicts, the terrible need of the Gospel in this justly styled "neglected continent." The South American Missionary Society is the only Church of England organisation labouring in the greater part of the Continent, and its work consists for the most part of chaplaincies for the English residents, together with the world-famed Patagonia Mission, first started by Captain Allen Gardiner. The S.P.G. has, however, some work in Guiana, in the north, as, indeed, the C.M.S. had half a century ago. The Moravians have done a noble work, and there are several American Missions. But all is on a small scale, and the Indian tribes in the far interior are scarcely touched. It is surely a reproach to the Church of Christ that they should be thus left. Moreover, the Romanist population is sunk in ignorance and irreligion, and the people are little, if at all, better than the Heathen. It is like the large-heartedness of Harley House to take into its sympathy a land far removed from the scene of its own special labours, and we earnestly trust that this book may arouse a fresh interest in the "neglected continent," and stir up some to go forth thither in the name of the Lord.

GREAT PRINCIPLES OF DIVINE TRUTH. *By the late REV. CANON HOARE.*
London: J. Nisbet and Co.

By preparing and publishing some of his honoured father's papers on the great truths of the Gospel, the Rev. J. G. Hoare, Vicar of Aylsham, has conferred a real benefit upon the Church. Whatever Canon Hoare said was worth hearing; whatever he wrote was worth reading. The fact that the chapters in this handsome volume are his is of itself enough to give the book

influence. But the subjects treated lend it also no little intrinsic value. Not often in the present day is fundamental Scriptural and Evangelical doctrine set forth systematically; and it is refreshing to receive a book in which the old yet ever new and precious truths of Inspiration, Propitiation, Justification, Forgiveness, and the Regenerating and Sanctifying Work of the Holy Spirit are treated much as they would have been treated forty years ago. These are the truths which God blesses to the salvation of souls, and a parish, or a Mission, is really prosperous where they are fully and faithfully taught.

We lately recommended Mr. Moule's Exposition of the Epistle to the Romans as a book for our missionaries. An Irish gentleman, noticing our suggestion, quickly raised a fund, and sent out some 300 copies to C.M.S. missionaries in all parts of the world. These gifts have been received by many with much thankfulness; and we think that if any other friend should feel disposed to do the like with this posthumous work of Canon Hoare's, he will secure a no less grateful response.

From Darkness to Light in Polynesia (R.T.S.) is a very interesting book written by the Rev. W. W. Gill, who has spent thirty-three years of a missionary's life in the Hervey Group of islands in the South Pacific Ocean. The greater number of the chapters are devoted to the folklore of the region, and are descriptive of various incidents of cannibalism and savage darkness. But the record closes with a long and graphic history of the introduction of Christian light. The lamented missionary Williams was the first pioneer of the Gospel in 1823. But his three evangelists who landed on the island of Mangaia were compelled to return to their ship. The books they left behind them were used as ornaments for night dances, the islanders regarding them as ingenious cloth patterns. But in thirty years the great change had taken place, and when, in 1852, the entire Bible in Rarotongan reached the islands, every one of the five thousand copies were quickly disposed of! The good work of Bible translation and distribution went on, and twenty years later the three churches of Mangaia possessed a total of seven hundred and forty-five members. It is remarked that the converts do not seem to be troubled with the doubts and fears which affect the highly-cultured European. This perhaps is owing to the childlike nature of their faith, just taking God at His word, and accepting the Gospel of the Lord Jesus in entire simplicity.

In *The Story of the South Seas* (John Snow and Co.), the Rev. G. Cousins, Editorial Secretary of the London Missionary Society, recounts afresh the marvellous history of the evangelization of Polynesia, especially of that part of it accomplished by the L.M.S. Forty years ago, one of the most thrilling of missionary books, *The Night of Toil*, by the author of *The Peep of Day*, told the story of the early vicissitudes and disappointments of the Mission, and of its later triumphs. Never did an enterprise seem a more hopeless failure than the Tahiti Mission a few years after its foundation; yet all the victories of the Gospel in the South Seas are its result, directly or indirectly. The L.M.S. has done well and wisely to publish in the year of its Centenary this deeply interesting volume on its first Mission.

A memoir of the late *Elizabeth Jane Whately*, by her sister, Mrs. Wale (Seeley and Co.), will be welcomed by the large circle of Christian people who knew and admired her. She was not only a cultivated and accomplished woman, and a writer of most acceptable books (specially *Cousin Mabel*), but a true missionary wherever she went, though not one in the common sense of the word.

The Church of England Zenana Society has produced another book for the season for children (*More Stories from Mother's Note-book*, by Mrs. Tonge). Like its predecessor last year, it is graphic in its descriptions, and, while simple enough for children, it is solid enough to be read by their seniors. We heartily recommend it, and hope it may become familiar in many Christian homes.

The new *Missionary Birthday Book* just published by the Religious Tract Society is an admirable production. The printed pages, which are interleaved with ruled pages for signatures, each cover two days. At the top of each page

is an apposite quotation from some author. Here are the first half-dozen we come upon: Carlyle, Erasmus, H. C. G. Moule, Hermas, Dean Goulburn, Augustine, Graham Brooke. Then in the space for *each day* there are a verse of Scripture, a verse of a hymn, and one or more missionary events that occurred on that date. These events are taken from the histories of various Societies and Missions, and the selection is very comprehensive; while the texts and hymns are chosen with care and arranged with skill. We notice two or three mistakes, which could be easily corrected. Thus a verse from one of Sir H. Baker's hymns is attributed to "Butler," and the Bishop of Sydney's hymn, "Tell it out, the Lord is King," is confused with F. R. Havergal's "Tell it out among the Heathen." Almost all the names of the authors of hymns are given; but those of Miss Elliott, Miss Grimes, and Miss Stock, are not appended to some verses of theirs. Although no name appears on the title-page, the R.T.S. advertisements announce as the compiler Miss Currie, who is in the Punjab in connexion with C.M.S.

Laying Foundations is a pleasant little series of "brief essays for the people," by the Rev. G. C. Williamson, C.M.S. Association Secretary in the West of England (J. Kensit, Paternoster Row). They are plain, practical, useful "talks" with plain, practical readers, on the Bible, the Trinity, the Church of England, Missions, the Second Advent, Sunday observance, Temperance, Money, Politics, Socialism, &c., &c., worth reading, and worth circulating.

Our friend Sir William Muir sends us an admirable tract by himself on *The Authorship of Deuteronomy* (S.P.C.K.), in which the relation of Mohammedan tradition to the Koran—upon which Sir W. Muir is so high an authority—is used to show the utter impossibility of Deuteronomy having been produced by the "oral tradition" that fills the imagination of the "higher critics."

The Rev. John Wilkinson sends us a new edition of his well-known book, *Israel My Glory* (published at 79, Mildmay Road, N.), in which the position of the Jewish nation as the chosen people of God, and the sure fulfilment of the promises made to them, are exhaustively treated. No book has done more to enlighten the minds of Christian people on a subject often put aside as speculative and unpractical.

The Church of England Hymnal, the new hymn-book compiled by the Rev. Canon Bell and the Rev. H. E. Fox, and published by Messrs. Hodder and Stoughton, is a carefully made collection, embodying most of the hymns which have become dear to the Church. It includes a good many valuable ones which are not often met with, such as that written for the Jubilee of the Church Missionary Society by the Rev. H. W. Fox of the Telugu Mission, the father of one of the compilers, two or three by the Rev. H. C. G. Moule, besides several of Canon Bell's. There are also some good old hymns somewhat fallen into disuse, such as, "Now begin the heav'nly theme," and the beautiful words credited in a hymn-book of nearly fifty years ago to Pastor Oberlin. These must console us for the omission of others we should like to have seen included. Even when the number reaches 622 hymns it is inevitable that some good ones should be left out. It is hardly necessary to say that none have been admitted "which express or suggest doctrines alien to the spirit of God's Word and foreign to our reformed Church." One of the specialities of the book is the remarkable store of tunes, numbering one thousand, which it contains. Most hymns have two tunes allotted to them, and some have three. It is rather curious to see such hymns as, "Tell me the old, old Story," and "Sinners Jesus will receive," from Sankey's collections, set to new melodies instead of the familiar ones. But on the other hand, some of the new tunes found in this volume are very fine, in particular those by the musical editor, Dr. A. H. Mann, organist of King's College, Cambridge, and the treasury of sacred music has distinctly gained by its publication.

Among bound volumes of missionary magazines we may mention the *Zenana* (S. W. Partridge and Co.), the organ of the Zenana Bible and Medical Mission, which has been sent to us for notice. This magazine is always bright and interesting, and keeps us well informed of the work going on in those parts of India which that Society occupies.

EDITORIAL NOTES.



REPEATEDLY have we referred in these pages to the policy, initiated in October, 1887, and since acted on by the Committee, of accepting all suitable candidates, and sending out all duly qualified missionaries, trusting that He who had called them forth would assuredly supply the means for their maintenance, instead of putting a limit to their numbers according to an estimate of probable Income. We cannot think that such a policy would in all circumstances be right. There might conceivably be circumstances in which it would be wrong. And it is no matter of surprise that some friends, whom no one could say were lacking in true faith in the Living God, have doubted its expediency as a policy for C.M.S. at the present time. We ourselves have from time to time earnestly deprecated the fatalism—for it is not faith—that merely believes that C.M.S. is sure to come out all right somehow. We are glad, therefore, that the question was raised at the General Committee Meeting of November 13th, by a motion, made by one of our most respected members, to rescind the resolution of October, 1887, which started the Society on its present course.

But at the same time, we feel sure that the result will be received with general satisfaction. Not only was the motion opposed by leading clergymen like Archdeacon Richardson and Prebendary Webb-Poploe, but also by laymen who conspicuously represent the practical business side of the Society's operations, General Hutchinson, General Touch, and Mr. Sydney Gedge; and in the event it was withdrawn in deference to the evident wish of a crowded room, and a resolution confirming the existing policy was adopted *nem. con.*; the text of which will be found in "Selections."

The fact is that, admitting that such a policy might not always be in accordance with the Divine will, there is evidence which may fairly be called startling to show that in this case it is so. Here are some figures that were laid before the Committee:—

"1. The total number of missionaries (not counting wives) has increased as follows: Clergymen, from 247 to 344; Laymen, from 40 to 82; Women, from 22 to 193. Total, from 309 to 619, or *just double in the seven years.*

"2. The increase in some Missions is especially noticeable. West Africa (including Yoruba and Niger) had then 11; now 43. East Africa (including Uganda) had then 26; now 58. The Mohammedan Lands: Egypt, Palestine, Persia, had then 17; now 63. India had then 133; now 222. China had then 30; now 85. Japan had then 14; now 53.

"3. It was at the end of 1887 that the new plans for Associated Evangelists were formed. It was at the same time that the large extension of Woman's Work began. Since 1887 Medical Missions have much developed, and the number of medical missionaries has more than doubled.

"4. Since 1887, the *proportion* of the Society's expenditure on home organisation and administration, relatively to the direct expenditure on Missions, has diminished. In 1887, the home charges cost 2s 8½d. out of each pound sterling spent. In 1893-4, they cost 2s. 2d. out of each pound sterling spent.

"5. In 1887, there were four honorary missionaries. In 1894, there are over seventy honorary, besides eighty supported in whole or in part by special gifts.

"6. In the year ending March, 1887, the General Fund Income was 200,777l. In the year ending March, 1894, it was 237,797l.

"7. The year 1887-8 began with 10,500l. to the good, being the balance then in the Contingency Fund. The year 1894-5 began with about 4000l. to the good, the surplus on the special contributions to clear off the previous year's deficit. The Society, therefore, after the immense development above illustrated, is only 6000l. worse off than it was seven years ago. And within the same period, a mortgage of 20,000l. on the Children's Home has been paid off. On the other

hand, it is important to remember that very large savings are due to the fall in the value of silver. Had the Indian exchange remained where it was, a much larger income would have been needed."

After seven years of such unexampled development and such signal tokens of the Divine blessing, what *could* be the attitude of the Committee? And a token of the approval with which their action is regarded, by those who do not think that a few thousand pounds drawn from their pockets is a calamity to be compared with the failure to send out the Lord's messengers, has been received already in a cheque for 250*l.* sent by one friend in thankfulness for their decision.

But the Committee have still to do two things. They have directed a fresh and special inquiry into the details of expenditure, with a view to all possible economies. And at their next meeting they will consider plans and proposals for the further development of the Society's Home Organisation.

LET us once more put in a few plain words the position of the Society as regards the means to be supplied in this current year for the support of its Missions. Last year, that is the twelve months ending March 31st, 1894, the Receipts proved insufficient to meet the Expenditure, being short for the year (after making all adjustments) by 11,260*l.* Now no one can expect the Expenditure of the current year to be *less* than last year. It ought to be considerably more, with the many new missionaries sent out. But suppose it is the same: then, evidently, we require Receipts amounting to 11,260*l.* more than those of last year if another deficit is to be avoided. What is the prospect of such an increase being received? Humanly speaking we should say, None at all, notwithstanding that we have the surplus of the Deficiency Fund to the good, about 4000*l.* For last year's total was swollen by many large legacies, and we have no reason to expect so much from this source. Moreover in many parts of England, clergy and people are greatly impoverished by the stagnation in commercial and agricultural industries, and we are warned that some counties are likely to send up less rather than more.

Where then is our hope? Simply this—that He who inclined twelve of His servants to give 1000*l.* each last year to cover the deficit, will, in the same way, or in some other way, as it may please Him, send the needed means again, *if we unitedly ask Him, and ask in faith.* Some friends have said, "But we can't afford to do that again." Curiously enough, the friends who say this are not the friends who did it. Most of those special gifts came, not from well-known large givers, but from quiet unpretending people who deliberately made real sacrifices for Christ's sake. Has not the Lord got hundreds of others like *them*?

BUT is there really any lack of money among Christian people? There is no such lack as could make a deficit of a few thousand pounds inevitable. It is quite true that great landowners are getting little or nothing out of their estates; but great landowners do not supply C.M.S. funds. It is quite true that multitudes in the middle classes are poorer than they were; and if those of them who are friends and supporters of the Society had been wont to give to the Lord's cause something proportionate to its claims upon them, then perhaps their losses might fairly account for a deficiency. But the fact is that the vast majority have never given anything that could be called giving; and when we see how a little earnestness on the part of a Vicar who really believes that Christ's command ought to be obeyed, even at some sacrifice, quickly sends up his parish contributions threefold, sixfold, tenfold, we do feel that Evangelical Churchmen may well be ashamed of our ever having to

name such a word as deficit. "Lord, that our eyes may be opened," is the prayer that we need to offer; and all the more when we find that Canon Scott-Robertson's annual Summary of British Contributions to Foreign Missions shows that the total for the financial year 1893 was lower than for any of the preceding five years.

IN this connexion we very earnestly commend to our readers the account on another page of the recent Gleaners' Union Anniversary. An Exeter Hall meeting or two more or less, indeed, does not seem a matter of much moment in these days; and impressive as the public gatherings were, we do not lay so much stress upon them. But the Conference of Branch Secretaries was in every way remarkable. They had come from most of the counties of England. Bath, Bedford, Birmingham, Bournemouth, Bradford, Bristol, Cambridge, Canterbury, Chatham, Clevedon, Clifton, Derby, Dorchester, Dover, Dublin, Glasgow, Guildford, Harrogate, Ipswich, Leamington, Manchester, Margate, Nottingham, Pontefract, Reading, Reigate, Salisbury, Sandown, St. Leonard's, Sheffield, Stourport, Swansea, Tunbridge Wells, Wakefield, Weymouth, Worthing, and many smaller places, were represented; and within a period of three hours in the aggregate nearly seventy little speeches, of two or three minutes each, and thoroughly to the point, were made, by clergymen, officers in the army, business men, and ladies. No printed report can give any adequate idea of the keen interest and high spiritual tone that marked the proceedings of that Conference day. We do humbly thank God for calling forth the active service of so many of His servants in the missionary cause; and we are fully persuaded that with a little more encouragement these very simple and unpretending organisations could quickly supply all the additional funds the Society requires. We do not refer to the contributions which come directly through the Gleaners' Union itself, though the 4000*l.* received in this way last year (see our article last month, p. 809) is a sensible and welcome addition to the Society's resources. But we mean that the impetus which is given to the parochial associations wherever the Union is really worked—as has been found again and again—results in the parochial contributions growing year by year.

We feel bound not to conceal the fact that laymen and ladies representing Evangelical parishes said repeatedly at the Conference, and have said in their written reports (of which 450 have been received), that their chief difficulty is a lack of sympathy on the part of the Vicar. We know well that there is another side; but both sides need to be remembered.

RARELY has an African mail brought a pile of such letters as have been received this month from Uganda, and were read (or summarised) at the Committee meeting on November 20th. A brief note of them is given under the head of the Mission Field (page 917), and we hope to insert them at length next month. They constitute a loud call for thanksgiving; and for prayer for reinforcements.

LAST month we mentioned that the question of sending a party of ladies to Uganda was before the Committee. It will be seen by the Selections from their Proceedings that the resolution of the Committee of Correspondence of October 16th, upon which we based our preliminary paragraph, has been confirmed by the General Committee; and an Appeal is accordingly being issued, both for married couples and for single women to accompany them. A touching letter from the well known Christian leader in Uganda, Samweli Mukasa, earnestly urges the call for English ladies.

WE also mentioned that the Committee were considering the expediency of

sending a "missioner" to India, to stay there for three or four years' varied work. The decisions come to will be found in the Selections; and we are now also able to announce that the Rev. E. Bacheler Russell, Vicar of Appledore, Kent, who has had considerable experience of the kind of work proposed, was, at a later Committee meeting on November 20th, appointed to this important post. In the course of next year, therefore, he will (D.V.) proceed to India, with Mrs. Russell, on this special mission.

For several months, the Rev. Philip Ireland Jones, of the Bengal Mission, has been acting as secretary in the C.M. House of the Missions in "Group II.," i.e. India, Persia, and Mauritius; first assisting Mr. Gray, and since the latter left Salisbury Square, in general charge of the department. He has been thought of for some time as a possible successor to Mr. Gray; but he was most anxious to return to India, and the Committee are most reluctant to withdraw a missionary from the mission-field for any home work, however important. But the medical opinion is decided against his being able to resume work in Bengal, at all events at present; and the Committee have therefore felt free to appoint him to the vacant Secretaryship. It is a most happy arrangement for us at headquarters; but we sympathise much with the brethren in the field who were looking for his return. We are glad, however, to know that the appointment has the warm approval of our independent friends in the field, such as Bishop Clifford and Mr. Monro.

Mr. Philip Ireland Jones is the son of our veteran Ceylon missionary, the Rev. J. Ireland Jones. He was for three years Vice-Principal of Ridley Hall, Cambridge. On his offering to the Society in 1885, he was appointed to Calcutta, with a view to his becoming Principal of the Divinity School there. He was, however, actually engaged in that work for only two years, in 1888-90. The exigencies of the Mission at one time obliged him to act as Secretary in Mr. Clifford's absence, and at another time sent him to the superintendence of the Nuddea District; and on the nomination of Mr. Clifford to the Bishopric of Lucknow, he was at once definitely appointed to succeed him as Secretary to the Calcutta Corresponding Committee, i.e. of the Bengal Mission. In this office he continued till his return home on furlough in May, 1893.

OLD readers of the *Intelligencer* will remember that when Henry Wright was suddenly called away in 1880, one of the most affectionate testimonies to his memory came from his old Oxford friend, the Hon. and Rev. W. H. Fremantle, now Canon of Canterbury. Mr. Fremantle had already, at Mr. Wright's invitation, rendered the Society important service on the Sub-Committee which had for four years conducted what was then known as the Ceylon Controversy; and after Mr. Wright's death, he came into closer contact, for a time, with Salisbury Square, and was the first chairman of the newly formed "Group No. II. Sub-Committee," which took charge of the India Missions. In his letter on his friend's death, Mr. Fremantle said (vide *Intelligencer*, October, 1880)—"In Oxford days we both of us had the hope that we might become missionaries in India; but God ordered otherwise."

It will now be seen why we have recalled these incidents. The two men who thus, in their younger days, hoped to go to the Indian mission-field, each, in after years, gave a son to that field; and now both those sons have been called to their Master's immediate presence within four months of each other. In July last, Henry Francis Wright received his home-call, after less than four years' service; in November, William Archibald Culling Fremantle

has received his, in the very first year of his missionary life. He died of fever, at Naini Tal, on November 2nd.

To know William Fremantle was to love him; and we could say much of the fervent and yet manly devotion to his Saviour and Lord that shone so brightly in him. But we prefer to reprint here the very striking and beautiful "In Memoriam" of him which appeared in the *Record* with the initials of the Principal of Wycliffe Hall:—

"The news of the unexpected death of the Rev. William Archibald Culling Fremantle at Naini Tal, in North India, has caused deep grief to a very wide circle of friends. The eldest son of Canon Fremantle, of Canterbury, and the grandson of the late Lord Cottesloe and the late Sir Culling Eardley, a godson of Archbishop Tait, and educated at Eton and Balliol, his success in life seemed assured. But from the moment that the earnest ministry of a Curate in the North of England clenched the careful and loving training of his home, and he passed out into the conscious light and peace of God, nothing but the work of a missionary to the Heathen could satisfy him. He came back to Oxford to take his degree in 1888 a changed man. His nature was too thorough and enthusiastic to do anything by halves. Whether his old friends approved of all his methods or not, they were bound to know that he was not what he once was, and that he wished all of them to be what, by the grace of God, he had become. After reading for a year at Wycliffe Hall, he took a First-class in the Universities' Preliminary Examination, and was ordained in Advent, 1890, by the present Bishop of Winchester, to the curacy of St. Paul's, Dorking. Two years later he went to help Canon Knox at his huge parish of Aston, Birmingham, and at the end of 1893, after speaking at the great C.M.S. Meeting at Exeter Hall, over which the late Bishop Hill presided, he sailed with his wife and child for India. As late as September 3rd he wrote a birthday letter to a friend full of happiness, because he was now able to preach a little in Hindustani, and urging men at home who had no gift for languages to come out and work among the Europeans and Eurasians. He headed his letter, in characteristic fashion, with two texts in the vernacular, 'Christ is All' and 'Come, Lord Jesus.' A few days later he must have fallen asleep in the Lord, at the early age of twenty-nine. Thus, within three months, it has pleased God to call to Himself two of the most devoted of the younger Oxford Missionary Clergy—Henry Francis Wright, of Batala; and William Fremantle, of Benares. Each has crowded into a brief ministry the work of a lifetime. Each has laid down his life for his Lord, and with his lifeless body holds India for Christ. Each has left behind him, like an after-glow, the unfading memory of a Christ-like character. To know them both was an inspiration; to follow them is a duty; to praise God for them a privilege. Their early home-call has taught us the beauty of their self-sacrifice and the nobility of their work. They glorified God in their lives; they have glorified Him still more in their deaths.

"F. J. C."

With reference to the above allusion to the fact that William Fremantle was a speaker at the great Exeter Hall gathering on All Saints' Day last year, as one of the Gleaners' Union's "own missionaries," we may add that at this year's gathering, also on November 1st, Bishop Hill's presence on that occasion was solemnly and affectionately recalled, and a touching hymn of Mrs. Pennefather's was sung in reference to him—

"We still are on life's stormy sea,
They tread the golden street";—

but we little thought, as we sang those lines, that *another* of our last year's speakers was at that moment lying at the point of death.

THE Society loses a Vice-President by the death of Sir Charles Lowther, "the blind baronet." His face and figure were for many years very familiar on the platform at the Anniversary Meeting; and in Yorkshire he was well

known as one of our leading friends. He was President of the Leeds Association, and often took the chair at its meetings.

THE epoch of Missionary Centenaries is upon us. Two years ago, the Baptist Society celebrated its hundredth year. Now the London Missionary Society has its turn. Four years hence follows C.M.S. Two years after that, the S.P.G. will have a *bi-centenary* commemoration. After that will come the Bible Society. The L.M.S. Commemoration appeals to all our sympathies. No society has had greater men, or been permitted to do a grander work. First in the South Seas, first in China, first in Madagascar, first in New Guinea; with such names on its roll as John Williams, Morrison, Moffat, Livingstone, Ellis, Mullens, Gilmour,—not to speak of living men,—and with now by far the largest total number of adherents among all missionary societies,—it deserves to be honoured indeed. And although the Society is by its constitution undenominational, it is practically supported almost exclusively by one section of English Nonconformity, the Congregationalists. Relatively to numbers, influence, and wealth, they put us Churchmen to shame. A glance over the L.M.S. Contribution List shows that their scale of giving is much higher than ours. We wish the Society very heartily God-speed in its almost world-wide work.

WE are sincerely rejoiced to notice the evidence of blessing which has lately attended the work of Higher Education in India of the Free Church of Scotland. We thank God especially that the work of Dr. Miller and his colleagues at the Madras Christian College has been fruitful in two important baptisms. The later of the two was a Mr. Chethar, an M.D. and B.L., and a Vakil in the High Court. His baptism took place at Calcutta in August last. Another notable convert was baptized in the following month by Dr. Mackichan in Bombay, namely, Mr. Narayen G. Velinkar, M.A., LL.B., one of the professors in the College.

LETTERS from the Rev. B. Baring-Gould have been received to Oct. 14th. He was then in Japan, and had visited Hakodate, Tokio, Osaka, Tokushima, Matsuyé, &c. We give his Osaka programme as a specimen of the work he is doing:—
Sept. 27th, Thursday: Evening. Social gathering of the workers in the united Dioceses of this neighbourhood.

„ 28th, Friday: 9.30 a.m. Address Bible-women training in Miss Cox's Home.

1 p.m. Address all the Boys at the High School.

1.30. The Christian Boys and Masters.

Evening. Gathering of C.M.S. Christians in Bishop Poole's Girls' School.

„ 29th, Saturday: Morning. Tenth Anniversary of Opening of Divinity School.
Morning Service. Distribution of Prizes, &c. Address to Students.

„ 30th, Sunday: Morning. Preach to the united Native Congregations.

5 p.m. Preach at the English Service.

Oct. 1st, Monday. Finance Committee.

1.30 p.m. Address Girls at Bishop Poole School. Finance Committee.

Evening. Address Special Meeting of C.M.S. Missionaries at Mr. Polé's.

10 p.m. Sail for Tokushima.

It was a great cheer to receive, on Nov. 5th, a cablegram from him from Shanghai, "*No cause anxiety.*" This not only told us of his arrival in China, but, as doubtless a reply to the Committee's telegraphic message to the missionaries which we printed last month, it showed that the apprehensions in this country regarding their safety might be happily laid aside.

In an article in the November *Gleaner*, the Rev. W. Salter Price pointed out that this year 1894 was the Jubilee year of the C.M.S. Missions in East Africa and China. It was in 1844 that Krapf landed at Mombasa. It was

in 1844 that Smith and McClatchie began work at Shanghai. A lady, observing this remark of Mr. Price's, sends the following letter: and as it has come too late for the *Gleaner*, we insert it here:—

"*A Challenge*.—I will give 5*l.* if another 50 or 100 will do the same before the end of the year, to celebrate the Jubilee of the East Equatorial Africa or China Mission, whichever needs it most, and so secure a first year's salary for two or three new missionaries, as funds permit, for one of those countries. A lady will be preferred. Will any one accept the challenge?" "E. B."

A PARTY of five missionaries sailed on Nov. 17th for the Niger. Mr. Proctor, Miss Frisby, and Miss Warner were returning. Miss Maxwell, who went out with Bishop Hill, but was invalided home from Lagos without reaching the river, is also going out again. They are accompanied by Miss Alice Wilson, a lady sent forth by the New Zealand C.M. Association, whose brother is already working on the Niger as a probationer. Miss Wilson necessarily came to England, as the quickest route from New Zealand to West Africa. Much interest in her was manifested in the Colony.

THE New South Wales C.M. Association had four ladies ready for the mission-field this autumn, who had had a year's training in the new Marsden Training Home near Sydney. After correspondence, the Parent Committee located them as follows:—Miss Alice Phillips to Persia, Miss Amy Wilkes (trained nurse) to Baghdad, Miss Amy Oxley (trained nurse) and Miss Ada Price to Fuh-Kien. A succession of unforeseen obstacles, however, has hindered their proceeding to their respective fields. First, the accommodation at Baghdad does not just now admit of the reception of single ladies; and Miss Wilkes is awaiting orders at Bombay. Secondly, Miss Phillips was detained by private circumstances; but as she was to have accompanied Miss Wilkes to Baghdad, *en route* for Julfa, the same difficulty would in any case bar her progress. Thirdly, when the Committee determined to keep back for a time the English ladies newly appointed to China, it was necessary to direct the Australians to wait also. All this has been a disappointment at Sydney; but Miss Wilkes's farewell meeting was an occasion of great interest, the Primate presiding over a crowded gathering.

THE Committee of Correspondence on Sept. 25th, in addition to the names recorded last month, accepted Mr. J. A. Hickman and Mr. W. Knipe, who are working in Sz-chuen with the Rev. J. H. Horsburgh, as missionaries of the Society, and recorded the acceptance by the Victoria C.M. Association of Mr. Richard Maynard. On Oct. 30th they accepted offers of service from the Rev. Edward Henry Fincher, London College of Divinity, Curate of St. Matthew's, Islington; the Rev. Stanley Ramey Morse, M.A., Cavendish College and Ridley Hall, Cambridge, Curate of St. Peter's, Derby; and Mr. Frederick Johnson, M.B. Lond., F.R.C.S. Engl., and L.R.C.P. Lond. On Nov. 6th they accepted Miss Agnes Henrietta Catherine Wilkinson as an honorary missionary for the N.W. Provinces of India, and recorded the acceptance of Miss Minna Searle by the Victoria C.M. Association.

IN the list of special contributions paid through Associations for the support of individual missionaries, which was given in the article in last *Intelligencer* on the C.M.S. Contribution List, there should have been included an annual gift of 300*l.* which comes from an anonymous friend at Paddington through the Rev. W. Abbott. This, like the 300*l.* a year in the Extension Fund mentioned at page 811, is appropriated to Eastern Equatorial Africa.

HOME DEPARTMENT.

CHURCH MISSIONARY HOUSE.

THE London C.M. Ladies' Union arranged a social evening for lady Sunday-school teachers at the C.M. House on November 7th. Invitations for their teachers were sent to all the clergy in the Deaneries of Battersea, Clapham, and Kennington, and about 250 ladies from eighteen Sunday-schools were present. After tea and an inspection of missionary curios in the library, lantern slides on China were shown by Mr. Marshall Lang, and addresses given by Miss Vaughan of Hang-Chow, and the Rev. H. P. Grubb. The Ladies' Union intend to continue these gatherings for Sunday-school teachers during the winter.

At the ordinary monthly meeting of the Ladies' Union, on November 15th, Miss Vaughan again spoke.

The London Lay Workers' Union had three meetings during November. The usual monthly meeting on the 5th; the subject of discussion being "Missionary Candidates," opened by the Rev. D. H. D. Wilkinson, Mr. Eugene Stock replying; two special meetings on the 12th and 19th for young men in South and North London respectively; the speakers at the former being Archdeacon Moule of China, and Mr. C. E. Cæsar, and at the latter, the Rev. A. Morgan, of St. John Baptist, Islington, and Mr. S. W. Donne, one of the Bengal Associated Evangelists.

At the monthly meeting of the Younger Clergy Union, on November 19th, the President, the Rev. E. A. B. Sanders, in the chair, the invited speakers were the Rev. A. E. Barnes-Lawrence, Vicar of St. Michael and All Angels, Blackheath, and the Rev. J. Williams, missionary in Japan, where he has laboured for eighteen years. Reference was made to the recent acceptance by the Society of one of the active members of the Union, the Rev. E. H. Fincher, and the lamented death in India of the Rev. W. A. C. Fremantle, an honorary member.

LOCAL ASSOCIATIONS AND UNIONS.

THE Berks C.M. Prayer Union held its Half-yearly Meetings at Reading on October 9th, with the Rev. E. N. Thwaites as the chief speaker. His late visit to India supplied him with abundance of most lively and interesting information, with which he filled his address at the noonday Communion service in Greyfriars, his talk and answers to questions at the three o'clock meeting, and his hour's speech at 7.30 in the Town Hall. At the close of this latter meeting, farewell was said to Miss A. M. Baker, who was leaving the Reading Y.W.C.A. for work at Hong Kong under the F.E.S.; and the Rev. Thomas Davis was also commended in prayer, who was just starting for Bombay to work in the Mohammedan Mission of the C.M.S., and whose call to the foreign field had come to him at Reading some five years ago.

H. B.

The Autumn Meeting of the Surrey C.M. Union was held at Woking on October 24th. In the morning there was an administration of the Holy Communion at Christ Church, with a sermon by the Rev. C. G. Baskerville. The afternoon meeting was presided over by Dr. Herbert Lankester, and addressed by the Rev. Ll. Lloyd and Dr. Rigg of the Fuh-Kien Mission. The chair at the evening meeting was taken by W. F. A. Archibald, Esq., and in addition to most interesting and encouraging addresses from the two missionaries named above, Archdeacon Hamilton (Association Secretary) said a few words about West Africa, and the Rev. C. F. Fison (Secretary of the Union) reported an increased circulation of the Surrey *Gleaner*, and a growth in the membership of the Union. The collections amounted to 8*l.* 5*s.* 1*d.*, and some of the Society's publications were sold at an attractive literature stall. The day was wet, which thinned the attendance; but in addition to those already mentioned seventeen clergy were present, and distant parts of the county were represented by friends from Farnham, Shere, Dorking, Nutfield, Reigate, and Weybridge.

W. F. T. H.

The Autumn Meeting of the Suffolk C.M. Union was held at Bury St.

Edmund's on October 19th, under the hospitable roof of Miss Fulcher, when the Rev. Herbert James presided, and there was a good attendance. Special resolutions were passed, referring to the deaths of the Rev. Dr. Hind, one of the oldest and most regular members of the Union, and of the Rev. E. A. Fitch, whose call to the mission-field came from a meeting of the Union at Lowestoft some ten years ago, and expressing sympathy with the bereaved relatives. Kindly farewell was also taken of Miss Mason, who goes to Batala to succeed Miss Tucker (A.L.O.E.). At the morning session an interesting discussion on Acts xiv. 6—20 was opened by the Rev. Canon Garratt, while the afternoon was occupied with an address from the Rev. Ll. Lloyd of China. W. S. K.

The Bradford Younger Clergy Union held its first meeting of the season on October 12th. After the executive of the year had been appointed, a paper was read by the Rev. J. Bentley on "The true theory of Missions to the Heathen with regard to their necessity and object," which was followed by discussion.

The Sussex C.M. Prayer Union Conference was held at St. Leonards on October 19th. There was service in church, with an address by the Rev. H. Foster Pegg. At the afternoon meeting the Rev. J. A. Jamieson presided, and Bishop Ridley, of Caledonia, and Mr. Eugene Stock spoke. At the evening meeting, the Rev. F. Whitfield in the chair, addresses were delivered by the Bishop of Sierra Leone and Bishop Ridley. The membership of the Union now numbers 230.

The Honorary District Secretaries for the Deaneries in the East Riding of Yorkshire met at York on October 25th. The Rev. Canon Favell, of Sheffield, presided; Canon Tebbutt, of Doncaster, gave a devotional address, and Canon Faussett welcomed the brethren to York. After business, luncheon, kindly provided by local friends, was served; after which the meeting resumed, and Mr. D. Marshall Lang, Assistant Central Secretary, C.M.S., spoke on "The Society's operations and needs."

The opening meeting of the winter session of the Leeds C.M. Clergy Union took place on Friday, October 26th, when there was a good attendance. The proceedings commenced with an administration of the Holy Communion in St. James's Church, and afterwards breakfast was served in St. James's Hall. At the close a meeting was held, when the Rev. D. Allison (Vicar of St. James's and President of the Union) took the chair, and a most impressive address was given by the Vicar of Leeds (the Rev. Canon Talbot, D.D.) on the subject of "Self-Sacrifice," as witnessed in the mission-field.

The 65th Annual Meeting of the Blackburn Association was held in the Town Hall, Blackburn, on October 15th. There was a large and appreciative audience. Bishop Cramer-Roberts, Vicar of Blackburn, and one of the Vice-Presidents of the Society, was in the chair, and in addition to a large number of local clergy, the Rev. F. G. Macartney, the Rev. J. Williams, and the Rev. Grantley C. Martin were on the platform. The Rev. Dr. Pinck, Hon. Local and District Secretary, read the Report for the year ending March 31st, in which he stated that considerably increased interest had sprung up in Blackburn, and that there had been remitted to the Parent Society during the year 831*l.* 11*s.* 2*d.*, being an advance on last year of 122*l.*, and the largest amount ever sent from Blackburn in one year. The chairman made an appeal to the youth of Blackburn to give themselves to missionary work; the Rev. F. G. Macartney gave an account of his work in Western India; the Rev. Grantley C. Martin spoke very earnestly to Gleaners; and the Rev. J. Williams spoke of his work in Japan. Fifty sermons were organised by the secretary in connexion with the Anniversary for Sunday, October 14th, while in addition to the large meeting in the Town Hall twelve district meetings were held. J. O. P.

On Sunday, October 14th, the Church Missionary Anniversary and Harvest Thanksgiving sermons were preached in St. Stephen's, Cinderford, Forest of Dean, by the Rev. W. Clayton, Association Secretary. There were good con-

gregations both morning and evening, specially the latter, when the sacred edifice was full in every part. Mr. Clayton also addressed an after-meeting of Gleaners only in the church. On Monday evening the Anniversary was continued by a well-attended meeting in the Church-room. The Vicar, the Rev. T. Longstaff, who has been recently appointed to St. Stephen's, and who himself lately offered for foreign service but was set aside on medical grounds, took the chair, and addresses were given by the Rev. W. Clayton and the Revs. W. Barker (Hon. Local Secretary) and G. A. P. Arbuthnot. The report showed a small decrease in the receipts for the past year, owing to the lengthened vacancy in the living. About 250 copies of *Awake* are now, among other magazines, localised monthly in this mining parish of about 5000 people, and an African boy, "Bemdua," is maintained by the Juvenile Association. W. B.

Ipswich C.M.S. Annual Meetings and Sermons were held this year as usual, on Sept. 29th and 30th and Oct. 1st. They were of exceptional interest. Our Deputation, the Rev. E. N. Thwaites and the Rev. L. Lloyd, proved very acceptable. It was a special pleasure to see so large a number at our Saturday evening meeting for prayer. On Monday, meetings also were large, and the collections at these rose from over 17% last year to over 32% this. It was also a special interest of this year's Anniversary that Canon Garratt most kindly invited the clergy interested in the Society, to meet Mr. Thwaites and Mr. Lloyd at breakfast on Monday morning; and after breakfast Mr. Thwaites gave a short address, and then invited questions on any point of missionary work in India on which any might desire fuller information. An interesting and prolonged discussion followed, and all were grateful to Canon Garratt for bringing about so happy and profitable a gathering of some twenty of our clergy. At the Monday meetings the Very Rev. the Dean of Norwich was chairman, and opened the afternoon meeting with a very effective speech. We can but thank God for our Anniversary, and look forward to yet greater things. W. J. G.

The Anniversary of the Swansea Association was held on Sunday, October 14th, and following days. A preparatory prayer-meeting was conducted in the National Schools of St. Mary's, on the Saturday evening, by the Rev. Canon Smith; the Revs. W. J. Richards (of Travancore) and H. Knott (Assistant Association Secretary), who, with the Rt. Rev. Bishop Moule of Mid China, formed the Deputation, taking part. On Sunday, sermons on behalf of the Society were preached in nineteen of the churches in Swansea and the neighbourhood, and on the following day the Annual Meeting for the town was held in the Albert Large Hall. There was a fairly good attendance. Canon Smith presided, and referred in his opening remarks to the many encouragements that existed at the present time in regard to missionary work, pointing especially to the change that has come over public opinion and the public press during the past twenty years. The Rev. W. J. Richards gave a brief sketch of the work in Travancore and Cochin, and more particularly of that carried on amongst the members of the Syrian Church. Bishop Moule followed with an account of the progress of the Gospel in the chief centres of Mid China. The contrast which he drew of the state of Ningpo and of Hangchow when he first went to China in 1858, and their present condition, was very striking, and his earnest appeal for the prayers and sympathy of Christian people at home on behalf of the missionaries in China will not soon be forgotten by those who were present. During the week, Bishop Moule, Mr. Richards, and Mr. Knott also addressed various meetings, organised by the Gleaners' Union, the Eskimo Band, and other local missionary associations, in and around Swansea. The financial report read at the Annual Meeting showed a total of 515*l.* 15*s.* 9*d.* raised for the Society during the past year by the Swansea Auxiliary. J. A. H.

A Farewell Tea was given by the Ramsgate Branch C.M. Gleaners' Union to the Rev. E. F. Robins, at the Christ Church Parish Hall, on his departure for India, and also to inaugurate the winter course of meetings of the Gleaners' Union. As Mr. Robins had endeared himself, as assistant curate, to many in Christ Church Parish during his ministry for the last five months, the tea was well attended.

At the Gleaners' Union meeting following, there were upwards of 200 present. The Rev. C. L. Williams, the Vicar, was in the chair, supported by the Rev. F. W. Carpenter, G. S. Bowes, J. B. Whiting of St. Luke's, and several laymen. After devotional exercises the chairman addressed the meeting. He referred to the sense of loss which all connected with the church and parish would feel in Mr. Robins's departure, and was much gratified to find how fully Mr. Robins's ministerial services, both in the church services and the parish work, had been appreciated, and how readily a proposal to present him with some little token as a memorial was responded to. This consisted of a pocket Communion Service, two framed photographs of Christ Church, and a purse of money with an illuminated address and names of the donors. The Rev. J. B. Whiting, of St. Luke's, and other speakers followed.

J. G. C. H.

The Eighty-fifth Annual Meeting of the Bradford Auxiliary was held on October 29th, the Ven. Archdeacon Bardaley presiding. The treasurer reported the receipts last year to have been 820*l.* Bishop Moule of Mid China, and the Rev. C. W. Pearson, formerly of Uganda, and the Rev. E. N. Thwaites, Rector of Fisherton, delivered addresses. There had been, as usual, a well-attended juvenile service on October 27th, the Rev. C. W. Pearson being the speaker.

The Sixty-fifth Anniversary of the Ripon Auxiliary was held on October 19th, the Dean of Ripon in the chair. The hon. secretary reported the year's contributions to have been 461*l.* Addresses were given by the chairman, the Bishop of Sierra Leone, and the Rev. Dr. Bruce of Persia.

Two meetings in connexion with the Guildford Deanery Auxiliary were held on October 15th; the first in the afternoon, the Rector of Stoke presiding, when the Annual Report was presented, showing contributions of 235*l.*, and the Revs. Canon Gibbon and Dr. Bruce spoke as the Deputation; and the second, in the evening, when addresses were again given by the Deputation.

The Annual Meeting of the Westerham Association was held in the Public Hall on November 16th. The Vicar being unavoidably absent, the Rev. T. W. Kuipe occupied the chair. Prayer having been offered, the chairman read the financial statement for 1893-4, showing gross receipts 89*l.* 4*s.* 2*d.* against 74*l.* 12*s.* 4*d.* the previous year. Mr. C. E. Cæsar then gave an address, urging the three commands of Christ for personal service, preparation, and prayer, and gave a brief account of C.M.S. work among the Santals.

Margate held its usual C.M.S. Anniversary on October 7th and 8th. Sermons were preached on the former date, and on the latter there was a crowded meeting of the Juvenile Branch in the afternoon, the Rev. W. B. Sealy, chairman, at which Archdeacon Hamilton spoke, reporting that the "Missionary Grove" at last sale of work had realised 182*l.*, and the missionary-boxes during the year 39*l.* There was afterwards an Evening Meeting, the Rev. J. B. Whiting presiding, in the absence from illness of the Rev. W. Senior, when it was reported that the year's contributions had been 455*l.*, being a substantial advance on the previous year, and Archdeacon Hamilton and the Rev. F. G. Macartney spoke.

St. George's, Sheffield, had its Annual Meeting on October 4th. The attendance was large, and the Deputation was the Rev. J. Williams, of Japan. There was also a meeting at Beechurst, by invitation of Mr. and Mrs. Neill, on October 19th, the Vicar presiding, when Mr. Hattersley, Secretary of the Lay Workers' Union, delivered a lantern lecture on Japan.

The Wolverhampton Auxiliary Meeting was held on October 15th, Dr. Malet in the chair. The Report spoke of satisfactory progress, and stated that the nett contributions in the Deanery last year had been 452*l.*, being an advance of 34*l.* The Deputation, the Revs. J. J. Bambridge and C. D. Snell, delivered addresses.

The Dover Auxiliary met for its sixty-fifth Anniversary on October 1st, Mr.

E. W. Knocker (hon. treasurer) presiding in place of the Dean of Canterbury, who was unavoidably absent. The Report gave 364*l.* as the past year's contributions, being a decrease on the former year. The Revs. H. E. Perkins of the Punjab, and F. A. P. Shirreff, late of Lahore, spoke.

A Missionary Loan Exhibition and Sale of Work was held in the Drill Hall, Merthyr Tydfil, on Wednesday and Thursday, October 10th and 11th, under the auspices of the Church Missionary and Zenana Societies, but organised by the Pentrebach and Cyfarthfa branches of the former Society. In the hall were arranged seven courts, representing North America, New Zealand, Africa, India, Egypt, and China and Japan, and, in the centre of the hall, a model of a zenana, besides five stalls for the sale of flowers, work, and the books of the Society, and an exhibition stall of the Bible Society. The first day's proceedings were opened by the Rev. Precentor Lewis (Rural Dean), and the second day's by Archdeacon Griffiths. At intervals during the two days, addresses were delivered in the various courts by the Rev. W. J. Richards on the Travancore Mission, and by Mrs. Bardsley on the Zenana Missions, the Rev. H. Knott giving two lantern lectures each day. An excellent programme of sacred music was gone through on each day. The whole work of the two days was excellently carried out by a committee consisting of twenty-one ladies and seventeen gentlemen.

H. A.

Another Exhibition, at Hereford, on October 30th to November 1st, was opened by the Dean of Hereford. The Bishop would have been present but for illness. The attendance was large, and much local interest was manifested. The programme of the Exhibition was very similar to that at Merthyr.

A similar Loan Exhibition is to be held at Worcester on December 5th to 8th. The Bishop of Worcester is president, and the Dean of Worcester vice-president; while the long list of influential patrons and patronesses shows that the project is viewed with much interest in the district.

There will be a special Sale of Indian work at the C.M. Work Dépôt, 5, Wellington Terrace, Bayswater Road, W. (close to Notting Hill Gate Station), on December 4th, 5th, and 6th, from 11 to 4.30. Ladies are earnestly asked to buy, in order to help the Indian Widows' Industrial Schools. The work is very pretty and inexpensive, and plain and fancy work of English make will also be on sale.

A friend most kindly invites C.M.S. missionaries to spend three weeks at her house at the seaside. Applications from those wishing to avail themselves of the offer should be made, in the first instance, to the Lay Secretary, C.M. House.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the many parishes where the Lord's last command is being obeyed; prayer for a more extended realisation of the Church's duty. (Pp. 891—899.)

Prayer for the extension and development of Medical Missions. (P. 899.)

Thanksgiving for the lives and work of Native pastors and missionaries recently called to their rest. (Pp. 907, 920, 946.)

Thanksgiving for recent news from Uganda; prayer for reinforcements for the Mission. (Pp. 916-18, 945.)

Prayer for the work on the Niger (p. 916), among the Pulayans in Travancore (p. 910), in Palestine and Persia (p. 919), among Mohammedans in the Punjab (p. 920).

Thanksgiving and prayer for the Gleaners' Union. (P. 926, 945.)

Thanksgiving for the safe arrival of missionaries in Cumberland Sound; prayer for the work among the Eskimo. (P. 925.)

Thanksgiving for the remarkable increase in the operations of the Society since 1887; prayer for further self-denial. (Pp. 943-4.)

Prayer for the Missioner for India. (Pp. 945, 955.)

Continued prayer for Christian missionaries and converts in China. (Pp. 924, 948, 955.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, October 16th, 1894.—The Secretaries reported to the Committee the action taken under the instructions of the General Committee of October 9th, in deferring the sailing of new lady Missionaries for China. The Committee approved the course taken, and the following Resolution was adopted:—"That the Society's friends be invited to offer fervent and frequent prayer that all Christian Missionaries in China and all Christian converts may be kept in peace and preserved continually by the protecting care of Almighty God, and that the events which are taking place in the East may be over-ruled for the extension of Christ's Kingdom in China, and Corea, and Japan."

The Committee took into consideration proposals regarding the appointment of a Special Missioner for India, recalling the blessing which had been granted to the special Missions conducted by the eight clergy and laymen who went to India in 1887-8; also to those conducted in West Africa by the Revs. S. W. Darwin Fox, F. W. Dodd, and S. A. Selwyn; also to the India Mission of the Revs. E. N. Thwaites and Martin J. Hall last winter; also to the work of the Rev. Canon Taylor Smith in West Africa. The Committee also referred to the Resolutions of the general C.M.S. Conference, held at Bombay in 1893, in which a hope was expressed that the Society would send out from time to time men of spiritual power, both for the purpose of holding Conferences and Quiet Days for the deepening of the spiritual life of the Lord's servants, and to hold Mission services for professing Native Christians. The following Resolutions were adopted:—

"(a) That, while the Committee recognise on the one hand the value of the visits to Mission stations of picked men, fresh from the warm, spiritual life to be found in many home circles, they recognise on the other hand the value of the work of a man not obliged by the shortness of the cold-weather season to curtail his work, and able by continual residence to become acquainted with the life and environment of his hearers.

"(b) That the Committee therefore think it desirable to make the experiment of placing a resident Missioner in India for a certain period, and instruct the Secretaries to seek for a suitable clergyman who would be willing to go out in that capacity for (say) three or four years, which would probably suffice for his paying at least one visit to each of the Society's Indian Missions of sufficient length to be effective.

"(c) That the duties of such Missioner may be defined as (1) to cheer and encourage and to seek to deepen the spiritual life of the Society's Missionaries and their Native co-workers; (2) To co-operate with the Missionaries in holding special Missions by interpretation for Native congregations; (3) To do such occasional work among English-speaking non-Christians, by addresses and conversations, as would not interfere with his primary duties.

"(d) That the Committee realise that while both the awakening and the deepening of the spiritual life is entirely the operation of God the Holy Ghost, yet He condescends to work through human agencies, and they earnestly pray that He may graciously use and bless the proposed plan by raising up the right man and sending him forth endued with much grace and power."

The Secretaries brought forward for discussion the question of sending women Missionaries to Uganda, and submitted a proposed circular inviting offers of service from married persons of standing and experience. The following Resolution was adopted, and the Secretaries were authorised to issue the circular as modified by the Committee:—"That, while it is undesirable that young married women should be in Uganda at present, there is an opening for the work of Christian women of experience and strong constitution, who have either been married some years, or will be willing to forego any intention of marriage for some years. The Secretaries are therefore instructed to try and find suitable women to undertake this special work."

The Committee had an interview with the Rev. J. Hines, from North-West America, and the Rev. J. Field, from the North Pacific Mission. Mr. Hines gave a brief account of the development of the work of the Saskatchewan Mission since he went there in 1886, and made special reference to Mrs. Hines's work. Mr. Field spoke of Hazelton. At first he met with great opposition, but gradually that had given way, and the Gospel was making progress amongst the people. He had baptized forty-eight during the last eight years, most of them being adults. Inquirers were coming forward.

On the recommendation of the Committee in charge of the Missions in Ceylon, South China, Mid China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, October 30th.—The Committee accepted offers of service from the Rev. Edward Henry Fincher, London College of Divinity, Curate of St. Matthew's, Islington; the Rev. Stanley Ramey Morse, M.A., Cavendish College and Ridley Hall, Cambridge, Curate of St. Peter's, Derby; and Mr. Frederick Johnson, M.B. Lond., F.R.C.S. Eng., L.R.C.P. Lond. The Rev. S. R. Morse was introduced to the Committee and commended in prayer to the favour and protection of Almighty God by the Rev. J. Wilkinson. The Rev. E. H. Fincher, Dr. F. Johnson, and Miss A. L. Wilson, who had been accepted as a Missionary by the New Zealand Association, were then introduced to the Committee, and commended in prayer to the favour and protection of Almighty God by the Rev. H. C. Squires.

Letters were read from Bishop Tugwell, dated Onitsha, River Niger, September 4th, expressing a desire to make a journey early in 1895 to Kano, and possibly to Sokoto, accompanied by Mr. Nott and Mr. Bako, and asking for certain stores for use on the tour. After full discussion the following Resolution was adopted:—“That the Committee have not before them sufficient data to enable them to tender Bishop Tugwell definite advice regarding his proposed tour early in 1895 to Kano and possibly to Sokoto. They would point out the obvious importance of his presence in the Niger and Yoruba Missions; and they think that unless there be reasons of which they are ignorant, which make the present opportunity for the tour one of unique advantage, it would be well for him to defer his proposed expedition. At the same time, in full confidence in the Bishop's judgment, they instruct that such stores be sent out as shall enable the Bishop to prosecute the scheme he has sketched out, should he on further consideration deem it his duty so to do.”

The Secretaries reported the death, at Clevedon on September 29th, of the Rev. Isaac Smith, in his eightieth year. Mr. Smith proceeded to West Africa in 1837 as a catechist. He laboured in the Mountain District of Sierra Leone, at Badagry, and at Abeokuta. He returned home finally in 1855, after eighteen years' service. Since then he had served as Curate of Patricxborne till 1861, and then as Rector of Crosby Garrett till 1871, when he retired from active ministerial work. The Committee desired that an expression of their sympathy and condolence in the loss of their aged friend and fellow-worker be conveyed to the members of his family.

Committee of Correspondence, November 6th.—On the recommendation of the Ladies' Candidates Committee, Miss Agnes Henrietta Catherine Wilkinson was accepted as an Honorary Missionary of the Society.

Telegrams and letters from Calcutta were presented announcing the death of the Rev. Jani Alli. The following Resolution was adopted:—

“That the Committee desire to humbly offer their thanksgiving to God for the life and labours of their dear brother the Rev. Jani Alli, called to his rest with Christ, after months of lingering illness, on October 15th, at the mission-house, Calcutta. They witnessed (as Mr. Alli himself ever bade them do) in the conversion of the young Mohammedan student at the Robert Noble School, Masulipatam, under the devoted Missionary whose name the College bears, one of the first-fruits, under God, of the work of higher education, ever united in that Mission school with the faithful teaching of Christian truth. Mr. Alli came to England and graduated in the University of Cambridge as a student of Corpus Christi College, winning the affection and sympathy of many life-long friends in Cambridge and elsewhere, and seeking evermore to arouse in others the Missionary ardour which so inspired his own life-work. He returned to India in 1877, and in the two great cities of Bombay and Calcutta, west and east of the Continent, with two brief visits to England in 1882 and 1892, seeking aid for his schools, Mr. Alli has carried on, single-handed, faithful unto death, educational and evangelistic work with unsparing labour and love to his own people, his ‘kinsmen after the flesh,’ whose hardness of heart ever claimed his tender patience. The Committee pray fervently that the seed of Eternal Life sown by their brother, in season and out of season, in word and life, may bring forth fruit abundantly in the hearts of many of his Mohammedan fellow-countrymen by the Divine blessing on his labours and prayers, and that many like him from among India's own

sons may be raised up of God to be His evangelists, teachers, and pastors in the wide-spreading field of Indian Missions."

The Secretaries reported the death of Mr. E. R. Jackson, of the Gond Evangelists' Band. The following Minute was adopted:—

"That the Committee have heard with sorrow of the death of their young Missionary brother, Mr. E. R. Jackson, of the Gond Evangelists' Band, who went forth to India in 1890. Mr. Jackson came to the service of Christ under the Church Missionary Society with the bright promise of useful service, a promise which during the last four years he has been by God's grace enabled to justify. They pray that the brief life may be as the corn of wheat which dying shall bring forth much fruit to eternal life among the Gond people. They desire the expression of their sympathy to be conveyed to his mother and relatives."

The Secretaries also announced the death, from fever, on November 2nd, of the Rev. W. A. C. Fremantle. It was resolved that—

"The Committee have received from his father, the Hon. and Rev. Canon Fremantle, with sorrow the report (by telegram) of the death of his son, the Rev. William Archibald Culling Fremantle, on November 2nd. After three years in the home ministry, he went forth with Mrs. Fremantle to the North-West Provinces Mission in December, 1893, and was assigned to the great Hindu city of Benares; but in the infinite love and wisdom of the Great Head of the Church, His eager and faithful young soldier and servant has been summoned to higher service on the very threshold of his much-desired work in India, and ere he had borne witness for Christ in the Heathen city. The Committee pray that the Heavenly Father will over-rule this event to His own glory and the advance of His Kingdom, and that all His comfort may be vouchsafed to the widow and parents of their dear young brother."

The resignations of the Revs. R. A. Squires and G. E. A. Pargiter were reported, and the following Resolutions were adopted:—

"That the Committee receive with much regret the resignation of the Rev. R. A. Squires. They desire to place on record their appreciation of the Missionary service of their friend and fellow-worker in the Western India Mission since 1870 in various and important spheres of labour, as the first Principal of the Poona Divinity School, Incumbent of the Girgaum Church, and Secretary of the Western India Mission: throughout this period he has consistently upheld the Truth which the Church Missionary Society holds dear, and has conducted with marked ability the duties of the several offices with which he has been connected. They pray that God's guidance and blessing may continually be vouchsafed in all future life and service, and are assured that the Missionary cause will ever have a high place in his interest and prayers and labour in the Church at home."

"That the Committee receive with regret the resignation of the Rev. G. E. A. Pargiter, lately Principal of St. John's College, Agra (1883-1891), and the intimation of his final withdrawal from active Mission work abroad in connexion with the Church Missionary Society from August 31st. They express the earnest hope that the Divine blessing may rest upon all parish work and on efforts to sustain the hearty Missionary interest in Mr. Pargiter's new sphere of labour at St. Paul's, Leamington."

The acceptance by the Victoria C.M. Association of Miss Mianna Searle as a Missionary of the Society was announced and recorded.

The Rev. H. G. Grey, who had been in India since 1887 (with the exception of a brief visit home of three months in 1890), at Quetta, and more recently at the Lahore Divinity School, had an interview with the Committee, and described his work. There were besides Divinity School students, Normal and Medical students also in Lahore; opportunity was given for regular preaching both during the terms and in vacations. The building up of a strong and devout Indian Church depended much upon the character of the agents trained in the Divinity schools, and there was no desire to decline to receive men spiritually fit for training, who might not reach a high intellectual standard.

The Committee had the pleasure of an interview with the Right Rev. the Bishop of Sierra Leone, who was about to leave England for his diocese. The Bishop referred hopefully to the prospects of the Native Church in Sierra Leone, and spoke at some length of his views with regard to the employment in West Africa of Africans from the West Indies. In view of his departure, he was commended to God in prayer by the Rev. H. C. Squires.

General Committee, November 13th.—The Committee considered the Resolutions

of the Committee of Correspondence of Oct. 16th regarding the sending of women Missionaries to Uganda. After discussion they confirmed the Resolution, adding to it the following words: "So that if in the Bishop's judgment it is advisable for women to go to Uganda next spring, they may then be ready to go there without delay."

Letters were read from the Right Rev. E. A. Knox, Bishop-Designate of Coventry, and the Right Rev. C. O. L. Riley, Bishop of Perth, Western Australia, accepting the office of Vice-President of the Society.

The Secretaries reported officially the death of the Rev. E. D. Wickham. The following Minute was adopted:—"The Committee regret that through inadvertence the death of their old and much-respected friend, the Rev. E. D. Wickham, formerly Vicar of Holmwood, in June last, was not noticed by them at the time, and they desire even now to put on record their appreciation of his services to the Missionary cause during more than half a century, which led to his appointment as an Honorary Governor for Life, and express to Mr. Wickham's family the assurance of their sympathy."

A report was submitted from a Sub-Committee formed for the purpose of considering the vacancies in the Secretariat, recommending the appointment of the Rev. P. Ireland Jones, late Secretary of the Calcutta Corresponding Committee, as Secretary of the Society. The Committee accordingly appointed Mr. Jones as a Secretary of the Society, subject to the approval of the next Annual Meeting, according to Rule XX., and appointed him to the administration of Missions under the charge of Group II. Committee, vacant by the retirement of the Rev. W. Gray. The following Resolution was also adopted:—"That in appointing Mr. Ireland Jones to fill the vacancy in the Secretariat, the Committee desire to put on record their appreciation of his services while Secretary to the Calcutta Corresponding Committee, and their sympathy with the brethren in Bengal in losing those services. They would have been very reluctant to retain him in England even for such important work as that of Secretary in charge of the India Missions, had it not been for the adverse opinion of the Medical Board and of Sir J. Fayrer regarding his return to Calcutta."

Mr. A. Carless, M.B., F.R.C.S., had been appointed Honorary Consulting Surgeon to the Society.

On the consideration of the Foreign Estimates for the ensuing year, 1895, Mr. Henry Morris moved the rescinding of a Resolution of this Committee of October 10th, 1887, and subsequently substituted for that motion the following:—

"That this Committee having carefully examined and considered the financial position of the Society on the presentation of the Report of the Estimates Committee, are of the opinion that, while it would be neither wise nor judicious to curtail the expenditure necessary for carrying on the present work of the Society abroad in due efficiency and for the maintenance of the staff at home, all suitable candidates, male or female, should be informed, when accepted, that they cannot be sent forth until the funds of the Society permit. They heartily rejoice at the increased and increasing Missionary zeal which has of late been manifest throughout the country, and at the greater number of devoted men and women who have in consequence offered themselves for employment in the Lord's vineyard in Heathen and Mohammedan lands; and they firmly believe that this increased zeal will, in answer to prayer, issue in the increase of sufficient funds to enable this Society to send forth all who are accepted in the Lord's own time and way."

The Rev. Preb. Webb-Peploe moved, and Archdeacon Richardson seconded, the following amendment:—

"That while it is a right and reasonable thing to govern the extent of the Society's operations by the amount of means that it pleases God to place at its disposal, yet, in view of the unparalleled increase of the missionary staff since 1887 (the total having just doubled in the seven years), and the remarkable development of the Missions in that period, and the wonderful way in which the pecuniary means have been provided, the Committee cannot believe that the course adopted by them since October, 1887, has been displeasing to God; and they consider that although every effort should be made to promote economy, it would be inexpedient at the present time to adopt any Resolution that might check the growing spirit of faith and zeal among the supporters of the Missionary cause in all classes of society."

After full discussion Mr. Morris withdrew his motion, and the Rev. Preb.

Webb-Peploe's amendment was carried *nem. con.*, together with the following additional Resolution :—

"That the Estimates Committee be requested, in conjunction with any other members of the General Committee whom they may call to their assistance, to take the whole expenditure of the Society into careful consideration, and to inquire whether, and in what quarters, economies, substantial and real, may be introduced, and to report thereon to the General Committee as speedily as may be."

The Bishop of Honduras being present, urged the claims on the Society of the Indians, Caribs, and Negroes in his Diocese, and offered a church and school buildings to the Society if the Committee could see their way to undertake a Mission there. The following Resolution was adopted:—"That the Bishop of Honduras be informed that the Committee, having heard with much interest his statement regarding his diocese and its needs and encouragements, regret that in the present straitened circumstances of the Society they cannot open a new Mission, which his request really involves."

NOTES OF THE MONTH.

ORDINATIONS.

Eastern Equatorial Africa.—On Sunday, September 23rd, 1894, at Frere Town, by Bishop Tucker, the Rev. T. S. England to Priest's Orders.

North-West America.—On Sunday, July 15th, at Buxton Mission, by the Bishop of Selkirk, the Rev. B. Totty to Priest's Orders.

DEPARTURES.

West Africa.—The Rev. Canon Taylor Smith left Liverpool for Sierra Leone on October 20th.

Niger.—Mr. H. Proctor and the Misses L. M. Maxwell, E. A. Warner, R. Frisby, and A. L. Wilson left Liverpool for Akassa on November 17th.

Eastern Equatorial Africa.—The Rev. F. Burt, Mrs. A. G. Smith, and the Misses M. A. Ackerman and M. E. Conway left London for Mombasa on November 15th.

Egypt.—The Rev. P. G. and Mrs. Wood left London for Cairo on October 5th.

Bengal.—The Rev. C. G. and Mrs. Mylrea for Calcutta (Mohammedan Mission), the Rev. F. T. and Mrs. Cole for Santhalia, Mr. E. T. Noakes for the Shikarpur Band, Mr. A. C. Kestin for the Calcutta Band, and Miss E. Brown for Baharwa, left London on October 26th—Mrs. Williamson left London for Calcutta on November 8th.

North-West Provinces.—The Rev. A. W. Baumann for Faizabad, and the Rev. H. M. M. and Mrs. Hackett and the Rev. T. Russell for Allahabad, left Liverpool on October 27th.—The Rev. J. J. and Mrs. Johnson left London for Benares on November 2nd.—Miss K. Honiss left Marseilles for Allahabad on November 3rd.

Punjab and Sindh.—The Rev. T. F. and Mrs. Robathan and the Rev. W. F. Cobb, for the Punjab, the Rev. E. and Mrs. Corfield for Batala, and the Rev. E. F. Robins for Dera Ghazi Khan, left London on October 26th.—Dr. and Mrs. Marcus Eustace for Quetta, and Mrs. A. E. Ball for Karachi, left Liverpool on November 17th.

Western India.—Lieut.-Col. T. A. and Mrs. Freeman left Liverpool for Bombay on October 27th.

South India.—Mr. E. Keyworth left London for Palamcottah on October 26th.

Travancore and Cochin.—The Rt. Rev. Bishop and Mrs. Hodges left London for Travancore on November 7th.

Ceylon.—The Misses L. A. Case and C. C. Forbes left London for Colombo on October 26th.—The Rev. J. D. and Mrs. Thomas left London for Colombo on November 2nd.

Mid China.—The Rev. E. Hughesdon left London for Shanghai on October 25th.

Japan.—The Rev. G. C. Nivon left London for Osaka on October 25th.

ARRIVALS.

South India.—The Rev. H. J. and Mrs. Tanner left Madras on October 13th, and arrived at Plymouth on November 13th.

Ceylon.—The Rev. H. Horsley left Colombo on September 26th, and arrived in London on October 24th.

Mid China.—The Rev. C. J. F. S. Symons left Shanghai on September 27th, and arrived in London on November 1st.

BIRTHS.

Egypt.—On Nov. 4th, at Cairo, the wife of the Rev. F. F. Adeney, of a daughter.

Punjab and Sindh.—On Sept. 26th, the wife of the Rev. W. J. Abigail, of a son.

Western India.—On September 29th, the wife of the Rev. E. J. Jones, of a daughter (Ethel Beatrice), prematurely.—On October 17th, the wife of the Rev. A. A. Parry, of a son (Audley Lawrence).

South India.—On Oct. 19th, the wife of the Rev. A. E. Goodman, of a daughter.

South China.—On August 31st, at Foochow, the wife of the Rev. C. Shaw, of a son.

North-West America.—On October 31st, at Montreal, the wife of Bishop Newnham, of twin daughters.

MARRIAGES.

Bengal.—On September 6th, at St. Matthew's, Croydon, by the Rev. J. F. Andrewes, Vicar of Roxeth, the Rev. C. G. Mylea to Miss Amy Lawrence Chapman.

North-West Provinces.—On October 23rd, at St. Andrew's Church, Faizabad, the Rev. W. McLean to Miss E. R. Dixon.

Western India.—On August 30th, at Bocking Church, Essex, Mr. J. Jackson to Miss Emma Morris Crittall (I.F.N.S.).

South India.—On October 4th, at Trinity Church, Madras, the Rev. A. H. Lash to Miss E. Gehrich.

South China.—On October 6th, at Holy Trinity Church, Cheltenham, Dr. L. G. Hill to Miss Emmie Amelia Grabham.

North-West America.—On July 28th, at Fert Vermillion, by the Bishop of Athabasca, Mr. A. J. Warwick to Miss M. Frances Herbert.

DEATHS.

North-West Provinces.—On Nov. 2nd, at Naini Tal, the Rev. W. A. C. Fremantle.

Travancore.—On September 22nd, at Cottayam, Florence Mary, infant daughter of the Rev. J. Thompson.

Western India.—On August 7th, Winifred Bertha, infant daughter of the Rev. C. W. Thorne.

South China.—On Nov. 17th at Kien-yang, Mrs. H. S. Phillips. [By telegram.]

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—

Forts of Darkness and Soldiers of Light. A new Christmas Missionary Book for Boys and Girls. Full particulars will be found in the handbill inserted in this number of the magazine.

Church Missionary Pocket Book for 1895. Containing the usual information about the Society and its work, with daily Texts and Diary for the whole year, two pages to a week. *Roan, gilt edges, 1s. 4d., post free.*

C. M. Pocket Kalendar for 1895. Containing the same general information, &c., as the Pocket Book, but without the Diary. *Paper Covers, 3d.; post free, 4d.*

Gleaners' Union Member's Manual for 1895 The Manual is only given to Members on joining the Union; subsequently it is necessary to purchase it, if required. *Paper Covers, 1d.; post free, 1½d.*

The Study of Missions. The Bishop of London's address to the C.M.S. Younger Clergy Union in October, reprinted from the *C.M. Intelligencer*. *Free.*

How an Indian Clergyman Died. A Narrative of the last hours of the late Rev. Sorabji Kharsedji, written by his daughter, Miss Cornelia Sorabji, B.A. (late of Somerville Hall, Oxford). *Single copies free.*

After Me. By Mrs. Bannister. Being the special address issued (in booklet form) to all Members of the Gleaners' Union with the Motto Card for 1895. Members can be supplied with additional copies at 4d. per dozen, post free.

BRIEF SKETCHES OF C.M.S. WORKERS, by EMILY HEADLAND.

The latest addition to this Series is a Sketch of the late Rev. C. B. Leupolt, C.M.S. Missionary from 1832 to 1874. *Price 2d., post free.* Full list on application.

MAGAZINE VOLUMES FOR 1894.

These will be ready early in December, the *Intelligencer* being somewhat later than the others. The *Gleaner* (1s. 6d. paper boards, 2s. 6d. cloth), *Awake* (1s. 6d.), and *Children's World* (1s. net, or 1s. 6d. extra gilt), are suitable for presents and prizes. A new design has been prepared for the *Children's World* volume.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."